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PART I.

CHARAKA-SAMHITA

TRANSLATED INTO ENGLISH.

PUBLISHED BY

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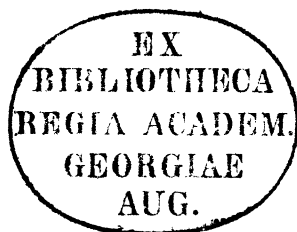
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INTRODUCTION.

THOSE who have enquired into the subject know that the medical literature of ancient and mediæval India is exceedingly voluminous. All the works, if capable of being collected together, would fill a fairly large library. Besides a respectable number of works that profess to be comprehensive treatises on the causes of disease and its cure and the normal conditions of health, the number of abridgments is almost unlimited. The reason of this is not far to seek. In the absence of Colleges and Universities established and conducted under royal patronage and thronged with students from every part of the country, individual practitioners, whose professional success became marked or whose learning was generally admitted, attracted a fairly large number of pupils around them. Like the professors of other branches of knowledge, medical practitioners also, in conformity with the excellent custom of the country, had to teach their pupils *gratis*, supplying them at the same time with free board and quarters by incorporating them temporarily with their own families. These teachers very frequently compiled abridgments of their own, drawing largely upon the larger standard works, and incorpating with the abstracted matter the results of their own experience. Almost all these abridgments were compiled for use in the lecture room and received from their authors beautiful and poetical names. Sometimes teacher of greater ambition, who desired to address the whole profession instead of their immediate pupils, made more pretentious compilations or wrote excellent commentaries on works or abridgments of acknowledged authority. In this way the medical literature of ancient and mediæval India increased and swelled into almost gigantic proportions.

Of all these works, however, the most ancient one that is still extant and universally studid by the profession is "Charaka Samahitā." Professor Wilson supposed "that from Charaka and Susruta being mentioned in the Purānas, the ninth or tenth century is the most modern limit of our conjecture; while the style of the authors, as well as their having become the heroes of fable, indicate a *long anterior date.*" Dr. Royle, in his "Essay on the Antiquity of Indian Medical Science," has cited passages from the Latin translations of Avicenna, Rhazes, and Serapion in which Charaka is mentioned. Professor Wilson is of opinion that the Arabians of the eighth century cultivated the Hindu Works on Medicine before those of the Greeks; and that Charaka and Susruta, and the treatise called Nidāna, and others, were translated and studied by the Arabians in the days of Harun and Mansur (A. D. 775), either from the originals, or from translations made at a still earlier period into the language of Persia. The age, however, of Charaka, is not its only recommendation, for by a strange coincidence it happens at the same time to be the most comprehensive treatise we possess on disease and the general conditions of health. An older work called "Ayurveda," and supposed to have formed a part of the *Atharvan*, is frequently mentioned. But no trace can be had of it in any form however mutilated. It is believed to have been of divine or at best of inspired origin. If it really existed and was no myth of later times, there can be no question that it had perished even at the time the work of Agniveca (upon which "Charaka-Samhitā" is based) was compiled. Another ancient work, almost as comprehensive and of as acknowledged authority, is "Susruta-Ayurveda." The universal belief is that the great work of Charaka preceded the latter in point of time. Internal evidence also supports this view.

In the introduction of Charaka's great work it is stated that Bharadwāja, a learned sage, obtained the sacred *Ayurveda* (Science of Life) from Indra the chief of the celestials, who had acquired it, through the Acwins, from Prajapati, a son of the Self-create Brahman. Then Punarvasu of Atri's race, another sage, who got it from Bharadwāja, communicated it to six pupils, *viz,* Agniveca, Bhela, Jātukarna, Parācara, Hārita and Khārapāni. Although there was no difference in teaching, yet in consequence of diversity of intelligence, Agniveca surpassed the rest and produced a work on the

subject. Then Bhela and the others followed. All of them recited their works to a conclave of sages headed by the son of Atri The learned auditors applauded all the works and their authors equally. Somehow the treatise of Agniveca superseded those of his fellow-students. Sometime after, Agniveca's treatise was edited and corrected by Charaka whose name it now bears. At the end of each book of the work it is stated that this *Tantra* (scientific treatise) is composed by Agniveca and corrected by Charaka. Mention is made by a later writer of the name of Vagbhatta, in the introduction to his work called "Ashtanga-Hridaya Samhita," that this treatise was compiled from the earlier works of Agniveca, Hārita, Bhela, Sāswata, Susruta, Kavala, and others. It would thus seem that the six disciples of Punarvasu were no mythical persons, for two of them at least are named by Vāgbhatta. Punarvasu is said to have taught his pupils "on the breast of Himavat." It is impossible, at this distance of time, to identify the country where the sage resided and lectured. The name of Punarvasu, as also of his sire Atri, frequently occurs in the *Vedas*. Atri was a renowned sage and a law treatise is extant bearing his name. Nothing can be known also of the nativity of Charaka. It is mentioned, however, by Dridhavala who added some sections to Charaka's work, that the latter was a native of "Panchanada," evidently meaning the Punjab or the country of the five rivers.

The work of Charaka abounds with weighty aphorisms about disease and its causes as also about the way of avoiding disease, the truth and beauty of which, considering the age in which they were composed, will extort the admiration of the modern reader. Some years ago, Dr. M. L. Sircar, while introducing only the first chapter of this work to English readers, observed that "there is much in it that even an accomplished physician will profit by learning." Speaking, for example, of the causes of disease, the following aphorism, as laid down by the author, may be cited as an instance of the wisdom the reader may expect in the following pages:—

"Correlation, adverse or absent or excessive, between time, mental faculties, and objects of the senses, constitutes in brief the threefold causes of disease affecting either the body or the mind."

Time, in the above, is regarded to be of two kinds; first, the different states or periods of life, as childhood, youth, manhood, old age, and secondly, the seasons of the year. That which is

done or borne by a person at a certain period of his life and in a certain season of the year, may not be suitable to him at another period of life and in another season. Then again the relation, adverse or friendly, of mental faculties with both time and objects of the senses, is another fruitful cause of disease or a condition of health. Western medical science has recently recognised this truth, disease having for a long period been viewed only as a physical derangement brought about by gross physical causes. If properly elaborated, this verse of two lines may be seen to include every possible cause of the diseases to which humanity is subject. It is impossible to suppose that generalisations such as these represented only the hap-hazard guesses of the medical authorities of ancient India. Without doubt, they were arrrived at after careful observation for centuries. Omitting all reference to those portions of the work that deal with pathogenetic conditions, the portions that are purely hygienic and treat of how best to keep health, are invaluable to all classes and races of men. The reader will find that some of the highest and latest discoveries of hygienic science were well known to the ancient medical authorities of India. A life of purity, of cleanliness, and freedom from stirring emotions, is recommended in language that often rises to the dignity of poetry and is unquestionably ennobling throughout.

As a system of cure, Charaka is still regarded to be of very high authority. That system is professed and practised by a very large number of persons in India, and if it were all empiricism and quackery, it could never have survived so many centuries. The effects of medical treatment are visible and addressed to the commonest understanding. Real quackery in the treatment of disease and human suffering has very little chance of going undetected. Many persons who have enquired into the matter, without yielding to the prejudices fostered by Western culture, are of opinion that many diseases peculiar to India can be cured more effectually, cheaply, and quickly, by the aid of the intelligent native pactitioner relying on Charaka than by pursuing Western systems of cure.

The following pages will discover many excellent recipes for the treatment of fever and some of the diseases peculiar to India. Although no febrifuge specific like chinchona was known to the physicians of ancient and mediæval India, yet the following verse, from Chakrapānidatta, the well-known commentator of Charaka,

shows that the treatment of fever was, with us, as rational as that laid down in any modern medical work :—

"Fast, fomentation,* time, gruel of barley, and decoctions of bitters, destroy all disorders and functional derangements in acute fever."

Apart from the physical means recommended for the cure of febrile distempers, that which deserves especial attention in the above list is the mention of time as a therapeutic agent in the treatment of disease. There is a tendency in modern systems of cure to totally overlook the action of time. The physician who disregards the healing virtue of time and seeks to force nature by the action of his drugs, can never command success. In India, however, in the treatment of almost every disease, the therapeutic virtues of time have been recognisd from remote ages. Without citing additional instances, it may be safely said that the reader of the following pages will find, almost at every step, something to learn or admire.

While introducing his work entitled "Commentary on the Hindu system of Medicine," in 1845, Dr. T. A. Wise, of the Bengal Medical Service, observed, "an accomplished scholar had indeed given an interesting account of Hindu opinions regarding certain diseases ;† a persevering traveller had afforded a sketch of certain opinions contained in the Hindu medical Shāstras, as translated into the Tibetan language ;‡ an antiquarian and a distinguished physician had given some of their peculiar opinions, as found in the medical works of the south of India ;§ and an able lecturer had combined all this information with important additions of his own ;|| but a comprehensive view of their system of medicine, which it is the intention of the present work to supply, is still wanting to complete our information on the subject." I have no desire to underrate the labours of Dr. Wise. On the other hand, every Hindu and every student of the history of Medicine ought to be grateful to him for his labours in compiling within a

* The word *Swedanam* in the original includes warm-water baths, vapour baths, and hot cataplasms of medicinal plants, besides fomentation by the frequent application of a heated cloth or a bag filled with heated sand or salt.

† Professor Wilson, Tran. Med. and Phy. Society, Calcutta, Vol. I., Oriental Magazine for March, 1823.

‡ Mr. A. Soma de Köros, Journal Asiatic Society, Calcutta; No. 37, January, 1835.

§ Dr. Heyne's Tracts on India, and Ainslie's Meteria Medica Indica, Lond.

|| Dr. Royle on the Antiquity of Hindu Medicine, 1838.

covenient compass what he regarded the best things in Hindu medical literature. Unfortunately, Dr. Wise had, in a very large measure, to depend on others for his knowledge of the contents of that literature. His work, therefore, however valuable in other respects, contained some errors. Even as a general exposition of the Hindu system of medicine, it is certainly defective, in consequence of much that is valuable in that system having been entirely omitted. At any rate, the existence of Dr. Wise's work, supposing it to even accurately represent the state of Sanskrit scholarship as it was in 1845, can by no means be regarded to have dispensed with the necessity of a complete translation into English of a work like Charaka.

Induced by these and other reasons, I have determined to bring out an English translation of "Charaka-Samhitā." An effort had been made, in 1870, by our distinguished countryman, Dr. Mahendra Lal Sircar, a name that has now travelled into every part of the civilised world where science and scientific experiments are honored, for bringing out, with the assistance of a competent native physician, an English translation of this great work in monthly instalments. It is highly to be regretted that after only the first two chapters had been brought out, the essay came to an end. The reason, I am told, of this abrupt termination, was ill health and pressure of duties consequent on the extensive practice of that accomplished physician. I have consulted with some eminent physicians practising Western systems of cure. All of them think that an English translation of this ancient medical treatise of India, besides its importance from a philological and historical point of view, would achieve a desideratum. In his letter to me, Professor Max Muller observes that the book is of great importance both to Sanskrit scholars and to medical men who take an interest in the historical development of medicine. It is my firm belief that an English translation of Charaka, if executed properly, and if it succeeds in attracting the attention of scientific men in Europe and America, is sure to produce many important changes in modern systems of treating disease. Charaka is a highly philosophical work. Its deliverances on many subjects, unsurpassed for their brevity and weight, are like those of Bacon, extremely suggestive. Locked in a difficult tongue, those hints have for ages lain unutilised. Whether employed in teaching students or practising their system,

Hindu physicians have moved too much in a groove. The vigorous intellect of the West, by taking up those hints, may produce results of the utmost importance to science and the sacred cause of alleviating human misery. Some years ago, the late lamented Baboo Joykissen Mookerjee of Uttarpārā, the Nestor of the landed aristocracy of Bengal, suggested the publication of the ancient medical writings of India with faithful English translations. Modern criticism and scholarship have clearly established that the people of ancient India constituted the oldest, the most civilised, and the most philosophic section of the Aryan race, and that they gave to the rest of the world its literature and science, in fact, its materials of thought and culture of every kind. That the greatest medical work of such a people should still remain a sealed book to the largest portion of mankind, is a slur on civilisation. As regards the Hindu in especial, such an essay strongly appeals to his sentiments of patriotism.

About eight years ago, I brought out an edition of this great work, consisting of both text and a Bengali translation. The text was in the Bengali character. The edition consisted of a thousand copies, and was rapidly exhausted. Yielding to the solicitations of the profession, I then commenced an edition of the second great Sanskrit work on medicine, called "Susruta-Samhitā." That edition is a triglot one, consisting as it does of text and commentary, a Bengali translation, and a translation in Hindi, all issued in separate and successive fascicules. About half of this work has been already accomplished. Besides the above, I have commenced a second edition of "Charaka-Samhitā" (text and commentary) in the Devanāgara character, only four fascicules of which have by this been out.

It is scarcely necessary to add here that my own knowledge of English is not sufficient to enable me to translate the work myself. I have, however, determined to execute the task with competent literary and professional assistance. Fortunately, the work of Charaka does not contain many medical technicalities. There is no expression in it that may not be rendered into intelligible English with a little care. The translation is intended to be made as faithful as practicable, for without that characteristic, such versions cannot subserve many important ends. In explaining the names of the drugs, both vegetable and mineral, valuable assistance may often be had from the careful and laborious work

of Dr. Roxburgh, entitled *Flora Indica,* and that of Babu Uday Chand Dutta, entitled *"The Materia Medica of the Hindus."*

It is my intention to bring out the work in successive monthly fascicules. Each fascicule shall ordinarily contain four forms of matter, octavo, royal. Under favourable circumstances, however, fascicules containing even eight forms may be issued.

CALCUTTA:
200, CORNWALLIS' STREET.

AVINASH CHUNDER KAVIRATNA.

CHARAKA-SAMHITĀ.

THE PLACE OF APHORISMS.

LESSON I.

So then we shall explain the lesson about Longevity. Even this was said by the illustrious son of Atri.*

Desirous of long life, Bharadwāja of austere penances repaired to the supreme deity Indra, regarding him worthy of court.[1] Since the Science of Life, as declared by Brahman, was received by Prajāpati in its entirety, the Açwins then from him,[2] from the Açwins the illustrious Cakra alone had received (it), therefore, requested by the *Rishis*, Bharadwāja repaired to Cakra.[3]

When diseases appeared as impediments to penances, fasts, study, continence,† vows, and life, of embodied creatures,[4] then great *Rishis* of righteous deeds, keeping compassion for all beings before them, assembled together on the auspicious side of Himavat[5] Angiras, and Jamadagni, Vaçishtha, Kāçyapa, Bhrigu, Ātreya, Gautama, Sānkhya, Pulastya, Nārada, Asita,[6] Agastya, and Vāmadeva, Mārkandeya and Açwalāyana, Pārikshi, (the other) Ātreya, of the *Bhikshu* order, Bharadwāja, Kapinjala,[7] Viçwāmitra and Açwaratha, Bhārgava, and Chyāvana, Abhijit, Gārgya, Cāndilya, Kaundilya, Varkhi, Devala, and Gālava,[8] Sānkrittya, Vaijavāpi, Kuçika, Vādarāyana, Vadiça, and Caraloman, and both Kāpya and Kātyāyana,[9] Kānkāyana, Kaikaçeya, Dhaumya, Marichi, and Kaçyapa, Carkarāksha, Hiranyāksha, Lokāksha, and Paingi,[10] Caunaka, and Cākuneya Maitreya, Maimatāyani, the Vaikāhnasas,

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* It would seem from the words *athātah* that this treatise follows a previous one on a cognate subject.

Vyakhyāsyāmah, rendered 'explain,' may also mean 'elaborate.' In either case the sense would be the same.

Bhagavāna literally means a possessor of the six divine attributes, *viz*, lordship, energy, fame, prosperity, knowledge, and renunciation. Ordinarly, however, when used in connection with names, it implies 'illustrious' or 'reverend'—*T.*

† *Brahmacharyya* is the celebate life of a pupil in the house of his preceptor for study. Here, it seems, the word is used generally for celebate life or abstinence with certain rigid vows.—*T.*

also the Valakhilyas, and other great *Rishis*,[11] oceans of the knowledge of *Brahma*, of restraint, and of observances, blazing with the energy of ascetic penances, (and) like fires upon which have been poured libations of clarified butter,[12] these, seated there at their ease, took part in this beneficial conversation, (saying), —"Freedom from disease is the excellent root of Religion, Profit, Pleasure, and Salvation.[13] Diseases are depredators thereof as also of happy life. This (therefore) is a great enemy of men that hath appeared.[14] What shall be the means of checking them ?"—Having said this, they betook to meditation.*[15]

Then with the eye of meditation they beheld Cakra to be their refuge.—"The Lord of the celestials will duly declare the means of check in respect of diseases.[16] Who must repair to the abode of the Thousand-eyed for asking the lord of Cachi ?"—"In this matter even I should be commissioned,"—these words Bharadwāja said first; therefore, was he commissioned by the *Rishis*.†[17-18]

Proceeding to Cakra's abode, he beheld, in the midst of the celestial *Rishis*, the slayer of Vala, blazing like fire‡[19] Repairing (thither), and saluting the chief of the deities with words wishing him victory, the intelligent and illustrious one declared the excellent message of the *Rishis*.§[20]—"Diseases have sprung into existence, striking fear into every creature. Therefore, O chief of the celestials, tell me duly what the means of check are!"[21] The illustrious one of a hundred sacrifices|| declared the Science of Life unto that great *Rishi* in a few words, knowing his intelligence to be great.[22] Fraught with the knowledge of causes, symptoms, and drugs, the refuge both of the hale and the sick, consisting of three aphorisms, eternal and auspicious, which the Grandsire had (first) discovered,[23] that limitless and shoreless Science of Life, of three trunks, the intelligent ascetic, with mind devoted to it, soon enough duly learnt in its entirety.[24] Having learnt it in its entirety Bharadwāja acquired through it unlimited life, and endued with happiness, declared it to the *Rishis* exactly (as he had ac-

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*Verse 15 consists of one line. *Teshām* might refer to *manushyānām* in the previous Verse.—*T.*

† Verse 18 consists of one line. *Thousand-eyed*, i e., *Indra*. *Lord of Cachi*, Indra, whose spouse is Cachi.—*T.*

‡ Indra is called the slayer of Vala, of Namuchi, &c.; the latter were demons that the chief of the celestials slew for the peace of the three worlds.—*T.*

§ To this day, a Brāhmana, desirous of blessing any one of the three other orders, would say,—*Victory to thee !*—*T.*

|| Indra.—*T.*

quired it.)[25] The *Rishis* also, solicitous of the good of (all) creatures and of long life, received from Bharadwāja that Science enhancing the period of life.[26] Those great *Rishis* (then) beheld duly, with the eye of knowledge, similarities, dissimilarities, properties, objects, and operations,[27] as also compositions. Knowing these, and conforming to the ordinances of that Science, they obtained great felicity and even immortal life.[28] Then Punarvasu, inclined for friendship, through compassion for all creatures, communicated the auspicious Science of Life unto six disciples.[29] Agniveça, Bhela, Jātukarna, Parāçara, Hārita, and Khārapāni, received the prelections of that ascetic.[30] Diversity of intelligence was there, (but) no difference in teaching on the part of the ascetic; whence Agniveça first became the author of a treatise.[31] Then Bhela and the others also compiled their own treatises; (and) those intelligent men caused Atri's son with a conclave of *Rishis* to listen to their works.[32] Having listened to those compilations of auspicious subjects, the *Rishis*, filled with joy, admitted that they had been duly compiled.[33] And all of them praised those benefactors of every creature. (And they all) loudly exclaimed at the same time,—"Compassion (hath been shown) for all creatures!"[34] The celestial *Rishis*, staying in the firmament, with the gods themselves, heard that auspicious declaration of those great *Rishis*. And having heard it, they rejoiced greatly.[35] "O excellent,"—this sweet and deep voice in the skies, uttered by creatures from joy, resounded through the three worlds.[36] Auspicious winds blew in all directions; all the points of the compass were irradiated with effulgence; and a celestial shower of flowers, mixed with drops of rain, fell.[37] Then the presiding deities of Knowledge, Intellect, Success, Memory, Quickness of perception, Fortitude, Fame, Forgiveness, &c., entered those *Rishis* headed by Agniveça.[38] The treatises of those (six disciples) were approved by the great *Rishis*. (And since they were) for the benefit of the whole range of creatures, they acquired great fame on Earth.[39]

Good, evil, happy and unhappy is Life. That (knowledge) in which are declared its nature, and measure, and what is beneficial to it and what injurious, is called the Science of Life.[40] The union of body, senses, mind, and soul is called Life. The latter is known again by the names of *Dhāri*, *Jivita*, *Nityaga*, and *Anubandha*.*[41]

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* Life is called *Dhāri* (holder together) because it holds together the elements of which it consists; *Jivita* is existence; *Nityaga* (always going), because it is continually running or going away; *Anubandha* (tie or link), because this life is a link in the endless chain of individual existence. The last refers to the doctrine of the transmigration of souls.—*T.*

The sacred Science of life, approved by persons conversant with the Vedas, and beneficial to both (this and the other) region of men, is being expounded (as follows.)[42] Of all things, at all times, similarity is the cause of increase; and dissimilarity is the cause of decrease. A tendency exists towards both.*[43]

Similarity is that which produces oneness; and dissimilarity is that which produces diversity. Therefore, similarity is identity of substance, and dissimilarity is the reverse of this.[44]

Mind, soul, and body, this trinity, called person, resteth on union like three sticks (standing with one another's support.) Upon that (trinity) everything rests.†[45] That is also called *purusha* or Being. It is also animate. That is also regarded as the subject matter of this Science; and it is also for the sake of that, that this Science is promulgated.[46]

Those having ether for the first (*i.e.*, ether, air, fire, water, and earth), soul, mind, and the quarters, are constituent elements (of all things). United with the senses, elements are called animate; without the senses, they are called inanimate.‡[47]

The properties (of vision, taste, scent, touch, and hearing), pairs of opposites (such as heavy and light, heat and cold, &c.), the intellect, pleasure and pain, and desire and aversion and will, and the qualities of dissimilarity and others (*i.e.*, dissimilarity, contrariety, union, number, compositon, division, separateness, measure, inertia and contiguity) are called *attributes*, while all functions such as (of the mind in) will, are called *action*.§[48]

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* This is regarded as almost the basis of the Science of Life. "Similarity is the cause of increase,"—as water or any watery substance, coming in contact with water, increases the latter. Heat, being dissimilar to water, decreases the latter. All things, again, have a tendency to increase or decrease.—*T.*

† "Upon that everything rests" is explained by the Commentator as meaning that it is the union of these three things, called person, which enjoys or suffers the fruit of actions both of this and previous existences.—*T.*

‡ *Dicah* are the cardinal and subsidiary directions, Some translators from Sanskrit wish to render the word as "points of the compass." Even if the anachronism involved in the expression when put into the mouth of a *Rishi* be overlooked, it would be inaccurate, for in Sanskrit it implies the zenith and the nadir besides the eight ordinary points of the compass. I think the word *quarters* would be a better substitute for *directions*.—*T.*

§ The word rendered *properties* is *artha*. They are, as explained by the Commentator, the sensations, *viz.*, vision, taste, touch, scent and hearing, corresponding to the five elemental objective existences, *viz.*, light, water, air, earth, and space, respec-

The co-existence of objects such as earth, &c., with their corresponding properties (of scent and the like) is styled *samavāya*. That is permanent, since wherever the substance is, it cannot be that the property is not.[49] That in which actions and attributes inhere, and that which is the cause, is called *substance*. That, on the other hand, which is inherent, and which is the passive cause, is called *attribute*.[50]

That which is the cause of both Union and Separation, which inheres to the substance, and which represents that function which is to be, is (called) Action. Action is independent of other action.[51]

Thus is explained Cause as also Action or Effect. The restoration of the ingredient humours (of the human body) to their normal state will now be explained. The modes of restoring the ingredient humours to their normal state have been said to be the object of this Science.[52]

Of all diseases, physical and mental, the causes in brief are of three kinds, *viz.*, adverse or excessive correlation, or want of correlation, of time, mind, and the objects of the senses.*[53]

Body and mind are regarded as the subjects in which health and disease co-inhere; parity of correlation being the cause of health.[54]

The Soul is immutable (incapable of being affected by anything) and eternal; faculties, the attributes of matter, and the senses, are the causes of consciousness. The Soul is the eternal

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tively, so that the property of light is vision, of water is taste, &c., &c. The word rendered *intellect* is *buddhi*, *i.e.*, the cognitive faculty or faculties of the Kantian distribution of mental phenomena. The next word is *prayatnāntāh*, *i.e.*, the class ending with *prayatna* or will. These are, therefore, desire, aversion, and will, and pleasure and pain, *i.e.*, the conative and the aesthetic phenomena of the Kantian school. I am not sure as to what *parādaya* means, nor am I sure of having correctly understood what the Commentators include by that word.—*T.*

* So far as the causes of disease are concerned, this verse may be regarded as containing an exhaustive enumeration of them all. Time is of two kinds, *viz.* (1) that portion of eternity with which human life is concerned and which goes on ceaselessly, and (2) the age of man, that is, his infancy, youth, manhood, and decrepitude. The absence of correlation or adverse correlation or excessive correlation of Time as explained above and the other two, is the fruitful cause of disease. A person in a certain age and a certain season may do that with impunity which at another age or another season would induce disease. Similarly, the same cause in respect of the mind, such as exertion of the mental faculties in lives unsuited to them, or excessive exertion, or the total absence of all mental exertion, is fruitful of disease. As regards the objects o the senses, it is scarcely necessary to be more explicit.—*T.*

witness, for it views all actions (without being itself affected by any of them).[55]

Wind, bile, and phlegm have been said to be the causes of all bodily diseases. The qualities of Passion and Darkness have, again, been indicated to be the causes of mental diseases.[56]

The first kind (*i.e.,* bodily disease) is cured by medicines founded upon acts in respect of the deities and upon reason.*Mental disease is cured by knowledge of the soul, knowledge of the scriptures, (exercise of) patience and memory, and the abstraction of the mind from all wordly objects.[57]

Wind, which may be dry, cold, light, suitable, unstable, clear, keen, is cured by objects which have adverse attributes.[58]

Bile, which may be cold, hot, keen, soft, sour, liquid, and bitter, is speedily cured by objects having adverse attributes.[59]

Heavy, cold, mild, watery, sweet, stable, and slimy, these attributes of phlegm are cured by objects having adverse attributes.[60]

Those changes (in wind, bile, and phlegm) that are curable may be set right by drugs possessing adverse attributes, administered according to (considerations of) place, measure, and time. The cure of diseases that are incurable is not laid down here.[61]

After this, once again, the attributes and uses of the objects mentioned are explained.[62]

The object of the tongue is taste. Water and earth are the objective existences in which taste inheres. In its manifestation and as regards particular kinds of it, space, air, and light, are also its adjuncts.[63]

Sweet, sour, salt, pungent, bitter, and astringent, these are regarded as the sixfold catalogue of tastes.[64]

(Amonst these) the sweet, the sour, and the salt check wind; the astringent, the sweet, and the bitter check bile; the astringent, the pungent, and the bitter, check phlegm.[65]

Objects are of three kinds. Some cure disorders; some affect the system injuriously, and some are regarded as conducive to ease or health.[66]

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* *Medicines founded upon acts in respect of the deities,—i.e.,* ceremonies and rites of propitiation, &c. *Those &c. upon reason,—i.e.,* drugs selected in consequence of their action on particular states of the body.—*T.*

Objects are again known to be of three kinds, *viz.*, animal products, vegetable products, and products appertaining to the earth.[67] Honey, vaccine secretions, bile, fat, marrow, blood, flesh, excreta, urine, skin, semen, bones, tendons, horns, nails, hoofs, hair, bristles, and the bright pigment called *Gorochana*, are used (as drugs) among animal products.[68] Gold, the ordure of metals, the five metals (*viz.*, silver, copper, lead, tin and iron), sand, lime, red arsenic, gems, salt, red chalk, and antimony,[69] are indicated as drugs appertaining to the earth. The vegetable products are of four kinds, *viz., vanaspati, virudha, vānaspatya*, and *oshadhi.*[70] Trees that produce fruits (but not flowers) are called *vānaspati;* those that produce both fruits and flowers are *vānaspatya ;* those that perish upon the ripening of their fruits are *oshadhi*; while those that creep are called *virudhas.*[71]

The vegetable products are root, bark, pith, exudation, stalk, juice, sprout, cinders, milk, fruit, flower, ashes, oil, thorns, leaves, sheath (of a bud), bullbous root, and shoots. Of vegetable products, sixteen are root-bearing and nineteen fruit-bearing.[72-73]

(The sage) Punarvasu has indicated that there are four kinds of principal oil, five kinds of salt, eight kinds of urine, and eight kinds of milk, and six kinds of trees, for the correction of maladies. He who knows how to apply these in disorders, is conversant with the Science (of Medicine.)[74-75]

Hastidanti (*a*), Haimavati (*b*), Cyāmā (*c*), Trivrit (*d*) Adhoguda(*e*) Saptalā(*f*), Çwetanāman(*g*), Pratyakçreni (*h*), Gavāksha (*i*), Jyotishmati(*j*), Vimbi(*k*), Çanapushi(*l*), Vishānikā(*m*), Ajagandhā(*n*,) Dra-

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a. Called also *Nāgadanti*, or *Danti ; Baliospermum montanum ;* syn. *Croton polyandrum.* Not raddish.

b. A kind of *vach* or orris root ; *Acorus calamus.*

c. A kind of *Trivrit* with black roots ; a variety of *Convolvulus Turpethum.*

d. Convolvulus Turpethum.

e. Called also *Vriddhadāraka ; Argyreia speciosa ;* syn. *Lettsomia nervosa.*

f. Called also *Charmakashā* ; it stands for Gunjā or Kunch, *i.e. Abrus Precatorius ;* if it means Pātala or Pārul, it is *Bignonia suave-olens.*

g. Called also white *Aparājitā* ; *Clitoria ternatea.*

h. A kind of *Danti* ; *Beliospermum Montanum* ; syn. *Croton polyandrum ;* the name sometimes stands for Mushikaparni or Indurkāni, *i. e. Salvinia cucullata.*

i. Called also *Goraksha-karkaty* or *Ràkhāle Sashā* ; *Momordica umbellata.*

j. Called also *Nawā phatki ; Cardiospermum halicacabum.*

k. Called also *Telakachu* ; *Coccinea Indica ;* syn. *Momordica monodelpha.*

l. Called also *Ghantārava ; Crotalaria verrucosa.*

m. Called also *Avartani; Helicteres Isora.* Believed by Dr. Wise to be *Asclepias geminata.*

n. Called also *Faukāndi Yamāni ; Ptychotis Ajowan.*

vanti(*a*), and Kshirini(*b*),—these are the sixteen plants whose roots are used.[76-77] Of these, Çanapushpi and Vimbi and Haimavati are used as emetics. Cwetā and Jyotishmati, as cerebral purgatives (errhines.)[78] The eleven that remain are applied as purgatives. Having enumerated, with their names and actions, the plants whose roots are used, listen to those whose fruits are used.[79] Çankhini(*c*), Viḍanga(*d*), Trapusha(*e*), Madana(*f*), Klitaka(*g*), which is of two kinds, *viz.*, the aqatic and the land varieties,[80] Dhāmārgava(*h*), Ikshāku, (*i*) Jimuta(*j*), Kritavedhana(*k*), Prakiryya(*l*), Udakiryya (*m*), Pratyakpushpi (*n*), Abhayā (*o*),[81] Antahkotarapushpi(*p*) the autumnal Hastiparni(*q*) Kampillaka(*r*), Āragvadha(*s*) and Kutaja (*t*) ;—of these the fruits are used.[82] Of these, Dhāmārgava, Ikshāku, Jimuta, Kritavedhana, Madana, Kutaja, Trapusha, and Hastiparni,[83]—are used as emetics and in enemata. Pratyakpushpi is prescribed as an errhine.[84] The ten that remain have been enumerated as purgatives. The nineteen kinds of plants whose fruits are used are thus enumerated by name and action.[85] Clarified butter, oil, fat, and marrow,—these four kinds of oil are seen. These may be administered internally, or used as enemata, or as errhines, alone or in combination.[86] These act as emollients,

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a. A species of *Danti* ; believed by Dr. Wise to be *Anthericum tuberosum.*

b. Called also *Dugdhikā ; Oxystelma esculentum.*

c. Called also *Chorapushpi* ; *Andropogon acicularis.* Dr. Wise thinks that the plant Pāthā or *Cissampelos hexandra* is meant.

d. *Embelia ribes.*

e. *Cucumis sativus.*

f. *Randia dumetorum.* Dr. Wise thinks that the plant *Vangueria spinosa* is meant.

g. Called also *Jashti-madhu ;* liquorice ; *Glycerrhiza.*

h. Called *Ghosh-kaltā* ; a species of *Apang* (Bengali). *Achyranthes aspera.*

i. A kind of bitter gourd.

j. Called also *Mutha* (in Bengali); *Cyperus rotundus.*

k. Called also *Koshātaki* or *Jyotsnikā ; Luffa amara.*

l. Called also *Nata-karanja* or *Rite* (Bengali); *Cisalpina bonducella.*

m. Called also *Dahar-karanja ; Pongamia glabra ;* syn. *Galedupa Indica.*

n. *Achyranthes aspera.*

o. Called also *Haritaki ; Terminalia Chebulla.*

p. Called also *Nila-Buhnā.*

q. Called also *Moratā* ; sometimes used for Karkati or *Momordica mixta.*

r. Called also Kamalāguri ; *Mallotus Philippensis.*

s. Called also *Sondāli ; Cassia fistula.*

t. Called also *Kurchi* ; *Holarrhena antidysenterica* ; syn. *Echites antidysenterica.*

prolong life, improve the complexion, and increase strength and fat. These are also used because they destroy wind, bile, and phlegm.[87] Sauvarchala, Saindhava, Vit, Audbhida, with Sāmudra, are the five kinds of Salt.*[88] They are cooling, heating, irritating, and highly capable of promoting the appetite. They are used for external application, as emollients, as diaphoretics,[89] as emetics and purgatives, in enemata (with or without oils), for anointing, as condiments, as cerebral purgatives,[90] for application to wounds after operation, for injections into the urethra, for collyrium, for rubbing upwards, in indigestion, in retention of stools and urine, in pains caused by obstruction of wind, in colic, and in abdominal dropsy.[91]

The Salts have been mentioned above. Listen now to me as I indicate the eight varieties of Urine, *viz.*, all those eight principal varieties that have been mentioned by the son of Atri.[92] These are the urine of the sheep, the goat, the cow, the buffalo, the elephant, the camel, the horse, and the ass.[93] The urines are hot, pungent, possessed of drying attributes, bitter, and contain saline ingredients. Urine is used in rubbing, in plasters,[94] in enemata and (other) purgatives. It is used also for producing perspiration, in cases of suppression of stools and urine, in antidotes (to poison),[95] in abdominal dropsy, in piles, in grandular enlargements in the abdomen, in lucoderma, in blotches on the skin. It is also used in unguents (for wounds and sores) as also in fomentation. It is also said to promote the appetite and destroy poison and worms.[96] It is also said to be good in every way for persons affected with jaundice and anæmia and other diseases producing paleness of color. If drunk, it checks phlegm and regulates wind.[97] It also forces bile downwards. I have indicated here, in brief, the properties of Urine in general; the separate properties of each variety are mentioned as follows.[98]

The urine of sheep is bitter, cooling, and neutral in respect of bile. The urine of the goat is astringent, sweet, wholesome, and corrects all diseases (of phlegm, bile, and wind).[99] The urine of the cow is slightly sweet, corrective of disorders, distroys worms, and cures lucoderma. If drunk, it cures itching, and is highly

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* Sauvarchala, Prof. Wilson says, is so called from the district where it abounds. He thinks the substance is Natron. Saindhava is rock-salt, and Vit is black-salt with a strong odor. Aubdhida is evidently salt manufactured from vegetable substances. The name, however, is sometimes applied to Sāmbhāri salt. Sāmudra is, of course, the sea-salt.—*T.*

beneficial in abdominal dropsy.[100] The urine of the buffalo cures piles, swellings and dropsy, and is alkaline and purgative. The urine of the elephant is saltish and is good for persons having worms and lucoderma,[101] in rentention of stools and urine, in poisoning, in diseases of the phlegm, and for piles. The urine of the camel is bitter and is said to cure asthma, cough, and piles.[102] The urine of horses is bitter and pungent, and is a remedy for lucoderma, carbuncle, and poisoning. The urine of the ass cures epilepsy, insanity, and diseases due to malignant stars.*[103]

Thus have been mentioned the several varieties of Urine according to their properties. The varieties of Milk are now to be mentioned, as also their properties and functions.[104] The varieties of milk are those of the sheep, the goat, the cow, the buffalo, the camel, the elephant, the horse, and women.[105] Almost all varieties of milk are sweet, oily, cooling, glactiphorous, refreshing, nutritious, and aphrodisiac; strengthen memory, body, and mind;[106] promote vitality, relieve fatigue, cure asthma and cough, heal hemorrhages caused by disorders of the bile, aid the cure of wounds and fractures,[107] wholesome unto all living beings, soothe and correct all disorders (of bile, wind, and phlegm), allay thirst, promote the appetite, and highly beneficial in cases of weakness and ulcers.[108] It is prescribed in jaundice and anæmia, in cases of acidity and biliousness, pulmonary consumption, glandular enlargements in the abdomen, abdominal dropsy, diarrhœa, fevers, burning of the skin, and swellings.[109] It is also used as a remedy in disorders of the (female) generative organs, of the the semen, and of urine; in leucorrhœa, in cases of scybalæ, and in disorders of wind and bile.[110] It is used also in errhines, plasters, and baths; for producing vomiting, with enemata, in purgatives, liniments, and for diverse other purposes.[111] Here I have not mentioned the properties of each separate variety of milk. I shall once more mention them in detail in the Lesson on Food and Drinks.[112]

There are three other trees different from those whose fruits and roots are used. They are Snuhi (*a*), Arka (*b*), and Açmantaka (*c*).

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* Hysteria and the like.—*T.*

a. Called also Manasā; *Euphorbia Mēriifolia.*

b. Called also Akanda; *Calatropis gigantea* or *procera*; syn. *Asclepias gigantea.*

c. Identified by some with *Plectranthus aromaticus.*

The actions of these are as follows.[113] Açmantaka is used as an emetic; the milk of Snuhi is used in purgatives. The milk of the Arka, it should be known, is used both in emetics and purgatives.[114]

Three other trees, as follows, are mentioned, whose barks are beneficial. They are Putika (*a*), Krishnagandhā (*b*), and Tillaka (*c*)[115] Both Putika and Tillaka should be applied in purgatives; Krishnagandhā is directed to be used in erysipelas, swellings, and piles.[116] A wise physician should know that these three trees with the three mentioned above are also remedies in psoriosis, phlegmonoid inflamations, boils of the lymphatic glands, leprosy, and the diseases called *Alaji*.*[117]

Thus are described the trees whose fruits and roots are used, the Oils, the Salts, the Urines, the Milks, and the six trees whose juices and barks are used.[118]

The goatherds, the shepherds, and the cowherds, who frequently go to the woods, and those that live in the woods, know plants by name and appearance.[119] It is not, however, by mere knowledge of names and appearance that one can be said to know the plants completely.[120] He who knows the names and appearances of plants and can combine them (according to their properties) is said to be a knower of plants (pharmaceutist). But he who knows plants fully (*i. e.*, their names, appearances, properties, actions, applications, &c.,) is a physician.[121] He, again, who is acquainted with their applications according to considerations of time and place, after having observed (their effects on) individual patients, should be known as the best of physicians.[122]

An unknown drug is like poison or weapon or fire or thunder, while a known drug is like nectar (*amrita*).[123] Drugs unknown by name, appearance, and properties, or misapplied even if known, produce mischief.[124] Well-applied, a virulent poison even may become an excellent medicine, while a medicine misapplied becomes a virulent poison.[125] An intelligent man, therefore, who desires

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a. Called also Nātākaranja; *Guilandina bonducella.*

b. Called also Cobhānjana; *Moringa pterygosperma.*

c. Called also Lodhra; *Symplocos racemosa.*

* *Vidradhikā* is identified by Prof. Wilson with phlegmonoid inflamations, especially of a deep-seated nature. *Alaji* as used here is difficult to identify, the name being applied to several kinds of diseases. Dr. Sircar supposes it to mean gangrenous abscesses.—*T.*

life and health, should not take a medicine prescribed by a physician unskilled in applying medicines.[126] The thunderbolt of Vāsava, falling upon the head, may leave a hope of life, but a medicine prescribed by an ignorant person will not leave a patient hope of life.[127] A person by even conversing with that conceited man who administers medicine, without knowing its properties, to a suffering, bed-ridden, and trustful patient, and who (on that account) is regarded to be an irreligious, sinful and wicked-souled wight and like unto the Destroyer himself, falls into hell.[128-29]

It is better to drink the poison of the snake or the solution of copper, or swallow red-hot balls of iron, than assume the garb of a learned man and take food and drink and money from one afflicted with disease and soliciting relief.*[130-31] Hence that intelligent person who desires to be a physician should take great care in respect of his qualities, so that he may become the giver of the life-breaths of men.†[132]

That is the right medicine which can cure, and he is the best physician who brings about recovery.[133]

Success in producing the intended results proves the right application (of a medicine), and success (in bringing about recovery) proves the physician to be endowed with every qualification and the foremost of his class.[134]

(Here are some verses containing a summary).

The origin of the Science of Life, its cause, its publication, the permission (to Agniveça and others) for composing its aphorisms, the ascertainment of its nature,‡[135] causes and effects in full, the necessity of the Science of Life, diseases and their causes, and remedies in brief,[136] taste and the objects in which it inheres, the three great divisions of the objects of Nature, the plants whose roots and fruits are used, the oils and the salts,[137] the urines, the milks, the six kinds of plants whose milk and bark are used, the actions of all these, their application and misapplication and consequences beneficial and otherwise,[138] the defects and qualifications of

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* Misled by an incorrect reading, viz., *bibhratah* (ablative) for *bibhratā* (instrumental) Dr. Sircar has wrongly rendered verse 131 (*vide* pp. 478-79 of the *Calcutta Journal of Medicine*, vol. III., for 1870). The ablative, besides, would yield a meaning not in harmony with the context.—*T.*

† *I. e.*, "Should strive his best for improving himself and acquiring the necessary qualifications of a physician."—*T.*

‡ *I. e.*, its definition.—*T.*

physicians,—all these have been stated in this Lesson by the great *Rishi.*[139]

Thus the first Lesson, called *Dirghanjivitiya* (about Longevity), in the treatise by Agniveça as revised by Charaka.

LESSON II.

And now we shall expound the Lesson on *Apāmārga-tundaliya.* Thus said the illustrious son of Atri.

The seeds of Apāmārga (*a*), long pepper, round pepper, Viḍanga (*b*), Sigru (*c*), mustard seeds, Tumvuru (*d*),[1] Ajājin (*e*), Ajagandhā (*f*), Pilu (*g*), Elā(*h*), Harenukā (*i*), Prithvikā, (*j*), Surasā(*k*), Cwetā (*l*), Kutheraka (*m*), Phanijjhaka (*n*),[2] the seed of Cirisha (*o*), garlic, Haridrā of two species(*p*), salts of two varieties (*q*), Jyotishmati (*r*), and Ṇāgara (*s*), are to be used as cerebral purgatives (errhines).[3] In heaviness of the head, in headache, in catarrh affecting the nose, in hemicrania, in worms, in epilepsy, in loss of scent, in fainting fits,[4] Madana (*t*), liquorice, Nimba(*u*), Jimuta (*v*),

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a. *Achyranthes aspera.*
b. *Embelia ribes.*
c. *Moringa pterygosperma*; syn. *Hyperanthera moringa.*
d. Called also Nepali Dhania; *Zanthoxylum alatum*; syn. *Z. hostile.*
e. A species of Krishnajiraka; a species of *Nigella sativa.*
f. Called also Vana-yamāni; *Ocymum gratissimum.*
g. *Salvadora persica.*
h. Large cardamom.
i. Called also Renukā; Udaya Chand Dutt supposes it to be identifiable with *Piper aurantiacum.*
j. Called also Krishnajira; *Nigella sativa.*
k. Called also Tulasi; *Ocimum basilocum.*
l. The white Aparājitā; *Clitoria ternatea.*
m. The black Tulasi; *Ocimum Sanitum.*
n. A species of Tulasi or *Ocimum.*
o. *Albizzia lebbek.*
p. *Circuma longa* and *Berberis asiatica.*
q. Rock salt and sea salt.
r. *Cardiospermum halicacabum.*
s. Called also Sunt; dry ginger.
t. *Randia dumetorum.*
u. *Melia Azadirachta.*
v. *Vide* note *h*, p. 8.

Kritavedhana (a), Pippali (b), Kutaja (c), Ikshāku (d), large cardamoms, and Dhāmārgava (e), should be used.[5]

These the physician should use, without injuring the system, as emetics, in disorders of the phlegm and bile, as also in diseases of the stomach.[6]

Trivit (f), the three-fold fruits (g), Danti (h), Nilini (i), Saptalā (j), Vacha (k), Kampillaka (l), Gavākshi (m), Kshirini (n), Udakiryya (o), Pilu (p), Āragbadha (q), dried grapes, Dravanti (r), and Nichula (s), should be used as purgatives in diseases of the intestinal canal.[7-8]

Pātalā(t), Agnimantha(u), Vilwa(v), Cyonāka(w), Kāçmarya(x), Cālaparni (y), Prishniparni (z), Nidigdhikā (*a*),[9] Valā (*b*), Açwadangshtrā (*c*), Vrihati (*d*), Eranda (*e*), Punarnavā (*f*), Yava (*g*),

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a. *Vide* note *i*, p. 8.
b. Long pepper.
c. *Vide* note *r*, p. 8.
d. *Vide* note *g*, p. 8.
e. *Vide* note *f*. p. 8.
f. *Convolvulus turpethum.*
g. *Terminalia chebula*, *Phyllanthus emblica*, and a fruit called *boyra* in Bengali.
h. *Baliospermum montanum* ; syn. *Croton polyandrum.*
i. A species of *Turpethum.*
j. *Vide* note *f* in p. 7.
k. *Zingiber zedoaria.*
l. *Mallotus philippensis.*
m. *Momordica umbellata.*
n. *Vide* note *p* in p. 7.
o. *Vide* note *k* in p. 8.
p. *Salvadora persica.*
q. *Vide* note *q* in p. 8.
r. *Vide* note *o* in p. 7.
s. Identified by Udaya Chand Dutt with *Baringtonia acutangula* ; syn. *Eugenia acutangula.*
t. Called also Pārula. *Stereospermum suave-olens* ; syn. *Bignonia suave-olens.*
u. Identified by Udaya Chand Dutt with *Premna Serratifolia.*
v. *Ægle marmelos.*
w. *Calosanthes Indica.*
x. Called also Gāmbhāri ; *Gmelina arborea.*
y. *Desmodium gangeticum.*
z. Identified by Udaya Chand Dutt with *Uraria logopodioides* ; syn. *Doodia lagopodioides.*
a. *Solanum Xanthocarpum* ; syn. *Solanum Jacquinii.*
b. Called also Berela ; *Sida cordifolia.*
c. Called also Gokshuri ; *Tribulus terrestris* ; syn. *Tribulus lanuginosus.*
d. Called also Vyākur ; *Solanum indicum.*
e. *Ricinus communis.*
f. *Boerhavia diffusa.*
g. *Hordeum hexastichum.*

Kulattha(*a*), Kola(*b*), Guduchi(*c*), Madana(*d*),[10] Palāça(*e*), Kattrina(*f*), all the Oils and all the Salts, should be used in *udavārta* (diseases arising from disorders of the wind), in suppression of stools and urine, and in enemata.[11]

From the list of these drugs enemata of the oily variety should be made up for curing disorders of the wind.

Thus have been mentioned in brief the drugs that promote the five kinds of action or evacuation.*[12]

When disorders have happened, these five operations (*i.e.*, purgation, vomiting, &c.,) should be caused, after use of emollients and diaphoretics, upon consideration of dose and time.[13] The right application (of medicines) rests upon dose and time, and success rests upon right application. The physician conversant with the right application of medicines occupies a place above that of persons conversant with the mere properties of drugs.[14]

After this I shall now speak of gruels prepared with the aid of diverse drugs for the cure of diverse diseases curable by such preparations.[15]

Gruels prepared with long pepper, the root of long pepper, Chavya (*g*), Chitraka (*h*), and dry ginger, promotes the appetite and relieves colic pains.[16]

Gruel prepared with Dadithva (*i*), Vilwa (*j*), Chāngeri (*k*), whey, and Dādima (*l*), promotes digestion and is astringent. In diarrhœa coupled with disorders of the wind, gruel prepared with the five roots should be taken.†[17]

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a. *Dolichos uniflorus* ; syn. *Dolichos biflorus.*

b. *Zizyphus Jujuba.*

c. *Tinospora cordifolia* ; syn. *Menispermum cordifolium.*

d. *Randia dumetorum.*

e. *Butea frondosa.*

f. A fragrant grass.

* These are (1) those used as purgatives, (2) those used as emetics, (3) those used as errhines, (4) those called *niruha* (āsthāpana), and (5) those used as anuvāsana. The last two are enemata with this difference that the first is not all oily, while the second is entirely oily.

g. Called in Bengali Chai ; *Piper chaba.*

h. Called in Bengali Chita ; *Plumbago Zeylanica.*

i. Called also Kapithva ; *Feronia elephantum,* or the wood apple.

j. *Ægle marmelos.*

k. Called Amrul in Bengali ; *Oxalis corniculata.*

l. Pomegranates ; *Punica granatum.*

† The five roots referred to here are those of the *Ægle marmelos,* Sona, *Gmelina arborea, Stereospermum suave-olens* and *Premna serratifolia.*—*T.*

Gruel prepared with Cālaparni(*a*), Valā(*b*), Vilwa(*c*), and Prishniparni (*d*), and mixed with (the juice of) acid pomegranates, should be taken in cases of diarrhœa from bile and phlegm.[18]

Gruel prepared with diluted goat's milk, the proportion being half milk and half water, and Hrivera (*e*), Utpala (*f*), Nāgara (*g*), and Prishniparni (*h*), should be taken as a remedy for dysentery.[19]

In (mucous) diarrhœa, gruel prepared with Ativisha (*i*), Nāgarā (*j*), and some acid juice (of pomegranates) should be given.

In dysuria, gruel prepared with Cwadangshtrā (*k*), and Kantakāri (*l*), and mixed with Phānita (*m*), should be given.[20]

Gruel prepared with Viḍanga (*n*), the root of long pepper, Sigru (*o*), and round pepper, mixed with whey and Suvarchika (*p*), is used as an anthelmintic or vermifuge.[21]

Gruel prepared with Mridvikā (*q*), Cārivā (*r*), fried paddy, long pepper, honey, and dry ginger, allays thirst. That prepared with Somorāja (*s*) destroys poison.[22]

Gruel prepared with decoction of the flesh of the (wild) boar promotes nutrition.

Gruel prepared with fried Gavedhukā (*t*), mixed with honey, reduces corpulency.[23]

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a. *Desmodium gangeticum.*
b. *Sida cordifolia.*
c. *Ægle marmelos.*
d. *Uraria lagopodioides* ; syn. *Doodia lagopodioides.*
e. Called in Bengali Bālā ; *Pavonia odorata.*
f. The blue lotos ; *Nymphœa stellata.*
g. *Cyperus partenuis.*
h. *Vide* note *d*, above.
i. *Aconitum heterophyllum.*
j. Dry ginger.
k. Called also Gokshuri ; *Tribulus terrestris.*
l. *Solarium Xanthocarpum.*
m. Liquid treacle, or juice of sugar-cane not much thickened by boiling.
n. *Embellia ribes.*
o. *Moringa pterygosperma.*
p. A kind of saline substance. *Vide* note *p* in p. 9.
q. Raisins.
r. Called Cyāmālatā in Bengali ; *Ichnocarpus frutescens* ; syn. *Echites frutescens.* It is also identified with Anantā or Anantamula or *Hemidesmus Indicus.*
s. *Vernonia anthelmintica* ; syn. *Serratula anthelmintica.*
t. Called in Bengali Gargare-paddy. It is a species of coix.—*T.*

Gruel prepared with clarified butter, with Tila(*a*) used largely, and mixed with salt, is cooling.

Gruel prepared with the decoction of Kuça (*b*) and Āmlaka (*c*) and Çyāmāka(*d*), is drying.[24]

Gruel prepared with the ten roots cures cough, hiccough, asthma, and phlegm.

Gruel prepared with clarified butter and oil, mixed with spirits, relieves stomachic (intestinal) disorders.[25]

Gruel prepared with potherbs, meat, Tila (*e*), and Māsha (*f*), is laxative.

Gruel prepared with Jambu(*g*), Mango seeds, Dadhitva(*h*), acids, and Vilwa (*i*), is regarded as astringent.[26]

Gruel prepared with Yavakshāra (*j*), Chitraka (*k*), Hinga (*l*), and Amlavetasa(*m*), is regarded as purgative.

Gruel prepared with Abhayā (*n*), the root of long pepper, and dried ginger, promotes exeretions and favors their discharge.*[27]

Gruel prepared with whey is a remedy in disorders arising from the excessive use of buttery food, while in disorders arising from

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a. *Sessamum Indicum.*

b. *Poa cynosuroides.*

c. *Phyllanthus emblica* ; syn. *Emblica officinalis.*

d. The common paddy known as Cyāmāka ; *Panicum frumentacium.*

e. *Vide* note *a* above.

f. *Phaseolus Roxburghii* ; syn. *Phaseolus radiatus.*

g. *Eugenia Jambolana ;* syn. *Syzygium Jambolanum.*

h. *Feronia elephantum.*

i. *Ægle marmelos.*

j. "*Yavakshāra* is prepared by reducing to ashes the green spikes of the barley (*Hordeum hexastichum*), dissolving the ashes in water, straining the solution through thick cloth, and evaporating it over the fire. The resulting salt is a clear amorphous powder with a saline and partly acid taste. Chemically it is carbonate of potash with some impurities."—*Materia Medica of the Hindus*, by U. C. Dutt.

k. *Plumbago Zeylanica.*

l. Assafœtida.

m. Called in Bengali Chuka-pālang. *Rumex vesicarius.*

n. *Terminalia chebula.*

* "*Anulomana* are medicines which digest the humours and set them free, that is, promote excretions and favor their discharge."—*Materia Medica of the Hindus*, by U. C. Dutt.

the excessive use of oily food, that prepared with whey and paste of Sessamum Indicum is regarded as beneficial.[28]

Gruel prepared with decoction of beef, mixed with some acid, cures intermittent fevers of an inveterate kind.

Gruel of barley fried in *ghee* and oil and mixed with long pepper and Āmlaka(*a*), is a remedy in diseases of the throat.*[29]

Gruel prepared with decoction of meat of the cock relieves disorders of the urethra. That prepared of Māshāvidala (*b*) with ghee and milk increases the semen.[30]

Gruel prepared with Upodikā (*c*) and curds, dispels the stimulation produced by poison and fever and alcohol.†

Gruel prepared of the seeds of Apāmārga (*d*) with milk and decoction of Godhā (the iguana) destroys (abnormal) hunger.[31]

(Here are some verses containing a summary.)

Thus have been mentioned the eight and twenty varieties of Gruel. The drugs, in brief, have also been spoken of, that are used in the five acts, (*viz.*, purgation, vomiting, &c.).[32]

Those drugs that were spoken of before for imparting a knowledge of roots and fruits have been mentioned again for imparting a knowledge of how they are used in connection with the five acts.[33]

Only a physician who is possessed of memory, who is conversant with causes and applications (of drugs), who has his passions under control, and who has quickness of decision, should, by the application of drugs, treat diseases.‡[34]

Thus ends the Second Lesson called Apāmārga-Tundaliya in Agniveça's treatise revised by Charaka.

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a. *Phyllanthus Emblica*; syn. *Emblica officinalis.*

* The word *Yamaka* is a technical term meaning ghee and oil. (*Vide* verse 25 above.) *Yavānām Yamake*, therefore, does not mean "two sorts of barley" as rendered by Dr. Sircar, but "gruel of *Yava* (fried or boiled) in ghee and oil."—*T.*

b. *Phaseolus Roxburghii*; syn. *Phaseolus radiatus.* *Vidala* is a general name for pulses, or it may mean broken grains—*T.*

c. Called also Putikā; *Basella rubra.*

† *Mada* is explained by the commentator thus.

d. *Achyranthes aspera.*

‡ *Pratipattimān* is explained by the Commentator as one who can readily decide what is to be done in view of distressful contingencies that may arise.—*T.*

LESSON III.

And now we shall expound the Lesson called Āragbadhiya. Thus said the illustrious son of Atri.

Āragvadha (*a*), Eḍagaja (*b*), Karanjā (*c*), Vāsā (*d*), Guḍuchi (*e*), Madana (*f*), the two varieties of Haridrā (*g*);

Çrāhva (*h*), Surāhva (*i*), Khadira (*j*), Dhava (*k*), Nimba (*l*), Viḍanga (*m*), and the bark of Karavira (*n*);

Knots of Bhurjja(*o*), Garlic, Çirisha(*p*), Salomaça(*q*), Guggula(*r*) Krishnagandhā (*s*), Phanijjhaka (*t*), Vatsaka (*u*), Saptaparna (*v*), Pilu(*w*), Kushtha(*x*), young shoots of Sumanas (*y*);[2]

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a. *Cassia fistula.*

b. Called also Chakramardda; in Bengali, Chākunde or Edānchi. *Cassia tora.* Some authorities identify it with Dadrumarddana or Dadrughna, or *Cassia alata.*

c. *Vide* note *k* in p. 8.

d. Called also Vāsaka; in Bengali, Vākasa. *Justicia Adhatoda*; syn. *Adhatoda vasica.*

e. *Tinospora cordifolia.* *Vide* note *c.* in p. 15.

f. *Vide* note *d* in p. 15.

g. *Vide* note *p* in p. 13.

h. Called also, according to the Commentator, Navanitakhoti, *i.e.*, the *Gum olibanum* tree.

i. Believed to be Devadāru. *Cedrus deodara*; syn. *Pinus deodara.*

j. *Acacia Catechu*; syn. *Mimosa Catechu.*

k. *Anogeissus latifolia*; syn. *Conocarpus latifolia.*

l. *Vide* note *u* in p. 13.

m. *Vide* note *b* in p. 13.

n. The sweet-scented Oleander or *Nerium odorum.*

o. *Granthischa Bhaurjja* means the *Granthi* of *Bhurjja* leaves or the leaves of *Betula Bhojpatra.* Dr. Sircar is in error in taking *Granthi* to be a separate plant. *Vide* Chakradatta's commentary.

p. *Albizzia Lebbek*; syn. *Mimosa Sirissa.*

q. Following Prof. Wilson, Dr. Sircar supposes it to be the plant called *Mahāmada.* The Commentator thinks it to be sulphate of iron, or leaves of the *Laurus Cassia.*—*T.*

r. *Balsamadendron Mukul* or *Balsamodendron Pubescens.*

s. *Vide* note *b* in. p. 11.

t. *Vide* note *n* in p. 13.

u. Called also Kutaja or Kurchi. *Vide* note *r* in p. 8.

v. Called also *Saptacchada*; Cchātim in Bengali. *Alstonia scholaris*; syn. *Echites scholaris.*

w. *Vide* note *g* in p. 13.

x. *Saussurea auriculata*; syn. *Aplotaxis auriculata.*

y. Called also Jāti or Chāmeli. *Jasminum grandiflorum.*

Vacha (*a*), Harenu (*b*), Trivit (*c*), Nikumbha (*d*), Bhallātaka (*e*), Gairika (*f*), Anjana (*g*);

Manahçilā (*h*), Āla (*i*), Grihadhuma (*j*), Ela (*k*), Kāçiça (*l*), Lodhra (*m*), Arjuna (*n*), Musta (*o*), and Sarjjas (*p*);[3]

These six lists of drugs, mentioned in each of the above half *slokas*, soaked in cow's bile till they become yellow, and pounded again and then mixed with oil of mustard seeds, should be used by a physician either as a paste or simply as powder, being highly efficacious (in the following diseases).[4]

These would speedily cure even difficult cases of leprosy, recent leucoderma, baldness of the head, the eruptions called *Kitima*, herpes, fistula in ano, piles, scrofulous enlargements of the glands of the neck, and the cutaneous eruptions called *Pāmā*.[5]

Kushtha(*q*), the two kinds of Haridrā (*r*), Surasa (*s*), Patola (*t*), Nimba (*u*), Açwagandhā (*v*), Suradāru (*w*), Sigru (*x*), Tumvura

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a. *Vide* note *k* in p. 14.
b. *Vide* note *i* in p. 13.
c. *Vide* note *d* in p. 7.
d. Called also Danti. *Vide* note h in p. 14.
e. Called Bhelā in Bengali. *Semecarpus Anacardium.*
f. Red chalk.
g. Galena or sulphide of lead. It is not *Rasānjana*, which is prepared from extract of the root called *Barberis Asiatica.—T.*
h. Realgar.
i. Orpiment (of the yellow variety).
j. The house-smoke, *i.e.*, soot.
k. Cardamoms.
l. Sulphate of iron.
m. *Symplocos racemosa.*
n. *Terminalia Arjun*; syn. *Pentaptera Arjun.*
o. *Vide* note *h* in p. 8.
p. The resin of the *Shorea robusta.*
q. *Saussurea auriculata*; syn. *Aplotaxis auriculata.*
r. *Vide* note *p* in p. 13.
s. *Vide* note *k* in p 13.
t. *Trichosanthes dioica.*
u. *Vide* note *u* in p. 13.
v. *Withania somnifera*; syn. *Physalis flexuosa.*
w. *Cedrus deodara*; syn. *Pinus deodara.*
x. *Vide* note *c* in. p 13.

dhānya (*a*), Vanya (*b*), and Chandā (*c*), these taken in equal parts should be reduced to powder.[6]

They should then be pounded with whey and then rubbed over the body previously anointed with oil. This will relieve one's itching, pimples, urticaria, the several varieties of leprosy, and inflammatory swellings.*[7]

Kushtha (*d*), Amirtasanga (*e*), Katankateri (*f*), Kāçiçaka (*g*), Kampillaka (*h*), Mustha (*i*), Lodhra (*j*), Saugandhika (*k*), Sarjjarasa (*l*), Viḍanga (*m*), Manahçilā (*n*), Āla (*o*), the bark of Karavira (*p*)[8] these being reduced to powder should be given for sprinkling over, the body being previously oiled. Ringworm, with itching, keloiḍ, eczema, and psoriasis, are relieved by such treatment.*[9]

Manahçilā (*q*), Āla (*r*), round pepper, mustard oil, and milk of Arka (*s*), (pounded and applied) as an ointment, cures leprosy.

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a. *Vide* note *d* in p. 13.

b. Called also Kaivarta-mustaka or Kasuraka. *Scirpus Kysoor.*

c. Called also Chorepushpi. *Andropogon acicularis.*

* *Kotha* is a variety of cutaneous disease in which large round spots of a red color are visible, like to what happens when one is stung by the nettle. The symptoms are those of Urticaria evanida.—*T.*

d. *Aplotaxis auriculata.*

e. Called in Bengali Tunte. Sulphate of copper.

f. *Berberis asiatica.*

g. Sulphate of iron.

h. *Vide* note *p* in p. 8.

i. *Vide* note *h* in p. 8.

j. *Symplocos racemosa.*

k. Called also Gandhatrina or Bhustrina. *Andropogon Schœnanthus.* The commentator supposes that it may also mean Gandhaka or sulphur.

l. Resin of the *Sorea robusta.*

m. *Vide* note *b* in p. 8.

n. Realgar.

o. Orpiment (of the yellow variety).

p. *Nerium odorum.*

† In indentifying these cutaneous diseases, I have followed Udaya Chand Dutt. (*Vide Nidāna*, p. 179).

q. *Vide* note *n* above.

r. *Vide* note *o* above.

s. *Vide* note *b* in p. 10.

Sulphate of copper, Viḍanga (*a*), round pepper, Kushtha (*b*), Lodhra (*c*), and Manahçilā (*d*), applied in the same way, will produce the same result.[10]

Rasānjana (*e*), with seeds of Prapunnāḍa (*f*), mixed with the juice of Kapithwa (*g*), applied as a plaster (cures leprosy.)

The seeds of Karanja (*h*), Eḍagaja (*i*), with Kushtha (*j*), pounded with cow's urine, forms an excellent ointment for the same disease.[11]

The two kinds of Haridrā (*k*), the seeds of Karanja (*l*), the shoots of Sumanas (*m*), the bark, with the pith, of Hayamāraka (*n*), mixed with the alkaline ashes of *Sessamum Indicum,* may also be applied in leprosy.[12]

Manahçilā (*o*), the bark of Kutaja (*p*), Kushtha (*q*), with Lomaça (*r*), and Eḍagaja (*s*), Karanja (*t*), the knots of Bhurjja leaves,

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a. *Vide* note *b* in p. 8.

b. *Vide* note *d* in p. 21.

c. *Vide* note *j* in p. 21.

d. *Vide* note *n* in p. 21.

e. Rasānjana is the extract of *Berberis Asiatica,* and not sulphide of lead or crude antimony as rendered by Dr. Sircar. Baboo U. C. Dutt correctly observes, "Galena or the sulphide of lead ore is sometimes called *rasānjana* in Sanskrit, and some physicians in Bengal use the lead ore for *rasānjana,* whenever this term occurs in a prescription. In the Upper Provinces, however, *rasānjana* is invariably translated *rasot* in the vernacular. This, no doubt, is the correct practice. The mistake on th part of the Bengal physicians probably occurred from their not being acquainted with *rasot,* which is the produce of plants indigenous to the Himalayan range."—*Mat. Med. of the Hindus*, p. 107.

f. Called also Chakramardda ; Chākunde in Bengali. *Cassia tora* ; syn. *Sena tora.*

g. *Vide* note *i* in p. 15.

h. *Vide* note *k* in p. 8.

i. The same plant as Prapuunāda or Chakramarddana or Chākunde. *Vide* note *f* above.

j. *Vide* note *a* in p. 21.

k. *Vide* note *p* in p. 13.

l. *Vide* note *h* above.

m. *Vide* note *y* in p. 19.

n. *Nerium odorum* ; the sweet-scented Oleander.

o. Realgar.

p. *Vide* note *r* in p. 8.

q. *Vide* note *b* above.

r. *Vide* note *q* in p. 19.

s. *Vide* note *i* above.

t. *Vide* note *h* above.

the root of Karavira (*a*), each taken of the weight of a *karsha* (*b*), well powered and boiled in an *Ādaka*(*c*) of the fermented gruel of unhusked barley and an *Adaka* of the hot juice of Palāca (*d*), to such a consistency that it may stick to the stirring spoon, forms a plaster highly efficacious for the cure of leprosy.[13-14]

The leaves of Chaturangula (*e*), made into a paste with whey, or those of Kākamāchyā (*f*), similarly made into a paste, or those of Açwahana (*g*) made in the same manner into a paste, will cure leprosy if applied on the skin previously anointed with (mustard) oil.[15]

Kola (*h*), Kulattha (*i*), Suradāru (*j*), Rāsnā (*k*), Māsha (*l*), Abhayā (*m*), oily seeds, Kustha (*n*), Vacha (*o*), Çatāhva (*p*), powdered barley, mixed together and made into a paste with Kānji and then warmed, forms a good plaster for persons afflicted with disorders of the wind.[16]

The flesh of animals living in marshy regions (such as the rhinoceros, the buffalo, &c.,) and of fish, pounded and made into a paste after being mixed with *vesavāra* (*q*), and warmed on fire, forms an ointment that destroys diseases of the wind.

The paste also that is made of the ten roots boiled with the

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a. *Vide* note *p* in p. 21.

b. A *karsha* is equal to 2 tolahs.

c. An *ādaka* is equal to 8 seers. (Vide *Ayurvedārtha Chandrikā*).

d. *Vide* note *e* in p. 15. The juice is to be taken by cutting the principal root and setting fire to the trunk.

e. Called also Aragbadha or Sondal. *Cassia fistula.*

f. Called in Bengal Gudakamye. *Solanum nigrum.*

g. Called also Karavira. *Nerium odorum* or the sweet-scented oleander.

h. *Vide* note *b* in p. 15.

i. *Vide* note *a* in p. 15.

j. *Vide* note *w* in p. 20.

k. *Vanda Roxbvrghii*; syn. *Cymbidium tessaloides.*

l. *Vide* note *j* in p. 17.

m. *Vide* note *n* in p. 17.

n. *Vide* note *d* in p. 21.

o. *Vide* note *k* in p. 14.

p. Called also Misreya or Calupha. *Peucedanun Sowa.*

q. Chakrapānidatta, quoting Rajaballabha, explains that *Vesavāra* means "flesh well detached from bones, then pounded and boiled, and then mixed with treacle and clarified butter, and black pepper." Cuçruta gives a different recipe for making what is called Vesavāra.—*T.*

four kinds of oil or of the aromatic drugs boiled in the same, would form a plaster that would cure the diseases of the wind.*[17]

Powdered barley and the alkaline ashes of barley stalks, mixed with whey and heated on fire, would destroy (when applied as a plaster) the disorders of the stomach.

Kushtha (*a*), Çatāhva (*b*), Vacha (*c*), and powdered barley, mixed with oil and some kind of acid, is said to be a remedy in disorders of the wind.[18]

The two varieties of Çatāhva (*d*), liquorice, Madhuka (*e*), Valā (*f*) Piyāla (*g*), Kaçuraka (*h*), clarified butter, Vidāri (*i*), and crystalized lump sugar, would form a good plaster in disorders of the blood with wind.[19]

Rāsnā (*j*), Guḍuchi (*k*), Madhuka (*l*), the two varieties of Valā (*m*), with Jivaka (*n*), and Rishabhaka (*o*), and milk, and clarified butter, and wax, mixed and boiled together, and used as a plaster, would cure disorders of the blood arisin from wind.[20]

Powdered wheat, and goat's milk, and clarified butter, mixed together, may be applied as a plaster in disorders of the blood from wind.

Nata (*p*), Utpala (*q*), sandal wood, with Kushtha (*r*), and clarified butter, mixed together, may be used as a plaster in headaches.[21]

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* The ten roots and the aromatic drugs are indicated in the lesson on fevers.

a. *Vide* note *d* in p. 21.

b. *Vide* note *p* in p. 23.

c. *Vide* note *k* in p 14.

d. *Vide* note *p* in p. 23.

e. *Bassia latifolia.*

f. *Sida cordifolia.*

g. *Buchanania latifollia.*

h. *Scirpus kysoor.*

i. Called Bhumi-Kumra in Bengali. *Batatas paniculata*, syn. *Convolvulus paniculatus.*

j. *Vide* note *k* in p. 23.

k. *Vide* note *c* in 15.

l. Liquorice.

m. *Vide* note *f* above.

n. Difficult to identify. The Ayurvedārtha Chandrikā, quoting authorities, describes it as a plant growing on the summits of the Himalayas, having a bulbous root like garlics and having leaves that are round and long. It has many other names such Jivana-Prānada, &c.

o. Difficult to indentify; said to grow on the summits of the Himalayas, having leaves like bull's horns.

p. Called also Tagarapādikā; not identifiable now. A species of aquatic plant.

q. Called Nilasundi in Bengali. *Nymphæa cerula.*

r. *Vide* note *d* in p. 21.

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PART II.

CHARAKA-SAMHITĀ.

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Prapaundarika (*a*), Suradāru (*b*), Kushtha (*c*), Yashti (*d*), Elā (*e*), Kamala (*f*), and Utpala (*g*), Loha (*h*), Erakā (*i*), Padmakāstha (*j*), and Choraka (*k*), may be applied, with clarified butter, as a plaster, in headaches.[22]

Rāsnā (*l*), the two kinds of Haridrā (*m*), Nalada (*n*), the two varieties of Çatāhva (*o*), Devadāru (*p*), Sitopalā (*q*), the root of Jivanti (*r*), with clarified butter and oil of sesamum, may be applied, while warm, as a plaster in pleurisy.*[23]

Moss, lotus, Utpala (*s*), Vetra (*t*), Tunga (*u*), Prapaundarika (*v*), Amrināla (*w*), Lodhra (*x*), Priangu (*y*), Kāleyaka (*z*), and sandal wood, with clarified butter, form a plaster that relieves burning of the skin.[24]

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a. Root-stock of *Nymphæa Lotus*. Dr. Sircar was misled by his Kaviraj into the supposition that this is an unidentifiable plant.

b. *Cedrus deodara*; Syn. *Pinus deodara*.

c. *Saussurea auriculata*; Syn. *Aplotaxis auriculata*.

d. Liquorice.

e. Cardamoms (large).

f. *Nilumbium Speciosum*.

g. *Nymphæa stellata*.

h. Called also Aguru; *Aquilaria Agallocha*.

i. *Typha angustifolia*; Syn. *Typha elephantina*.

j. The same as Prapaundarika; *vide* note *a* above.

k. Called also Chorepushpi (*vide* Commentary). *Andropogon acicularis*.

l *Vanda Roxburghii*; Syn. *Cymbidium tassaloides*.

m. *Circuma longa* and *Berberis Asiatica*.

n. Called also Jatāmānsi or Māngsi. *Valeriana Jatamānsi*; Syn. *Nardostachys Jatamānsi*.

o. The two varieties are called by the names of Catapushpi and Madhurikā. The former is sometimes called Calupha or Misreya. *Pucedanium Sowa* and *Fæniculum Vulgare*.

p. *Vide* note *b* above.

q. Candied sugar.

r. *Cælogyne ovalis*.

s. *Vide* note *g* above.

t. Called also Vetasa. *Calamus rotang*; Syn. *Calamus Roxburghii*.

u. Called also Punnāga. *Calophyllum inophyllum*. Following Roxburgh and Brandis both of whom erroneously indentified Kampilla with Punnāga, Dr. Sircar gives *Rottlera tinctoria* as the name of Punnāga. Kampilla or Kampillaka is an altogether different tree from Punnaga. Vide *Ayuvedārtha Chandrikā*.

v. *Vide* not *a* above.

w, Called also Ucira (*vide* Commentary); in Bengali, Benamul or Khas-khas. *Andropogon muricatum*.

x. *Symplocos racemosa*.

y. *Aglaia Roxburghiana*.

z. The Commentator identifies it with Kāliya-wood; a kind of dark, or rather, brown Sandal wood. The word is sometimes used for *Berberis asiatica*.

Sitā (*a*), Latā (*b*), Vetasa (*c*), Padmaka (*d*), liquorice, Aindri (*e*), lotus, Durvā (*f*), the root of Yavāsa (*g*), of Kuça (*h*), of Kāça (*i*), Jala (*j*), and Erakā (*k*), form a plaster that relieves burning of the skin.[25]

Çaileya (*l*), Elā (*m*), Aguru (*n*), Kushtha (*o*), Chanda (*p*), Nata (*q*), Tvak (*r*), Suradāru (*s*), Rāsnā (*t*), Çirisha (*u*), Sindhuvāra (*v*), form a plaster which, if applied cold, would soon destroy the effects of poison (*i e*., venomous bite).[26]

Çirisha (*w*), Nāmajjaka (*x*), Hema (*y*), and Lodhra (*z*), if pounded into dust and rubbed, destroy diseases of the skin and check excessive sweat.

---

a. The word stands sometimes for Vidāri (*Convolvulus paniculatus*), as also for sugar; the Bengal physicians understand by it the white Durvā or *Panicum dactylon*. The ordinary Durvā may be made to assume a white color by causing it to grow under cover of a large basket.

b. Identified by the Commentator with Manjishthā. *Rubia cordifolia*; syn. *Rubia manjishta*.

c. *Calamus rotang*.

d. Root-stock of *Nymphæa Lotus*.

e. Called also Gorakshakarkati or Rākhāle Sashā. *Momordica umballata*.

f. *Panicum dactylon*; syn. *Cynodon dactylon*.

g. Called also Durālabhā (*vide* Commentary). *Hedysarum Alhagi*; syn. *Alhagi Maurorum*.

h. *Poa Cynosuroides*.

i. *Saccharum spontaneum*.

j. Called also Vātā (*vide* Commentary).

k. *Typha angustifolia*; Syn. *Typha elephantina*.

l. Called also Cailaja. A species of Lichen.

m. Cardamoms (large).

n. *Aquilaria Agallocha*.

o. *Saussuræ auriculata*; Syn. *Aplotaxis auriculata*.

p. Called also Chorepushpi. *Andropogon acicularis*.

q. Called also Tagarapādikā or Tagarapādukā.

r. *Cinnamomum Zeylanicum*.

s. *Cedrus deodara*.

t. *Vanda Roxburghii*; Syn. *Cymbidium tessaloides*.

u. *Albizzia Lebbek*; Syn. *Mimosa Sirissa*.

v. Called also Nirgunthi (*vide* Commentary); as also Nishinda. The Commentator explains that Cirisha and Sindhuvāra form a separate application.

w. *Vide* note *u* above.

x. Called also Ucira (*vide* Commentary). *Andropogon muricatum*.

y. Called also Nāgakecara. *Mesua ferrea*.

z. *Symplocos racemosa*.

Patra (*a*), Amvu (*b*), Lodhra (*c*), Abhaya (*d*), and sandal wood, form a plaster that cures the offensive smell of the skin.[27]

Here is a verse containing a summary.

In this Lesson, called Āragbadhiya, Arti's son, revered by *Siddhas* and great *Rishis*, said, for the benefit of the world, unto many ascetics crowned with high success, of two and thirty kinds of powders and plasters that destroy diverse kind of diseases.[28]

LESSON IV

AND now we shall explain the Lesson having for its topic the six centuries of Purgatives. Thus said the son of Atri.

In this lesson six centuries of Purgatives (*e*), verily occur. They depend for their action upon six kinds of vegetable produce (*f*). Astringents are five hundred in number. They are of five species (*g*). There are, again, five processes for preparing them. The number of pre-eminently astringent objects is fifty. This is a brief enumeration.[1] The six hundred Purgatives of which we have spoken will be mentioned briefly in this lesson. We shall describe them fully in that part of the work where iustructions will be laid down about the processes of preparing them.[2]

One hundred and thirty-three kinds of Purgatives are prepared from fruits (*h*); 39 kinds from Jimutaka (*i*); 45 kinds from Ikshwāku (*j*); with Dhāmārgava (*k*), 60 kinds are made; Kutaja (*l*) enters into 18 kinds; Kritavedhana (*m*) makes 60 kinds; with black Trivrit

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a. *Cinnamomum tamala.*

b. *Pavonia odorata.*

c. *Symplocos racemosa.*

d. The roots of *Andropogon muricatum.*

e. The word *Virechana* in the original, as used here, signifies purgatives proper, emetics, errhines, diaphoretics, and enemata of both varities.

f. These are gum, root, bark, leaves, flower, and fruit.

g. *Yoni* is explained by the Commentator as equivalent to *Jāti.*

h. The kind of fruits used is Madana or *Randia dumetorum.*

i. The Ayurvedārtha Chandrikā identifies it with the Devatāda or *Andropogon serratus.* Bengal physicians use the Ghoshāphal.

j. A kind of bitter gourd.

k. Called also Ghosakalita The red variety of *Achyranthes aspera.*

l. *Vide* note *r* in p. 8.

m. *Vide* note *i* in p. 8.

(*a*) 110 kinds are prepared; Chaturangula (*b*) enters into 12 kinds; Lodhra (*c*) enters into the composition of 16 kinds; Mahāvriksha (*d*) makes 20 kinds; with Saptalā (*e*) and Çankhini (*f*) 39 kinds are prepared; and with Danti (*g*) and Dravanti (*h*) 48 kinds are made. These are the six hundred kinds of Purgatives. The six kinds of vegetable produce upon which Purgatives depend for their action are milk (gum or exudation), root, bark, leaves, flower, and fruit. The five varieties of Astringents are sweet-astringents, sour-astringents, pungent-astringents, bitter-astringents, and astringent-astringents, as indicated in the compilation (called Science of Life).[3]

Astringents have five processes of preparation. These are—

Swarasa (*i*), *Kalka* (*j*), *Crita* (*k*), *Cita* (*l*), and *Phānta* (*m*).

The strength of these five is according to their order of enumeration (*n*).

Astringents (thus prepared) are to be used according to the strength or weakness of the disease. All are not to be applied in all diseases.[4]

The fifty Astringents *par excellence* that have been spoken of shall now be indicated. They are as follows :—

Six of them are *Jivaniya* (*o*), *Vringhaniya* (*p*), *Lekhaniya* (*q*), *Bhedaniya* (*r*) *Sandhāniya* (*s*), and *Dipaniya* (*t*).

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a. *Convolvulus Turpethum*; Syn. *Ipomœa Turpethum*.

b. Called also Aragbadha. *Vide* note *q* in p. 8.

c. *Symplocos racemosa*.

d. Called also Snuhi or Manasā. *Euphorbia neriifolia*; Syn. *Euphorbia ligularia*.

e. *Vide* note *f*. in p. 7.

f. *Vide* note *a* in p. 8.

g. *Baliospermum Montanum*; Syn. *Croton Polyandrum*.

h. *Vide* note *o* in p. 7.

i. The juice that is extracted from an article by pressing it in a machine is called Swarasa.

j. When a thing is pounded into a soft paste, such soft paste is so-called.

k. Crita is obtained by boiling an article in hot water and then straining it through a thick cloth. Hence, decoction.

l. Cita is obtained by steeping an article in cold water and exposing it to the night dew and then straining the water through a thick cloth. Hence, a cold infusion.

m. Infusion in hot water.

n. Swarasa is stronger than Kalka; Kalka is stronger than Crita; and so on.

o. Prolonging life.

p. Nutritive and promoting corpulency.

q. Thinning the tissues or reducing corpulency.

r. Promoting excretions.

s. Promoting the union of fractured parts.

t. Promoting appetite and digestion.

Four of them are *Valya* (*a*), *Varnya* (*b*), *Kanthya* (*c*), and *Hridya* (*d*).

Six are *Triptighna* (*e*), *Arçaghna* (*f*), *Kusthaghna* (*g*), *Kandughna* (*h*), *Krimighna* (*i*), and *Vishaghna* (*j*).

Four are *Stanya-janana* (*k*), *Stanya-çodhana* (*l*), *Cukra-janana* (*m*), and *Cukra-çodhana* (*n*).

Seven are *Swedopaga* (*o*), *Snehopaga* (*p*), *Vamanopaga* (*q*), *Virechanopaga* (*r*), *Āsthāpanopaga* (*s*), *Anuvāshanopaga* (*t*), and *Cirovirechanopaga* (*u*).

Three are *Cchardinigrahana* (*v*), *Trishnānigrahana* (*w*), and *Hiccānigrahana* (*x*).

Five are *Purisha-sangrahaniya* (*y*), *Purishavirajaniya* (*z*), *Mutrasangrahaniya* (a), *Mutravirajaniya* (b), and *Mutravirechaniya* (c).

---

a. Increasing strength. (Tonic).
b. Improving the complexion.
c. Improving the vioce (curing hoarseness).
d. Promoting cheerfulness or relish.
e. Removing phlegm that causes a sensation of satiety.
f. Curing piles.
g. Curing skin-diseases.
h. Curing pruritus.
i. Anthelmintic or vermifuge.
j. Neutralising poison.
k. Glactiphorous.
l. Improving the quality of milk.
m. Increasing the secretion of semen.
n Purifying the semen.
o. Diaphoretic.
p. Emollient.
q. Emetic.
r. Purgative.
s. Enemata.
t. Oily enemata.
u. Errhines.
v. Relieving vomiting.
w. Relieving thirst.
x. Relieving hiccup.
y. Rendering the fæces consistent.
z. Altering the color of the fæces.
a. Reducing secretion of the urine.
b. Altering the color of the urine.
c. Increasing secretion of urine.

Five are *Kāsahara*(a), *Swāsahara*(b), *Cothahara* (c), *Jwarahara* (d), and *Cramahara* (e).

Five are *Dāhapraçamana* (f), *Citapraçamana* (g), *Udarddapraçamana* (h), *Angamardda-praçamana* (i), and *Culapraçamana* (j).

Five are *Conitasthāpana* (k), *Vedanāsthāpana* (l), *Sajnāsthāpana* (m), *Prajāsthāpana* (n), and *Vayasthāpana* (o).

These are the fifty Astringents *par excellence*.[5]

They are as follows:—

Jivaka (p), Rishabhaka (q), Meda (r), Mahāmeda (s), Kākoli (t), Kshirakākoli (u), Mudgaparni (v), Māshaparna (w), Jivanti (x), and liquorice;—these ten belong to the class Jivaniya.[6]

---

a. Curing cough.
b. Curing difficult breathing or asthma.
c. Curing anasarca or dropsical swellings.
d. Febrifuge.
e. Removing fatigue.
f. Relieving heat of the body or burning of the skin.
g. Relieving sensation of coldness.
h. Curing urticaria.
i. Relieving pain in the limbs.
j. Curing pain in the bowels.
k. Styptics.
l. Anodynes.
m. Restoring consciousness.
n. Curing sterility.
o. Preventing the effects of age.
p. This plant has many names in Sanskrit, chief amongst which are Jivana, Chirajivana, Chiranjiva, &c. Identified by some with *Celtis orientalis.*
q. Called also Dhira, Vishāni, and Drakshya.
r. Not yet identified. It is described as "endued with a dry bulbous root, which is capable of being divided by the nails, and which, when so divided, emits a secretion like animal fat."—Ayurvedartha Chandrikā.
s. A plant of the same description as Meda (*vide* above). Both are said to grow on the breast of the Himālayas, particularly, in Morung or Nepal.
t. Not yet identified ; grows on the Himālyan breast, particularly in Morung or Nepal.
u. *Vide* above.
v. *Phaselous trilobus.*
w. *Teramnus labialis* ; Syn. *Glycine debilis.*
x. *Cœlogyne ovalis.*

Kshirini (*a*), Rājaksharaka (*b*), Valā (*c*), Kākoli (*d*), Kshirakākoli (*e*), Vātyāyani (*f*), Bhādraudani (*g*), Bhāradwāji (*h*), Payasyā (*i*), and Rishyagandhā (*j*),—these ten are Vringhaniya.[8]

Musta (*k*), Kushtha (*l*), Haridrā (*m*), Dāruharidrā (*n*), Vacha (*o*), Ativishā (*p*), Katurohini (*q*), Chitraka (*r*), Chiravilla (*s*), and Haimavati (*t*),—these ten are Lekhaniya.[9]

Suvaha (*u*), Arka (*v*), Uruvuka (*w*), Agnimukhi (*x*), Chitrā (*y*), Chitraka (*z*), Chiravilla (a), Çankhini (b), Çakula and its species (c), and Swarnakshirini (d),—these ten are Bhedaniya [purgatives].[10]

---

a. Also called Kshiralata, Haimavati, Himaja, &c. Not identified. A Himalayan plant.

b. Called also Dugdhika. *Oxystelma esculentum* ; Syn. *Asclepias rosea.*

c. *Cordia latifolia* ; Syn. *sida cordifolia.*

d. *Vide* not *t* in p. 30.

e.. *Vide* not *u* in p. 30.

f. A species of white Valā.

g. A spices of brown Valā.

h. Called also Vanakārpās. *Hibiscus vitifolius.*

i. A species of Vidāri or *Batatus paniculata* ; Syn. *Convolvulus Paniculata.*

j. Called also Rishijāngali. A species of Vidāri, *vide* note *i* above.

k. *Cyperus rotundus.*

l. *Saussurea Auriculata ;* Syn. *Aplotaxis Auriculata.*

m. *Circuma longa.*

n. *Berberis Asiatica.*

o. *Acorus Calamus.*

p. *Aconitum Heterophyllum.*

q. Called also Katuka. *Picrorrhiza Kurroa.*

r. *Plumbago Zeylanica.*

s. Called also Karanja. *Pongamia glabra ;* Syn. *Galedupa Indica.*

t. A kind of white Vacha ; *vide* note *j* of para. 8 above.

u. Called also Trivrit. A species of *Convolvulus turpethum.*

v. Called also Akanda. *Asclepias Gigantea* ; Syn. *Calatropis Gigantea* or *Procera.*

w. Called also Eranda. *Ricinus Communis.*

x. Called also Lāngalia. *Gloriosa superba.*

y. Called also Manjishta. *Rubia Cordifolia* ; Syn. *Rubia Manjishta.*

z. *Plumbago Zeylanica.*

a. *Vide* note *s* above.

b. Called also Swetavuhna, or Chorepushpi, or Bhantui in Bengali. *Andropogon Acicularis.*

c. The same as Katurohini ; *vide* note *q* above.

d. *Cleome felina* ; Syn. *Polanisia felina.*

Liquorice, Madhuparni (*a*), Prishniparni (*b*), Amvashtaki (*c*), Samangā (*d*), Mocharasa (*e*), Dhātaki (*f*), Lodhra (*g*), Priyangu (*h*), and Katphala (*i*),—these ten are Sandhāniya.[11]

Pippali (*j*), Pippali-mula (*k*), Chavya (*l*), Chitrakā (*m*), Çringavera (*n*), Amlavetasa (*o*), Maricha (*p*), Ājamodā (*q*), the seeds of Bhallātaki (*r*), and the exudation of Hinga (*s*),—these ten are *Dipaniya.*[12]

Here ends the first six aggregates of Astrigents.

Andri (*t*), Rishabhi (*u*), Atirasā (*v*), Rishyaproktā (*w*), Payasya (*x*), Açwagandhā (*y*), Sthirā (*z*), Rohini (a), Valā (b), and Ativalā (c),—these ten are Valya (invigorating).[13]

---

a. It is doubtful whether the Indigo plant or the *Tinospora cordifolia* (Guduchi or Golancha in Bengali) is meant.

b. Called also Chākule. *Uraria Lagopodioides ;* Syn. *Doodia lagopodioides.*

c. Called also Akarnaviddha. In Bengali, Aknādi, *Stephania hernandifolia.*

d. Called also Varāha-krāntā or Lajjāvati. *Minosa pudica,* or the sensitive plant.

e. The exudation of the Sālmali or Simula, *i.e.,* *Bombax Malabaricum* or *Bombax peptaphylla.*

f. Called in Bengali Dhāinphul. *Woofordia floribunda* ; Syn. *Grislea tomentosa.*

g. *Symplocos racemosa.*

h. *Aglaia Roxburghiana.*

i. *Myrica sapida.*

j. *Piper longum* ; Syn. *Chavica Roxburghii.*

k. The root of the above.

l. Called also Chavika or Chai. *Piper chava ;* Syn. *Chavica officinarum.*

m. *Plumbago Zeylanica.*

n. Called also Shunthi, *i.e.*, dry ginger.

o. Called also Chukra or Chukapālang. *Rumex visicarius.* The country sorrel.

p. *Piper nigrum* or Black pepper.

q. Ajamoda is *not* Yawani but Rāndhani (in Bengali). *Pimpinella involucrata* ; Syn. *Apium involucrata.*

r. Called also Bhelā (in Bengali). *Semecarpus anacardium* or the marking-nut tree.

s. *Ferula Assafœtida.*

t. Called also Goraksha-karkati or Rākhāle sasā ; *vide* note *e* p. 26.

u. Called also Kapikachchha or Cukacimvi, *i.e.,* Alkuci (in Bengali). *Carpopogon pruriens* ; Syn. *Mucuna pruriens.*

v. Called also Satāvari or Satamuli. *Asparagus racemosus.*

w. It is a name used both for Catamuli and Cukacimvi or Alkuci.

x. Called also Vidāri. *Convolvulus paniculatus.*

y. *Withania somnifera ;* Syn. *Physalis flexuosa.*

z. Called also Calaparni ; *Desmodium Gangeticum.*

a. *Picrorrhiza Kurroa.*

b. *Sida cordifolia.*

c. *Sida rhombifolia.*

Chandana (*a*), Tunga(*b*), Padmaka (*c*), Uçira (*d*), Madhuka (*e*), Manjishthā (*f*), Sārivā (*g*), Payasyā (*h*), Sitā (*i*), and Latā (*j*),—these ten are *Varnya* or improve the complexion.[14]

Sārivā (*k*), Ikshumula (*l*), Madhuka(*m*), Pippali (*n*), Drākshā-(*o*), Vidāri (*p*), Kaitaryā (*q*), Hansapādi (*r*), Vrihati (*s*), and Kanta-kāri (*t*),—these ten are *Kanthya* or improve the voice and cure hoarseness.[15]

Āmra (*u*), Āmrātaka (*a*), Nikucha (*w*), Karamardda (*x*), Vriksh-āmla (*y*), Amlavetasa (*z*), Kuvala (a), Vadara (b), Dādima (c,) Mātu-lunga (d),—these ten are *Hridya* or promote cheerfulness.[16]

(*Here ends the second four aggregates of Astringents.*)

---

a. Red sandal wood. *Pterocarpus santalinus.*
b. Called also Punnāga ; *Calophyllum inophyllum.*
c. The root-stock of *Nymphæa Lotus.*
d. The root of *Andropogon muricatum.*
e. Liquorice.
f. *Rubia Cordifolia.*
g. Called also Anantamul in Bengali *Hemidesmus Indicus* ; syn. *Asclepias pseudo-sarsa.* It is sometimes indentified with Syāmālatā or *Ichnocarpus frutescens.*
h. *Convolvulus paniculatus.*
i. Sugar.
j. The Commentator is silent as to what is intended by the word. Kavirajes, however, use the *Panicum dactylon* in such compounds.
k. *Vide* note *g* above.
l. The roots of the Sugarcane. *Saccharum Officinarum.*
m. Liquorice.
n. *Piper Longum* ; syn. *Chavica Roxburghii.*
o. Called in the Hindi *Kishmish. Uvæ Passæ.*
p. *Convolvulus paniculatus* ; syn. *Batatas paniculata.*
q. Called Katphal in Bengali. *Myrica Sapida.*
r. Generally identified with Thulkuree (Bengali). *Hydrocotile Asiatica.*
s. Called also Byākur, *Solanum Indicum.*
t. *Solanum Xanthocarpum* ; syn. *Solanum Jacquinii.*
u. *Mangifera Indica.*
v. *Spondius mangifera.*
w. Mādār in Bengali. *Artocarpus Lakucha.*
x. Karamchā in Bengali. *Carissa carandas* ; syn. *Carissa congesta.*
y. The Commentator calls it Vrihadāmala. Amrul (Beng.) ; some identify it with tamarind.
z. Called also Chukra. *Rumex Vesicarius.*
a. The larger variety of Indian plums.
b. The smaller variety of Indian plums.
c. *Punica granatum.*
d. Called Chchholanga Lebu in Bengali. *Citrus medica.*

Nāgara (*a*), Chitraka (*b*), Chavya (*c*), Vidanga (*d*), Murvā (*e*), Guduchi (*f*), Vacha (*g*), Musta (*h*), Pippali (*i*), and Patola (*j*)—these ten are *Triptighna* [remove phlegm that causes a sensation of satiety].[17]

Kutaja (*k*), Vilwa (*l*), Chitraka (*m*), Nāgara (*n*), Ativishā (*o*), Abhayā (*p*), Dhanwayāsaka (*q*), Dāruharidrā (*r*), Vacha (*s*), and Chavya (*t*),—these ten are *Arçaghna* [cure piles].[18]

Khadira (*u*), Abhayā (*v*), Āmlaka (*w*), Haridrā (*x*), Arushkara (*y*), Saptaparna (*z*), Āragvadha (a), Karavira (b), Vidanga (c), and the sprouts of Jāti (d),—these ten are *Kusthaghna* [cure skin-diseases].[19]

---

a. This is not Nāgarmuthā but Sunt, *i.e.*, dry ginger.
b. *Plumbago Zeylanica.*
c. Called also Chavicā ; Chai in Bengali and Hindi. *Piper Chaba.*
d. *Embelia Ribes* ; syn. *E. glandulifera.*
e. *Sanseviera Zeylanica* ; syn. *Sanseviera Roxburghiana.*
f. *Tinospora cordifolium* ; syn. *Menispermum cordifolium.*
g. *Acorus calamus.*
h. *Cyperus rotundus.*
i. *Piper longum* ; syn. *Chavica Roxburghii.*
j. *Trichosanthes dioica.*
k. *Holarrhena antidysenterica* ; syn. *Echites antidysenterica.*
l. *Ægle Marmelos.*
m. *Vide* note *b* above.
n. *Vide* note *a* above.
o. *Aconitum heterophyllum.*
p. *Terminalia chebula.*
q. Called also Durālabhā. *Alhagi Maurorum* ; syn. *Hedysarum Alhagi.*
r. *Berberis Asiatica.*
s. *Vide* note *g* above.
t. *Vide* note *c* above.
u. *Acacia Catechu* ; syn. *Mimosa Catechu.*
v. *Vide* note *p* above.
w. *Phyllanthus Emblica* ; syn. *Emblica officinalis.*
x. *Circuma longa.*
y. Called also Bhallātaka. *Semecarpus Anacardium.* The marking-nut tree. Called Bhela in Bengali.
z. *Alstonia scholaris* ; syn. *Echites scholaris.*
a. Called also Sondāli (Beng.) *Cassia fistula.*
b. *Nerium odorum.*
c. *Embelia Ribes* ; syn. *Embelia glandulifera.*
d. *Jasminum grandiflorum.*

Chandana (*a*), Nalada (*b*), Kritamāla (*c*), Naktamāla (*d*), Nimva (*e*), Kutaja (*f*), Sarsapa (*g*), Liquorice, Dāruharidrā (*h*), and Muska (*i*),—these ten are *Kandughna* [cure pruritus].[20]

Akhira (*j*), Maricha (*k*), Gandira (*l*), Kevuka (*m*), Nirgunthi (*n*), Vidanga (*o*), Kinihi (*p*), Açwadangshtrā (*q*), Vrishaparni (*r*), and Akhuparni (*s*),—these ten are *Krimighna* [anthelmintic].[21]

Haridrā (*t*), Manjishthā (*u*), Suvahā (*v*), small cardamoms, Pālindi (*w*), Chandana (*x*), Kataka (*y*), Çirisha (*z*), Sindhuvāra (a), and Çleshmātakā (b),—these ten are *Vishaghna* (destroy poisons).[22]

(Here ends the third six aggregates of Astringents.)

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a. The red variety is used. *Pterocarpus santalinus.*

b. Called also Jatāmānshi or Hanshi. *Nardostachys Jatamansi*; syn. *Valeriana Jatamansi.*

c. Called also Suvarnahali. The same as Aragbadha or Sondāli. *Cassia Fistula.*

d. Called also Karanja. *Pongamia glabra*; syn. *Galedupa Indica.*

e. *Melia Azadirachta*; syn. *Azadirachta Indica.*

f. *Holarrhena antidysenterica.*

g. Mustard seeds.

h. *Berberis Asiatica.*

i. *Cyperas rotuudus.*

j. Called also Sobhānjana. *Moringa pterygosperma.*

k. *Piper nigrum.* Black pepper.

l. Called also Camatha-Cāka. Difficult to identify.

m. Called also Kemuka. Keu in Bengali. *Castus speciosus.*

n. Called also Sindhuvāra. *Vitex Nigundo.*

o. *Embelia Ribes.*

p. Called also Katabhi or Apāmārga. Apang in Bengali. *Achyranthes aspera.*

q. Called also Gokhuri. *Tribulus terrestris*; syn. *Tribulus lanuginosus.*

r. Called Bāmanhati in Bengali. *Clerodendron siphonanthus.*

s. Called also Mushikaparni. Indurkāni (Bengali). *Salvinia cucullata.*

t. *Circume longa.*

u. *Rubia cordifolia*; syn. *Rubia Manjista.*

v. The Commentator says that it is either Rasna or Apharmali. If the former, it is *Vanda Roxburghii*; syn. *Cymbidium tessaloides*; if the latter, it is *Vallaris dichotomos*; syn. *Echites dichotomos.*

w. Called also Cyāmālatā. *Ichnocarpus frutescens*; syn. *Echites frutescens.*

x. The red variety, *viz.*, *Pterocarpus santalinus.*

y. *Strychnos potatorum.*

z. *Albizzia Lebbek*; syn. *Mimosa Sirisa.*

a. *Vitex Nigundo.*

b. Called also Vahuvāra. *Cordia Myxa.*

Virana (*a*), Çāli (*b*), Shashtika (*c*), Ikshuvālikā (*d*), the roots of Darbha (*e*), of Kuça (*f*), and of Kāça (*g*), Gundra (*h*), and the roots of Itkata (*i*), and of Kattrina (*j*),—these ten are *Stanyajanana* or glactiphorous.[23]

Pāthā (*k*), Mahaushadha (*l*), Suradāru (*m*), Musta (*n*), Murvā (*o*) Guduchi (*p*), Vatsakaphala (*q*), Kirātatikta (*r*), Katurohini (*s*), and Sārivā (*t*),—these are *Stanyaçodhana* [improve the quality of the milk].[24]

Jivaka (*u*), Rishavaka (*v*), Kākoli (*w*), Kshirakākoli (*x*), Mudgaparni (*y*), Māshaparni (*z*), Medā (a), Vriddharuhā (b), Jatilā (c), and Kulingā (d),—these ten are *Çukrajanana* [increase the semen].[25]

---

a. *Andropogon muricatum.*

b. The autumnal paddy.

c. A kind of paddy supposed to ripen in 60 days from the day of planting.

d. Called also Swāgarikā. A variety of *Saccharum.*

e. *Saccharum cylindricum.*

f. *Poa Cynosuroides.*

g. *Saccharum spontaneum.*

h. Called also Guduchi. Gulancha in Bengali. *Tinospora cordifolia.*

i. Called Okrā in Bengali.

j A kind of fragrant grass. Supposed by Wilson to be *Hemionites cordifolia.*

k. Called alsos Aknādi or Nimuka. *Stephania hernandifolia*; syn. *Cissampelos hernandifolia.*

l. Dry ginger.

m. *Cedrus deodara.*

n. *Cyperus rotundus.*

o. *Sanseviera Zeylanica*; syn. *Sanseviera Roxburghiana.*

p. *Tinospora cordifolia.*

q. Called also Indrayava. The seeds of *Holarrhena antidysenterica.*

r. Called also Chiretā. *Agathotes cherayta.*

s. Called also Katukā. *Picorrhiza kurroa.*

t. Called also Anantamul. *Hemidesmus Indicus*; syn. *Aclepias pseudosarsa.*

u. *Vide* note *p* in p. 30.

v. *Vide* note *q* in p. 30.

w. *Vide* note *t* in p. 30.

x. *Vide* note *u* in p. 30.

y. *Vide* note *v* in p. 30.

z. *Vide* note *w* in p. 30.

a. *Vide* note *r* in p. 30.

b. Called also Catāvari or Catamuli. *Asparagus racemosus.*

c. Called also Jatāmānshi. *Nardostachys Jatamansi*; syn. *Valeriana Jatamansi.* The Cmmentator identifies it with Uchchata or Bhumi-āmlaki, *i.e.*, *Phyllanthus Niruri.*

d. The Commentator calls it a species of the above. Bengal physicians call it Kānkrā-cringi or *Rhus succedania* syn. *Rhus acuminata.*

Kushtha (*a*), Elavāluka (*b*), Katphala (*c*), the froth of the sea, the exudation of Kadamva (*d*), Ikshu (*e*), Kandekshu (*f*), Ikshuraka (*g*), Vasuka (*h*), and Uçira (*i*),—these ten are *Çukraçodhana* [improve the semen].[59]

(Here ends the fourth four aggregates of Astringents.)

Mridvikā (*j*) Liquorice, Madhuparni (*k*), Medā (*l*), Vidāri (*m*), Kākoli (*n*), Kshirakākoli (*o*), Jivaka (*p*), Jivanti (*q*), and Çālaparni (*r*),—these ten an *Snehopoga* [emollients].[27]

Çobhānjana (*s*), Ekaranda (*t*), Arka (*u*), Vrischira (*v*), Punarnavā (*w*), Yava (*x*), Sesame, Kulathwa (*y*), Māsha (*z*), and Vadara (a),—these ten are *Swedopoga* [diaphoretics].[28]

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a. *Saussurea auriculata*; syn. *Apolotaxis auriculata.*

b. A kind of red powder made of some seeds obtainable of every native druggist. Not identified.

c. *Myrica sapida.*

d. *Anthocephalus Cadamba*; syn. *Nauclea Cadamba.*

e. The ordinary sugar-cane.

f. Called also Kokilāksha (in Bengali Kulekhārā). *Hygrophila spinosa*; syn. *Ruellia longifolia.*

g. A plant very similar to the above.

h. Called also Vak. *Sesbania grandiflora*; syn. *Aeschynomene grandiflora.*

i. The roots of *Andropogon muricatum.*

j. Uvæ Passæ. The ordinary Kishmish or dried grapes.

k. *Tinospora cordifolia.*

l. *Vide* note *r* in p. 30.

m. *Canvolvulus paniculata.*

n. *Vide* note *t* in p. 30.

o. *Vide* note *u* in p. 30.

p. *Vide* note *p* in p. 30.

q. *Cœlogyne ovalis.*

r. *Desmodium Gangeticum*; syn. *Hedysarum Gangeticum.*

s. *Moringa pterygosperma.*

t. *Ricimus communis.*

u. *Calatropis gigantea* or *procera*; syn. *Asclepias gigantea.*

v. The white variety of *Boerhavia diffusa*; syn. *B. procumbens* and *erecta.*

w. The red variety of the above.

x. *Hordeum hexastichum.*

y. *Dolichos biflorus.*

z. *Phaseolus Roxburghii*; syn. *Phaseolus radiatus.*

a. *Zizyphus Jujuba.*

Mel, Liquorice, Kovidāra (*a*), Karvudāra (*b*), Nipa (*c*), Vidula (*d*), Vimbi (*e*) Çanapushpi (*f*), Sadāpusphi (*g*), and Pratyakpushpi (*h*), —these ten are *Vamanopaga* [emetics.][29]

Drākhsā (*i*), Kacmarya (*j*), Parushaka (*k*), Abhayā (*l*), Amlaka (*m*), Vibhitaka (*n*), Kuvala (*o*), Vadara (*p*), Karkandu (*q*), and Pilu (*r*),—these ten are purgatives.[30]

Trivrit (*s*), Vilwa (*t*), Pippali (*u*), Kushtha (*v*), mustard seeds, Vacha (*w*), the fruits of Vatsaka (*x*), Çatapushpha (*y*), Liquorice, and Madanaphala (*z*)—these ten are used in *Asthāpana* [enemata].[31]

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a. Called also Rakta-kānchana. *Bauhinia variegata.*

b. *Bauhinia acuminata.*

c. Another name of Kadamva. *Anthocephalus cadamba*; syn. *Nauclea cadamba.*

d. Called also Amvuvetasa. *Calamus fasciculatus.* U. C. Dutt (*Mat. Med. of the Hindus*) says that the identification by Roxburgh of Amvuvetasa with *Calamus fasciculatus* is, perhaps, doubtful. Amvuvetasa implies that it is rattan or some rattan-like plant that grows in water. *Calamus fasciculatus,* however, grows as well on dry land as in water.

e. *Coccinea Indica*; syn. *Memordica monodelpha.*

f. *Crotalaria verrucosa.*

g. Another name for Arka or Akanda. *Calatropis gigantea*; syn. *Asclepias gigantea.*

h. Another name of Apāmārga. *Achyranthes aspera*; syn. *Achyranthes bidentata.*

i. Kishmish. Uvæ Passæ.

j. Another name of Gāmbhāri. *Gmelina arborea.*

k. Called in Bengali Phyālsā. *Grewia Asiatica.*

l. *Terminalia chebula.*

m. *Phyllanthus Emblica.*

n. *Terminalia Bellerica.*

o. A variety of *Zizyphus Jujuba.*

p. *Zizyphus Jujuba.*

q. Called also Srigālakoli or Siākul.

r. *Sialvadora Persica* or *Salvadora Indica.* Its fruits are said to be very much liked by elephants.

s. *Ipomœa turpethum*; syn. *Convolvulus turpethum.*

t. *Ægle marmelos.*

u. *Piper longum*; syn. *Chavica Roxburghii.*

v. *Holarrhena antidysenterica.*

w. *Acorus calamus.*

x. Called also Indrayava. The seeds of *Holarrhena antidysenterica.*

y. Called also Misreya. *Pucedanum Sowa.*

z. The fruits of *Randia dumetorum.*

Rāsnā (*a*), Suradāru (*b*), Vilwa (*c*), Madana (*d*), Çatapushpa (*e*,) Vrischira (*f*), Punarnavā (*g*), Açwadangshtrā (*h*), Agnimantha (*i*), and Sonāka (*j*),—these ten are used for *Anuvāsana* [oily enemata].[32]

Jyotishmati (*k*), Kshavaka (*l*), Maricha (*m*), Pippali (*n*), Vidanga (*o*), Sigru (*p*), mustard seeds, the seed of Apāmārga (*q*), Çwetā (*r*), and Mahācwetā (*s*),—these ten are used for *Cirovirechana* (errhines).[33]

(Here ends the fifth seven aggregates of Astringents.)

The leaves of Jamvu (*t*), and of Amra (*u*), Mātulunga (*v*), Amla-vadara (*w*), Dādima (*x*), Yava (*y*), Liquorice, Uçira (*z*), Mrid (a), and fried paddy,—these ten relieve vomiting.[34]

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a. *Vanda Roxburghii* ; syn. *Cymbedium tessaloides.*
b. *Cedrus deodara* ; syn. *Pinus deodara.*
c. *Ægle marmelos.*
d. *Randia dumetorum.*
e. Called also Misreya. *Pucedanum sowa.*
f. The white variety of *Boerhavia diffusa.*
g. The red variety of *Boerhavia diffusa.*
h. Called also Gokhuri. *Tribulus terrestris* ; syn. *Tribulus lanuginosus.*
i. *Premna serratifolia* ; syn. *Premna spinosa.*
j. *Calosanthes Indica* ; syn. *Bignonia Indica.*
k. *Cardospermum Halicacabum.*
l. Called in Bengali Hānchooti. *Myriogyne lanuginosus.*
m. *Piper nigrum.*
n. *Piper longum.*
o. *Embelia Ribes* ; syn. *Embelia glandulifera.*
p. *Moringa pterygosperma.*
q. *Achyranthes aspera* ; or *Achyranthes bidentata.*
r. *Clitorea ternatea* (the white variety).
s. *Clitoria ternatea* (the red variety).
t. *Eugenia Jambolana* ; syn. *Syzigium Jambolanum.*
u. *Mangifera Indica.* (The mango tree.)
v. *Citrus medica.*
w. A sour variety of *Zizyphus Jujuba.*
x. *Punicum granatum.*
y. *Hordeum hexastichum.*
z. The roots of *Andropogon muricatum.*
a. A kind of earth taken from the country of Sourāshtra (Surat),

Nāgara (*a*), Dhanwa-yavāsaka (*b*), Musta (*c*), Parppataka (*d*), Chandana (*e*), Kirāta-tiktaka (*f*), Guduchi (*g*), Hrivera (*h*), Dhānya (*i*), and Patola (*j*),—these ten allay thirst.[35]

Çathi (*k*), Pushkaramula (*l*), the seeds of Vadara (*m*), Kantakārikā (*n*), Vrihati (*o*), Vriksharuhā (*p*), Abhayā (*q*), Pippali (*r*), Durālabhā (*s*), and Kuliraçringi (*t*),—these ten relieve hiccup.[36]

Priyangu (*u*), Ananta (*v*), the seeds of Amra (*w*), Katwanga (*x*), Lodhra (*y*), Mocharasa (z), Samangā (a), Dhātakipushpa (b), Padma (c), and the filaments of the lotus,—these ten are *Purishasangrahaniya* (render the fæces consistent).[37]

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a. *Cyperus pertenuis.*
b. Called also Durālabhā. *Alhagi Maurorum*; syn. *Hedysarum Alhagi.*
c. *Cyperus rotundus.* Some physicians use dry ginger.
d. *Oldenlandia herbacea*; syn. *Oldenlandia biflora.*
e. Red sandal wood. *Pterocarpus santalinus.*
f. *Agathotes cherayta.*
g. *Tinospora cordifolia*; syn. *Menispermum cordifolium.*
h. Called also Balā. *Pavonia odorata.*
i. *Coriandrum sativum.*
j. *Trichosanthes dioica.* (The juice of the plant is used.)
k. *Circuma Zerumbet.*
l. The roots of an aquatic plant occurring in the lake of Pushkara in Cashmere. Hindu physicians generally use (in the absence of this drug) the roots of the *Holarrhena antidysenterica.*
m. *Zizyphus Jujuba.*
n. *Solanum Xanthocarpum*; syn *Solanum Jacquinii.*
o. *Solanum Indicum.*
p. A kind of parasitical plant.
q. *Terminalia chebula.*
r *Piper longum.*
s. *Alhagi Maurorum.*
t. *Rhus succedania*; syn. *Rhus acuminata.*
u. *Aglaia Roxburghiana.*
v. *Hemidesmus Indicus*; syn. *Asclepias pseudosarsa.*
w. Mango seeds.
x. Another name of Syonāka. *Colosanthes Indica.*
y. *Symplocos racemosa.*
z. The exudation of Cālmali or *Rombax Malabaricum*; syn. *Rombax heptaphylla.*
a. Called also Varākrāntā. The sensitive plant. *Mimosa pudica.*
b. *Woodfordia floribunda*; syn. *Grislea tomentosa.*
c. Called also Bāmanhati. *Clerodendron siphonanthus*; syn. *Siphonanthus Indica.*

The bark of Jamvu (*a*), that of Çallaki (*b*), Kachchhurā (*c*), Liquorice, Çālmali (*d*), Çriveshtaka (*e*), burnt earth, Payasyā (*f*). Utpala (*g*), and husked sesame seeds—these ten are *Purisha-virajaniya* (alter the color of the fæces).[38]

The bark of Jamvu (*h*), Amra (*i*), Plaksha (*j*), Vata (*k*), Kapitana(*l*), Udumvara(*m*), Açwathwa(*n*), Bhallātaka(*o*), Açmantaka(*p*), and Somavalka (*q*),—these ten reduce secretion of urine.[39]

Vrikshādani (*r*), and Açwadangshtrā (*s*), and Vasuka (*t*), and

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a. *Eugenia Jambolanum.*

b. *Boswellia Serrata.*

c. The Commentator identifies it with Cukaçimvi or Alkuçi. *Mucuna pruriens*; syn. *Carpogon pruriens.*

d. The exudation is intended of *Bombax Malabaricum.*

e. The Commentator says that this is used for Navanitakhoti,which is the exudation of the *Pinus longifolia.* U. C. Dutt says,—"This tree yields an oleo-resin called *Saraladrava*, *Srivāsa,* and *Khira* in Sanskrit. In the vernacular it is called Gandhabirozā. Dr. Royle remarked that 'the *chir* (as the *Pinus longifolia* is called in Hindi) exudes or yields to incisions a very fine turpentine. This is chiefly valued by the natives for its resin, and as the latter is only obtained by exposing the turpentine to heat, the oil, the more valuable product, is dissipated to procure the resin; but by adopting a very simple still, resin was obtained as good as ever for the purposes of the natives, while the oil of turpentine distilled over was pronounced, on being sent to the General Hospital of Calcutta, to be of very superior quality.' "—*Mat. Med. of the Hindus.*

f. *Batatas paniculatus.*

g. *Nymphœa stellata.*

h. *Eugenia Jambolanum.*

i. *Mangifera Indica.*

j. *Ficus infectoria.*

k. *Ficus Bengalensis*; syn. *Ficus Indica.*

l. The Commentator identifies it with Gandhamunda or Gāndhibhāt (in Bengali). Bengal physicians use for it the bark of the Amrātaka (Amrā) or the Hog plum, i. e., *Spondias mangifera.*

m. *Ficus glomerata*; syn. *Covellia glomerata.*

n. *Ficus religiosa.*

o. *Semecarpus Anacardium.* The marking nut tree.

p. Called also Amlakucha or Amlocha.

q. Called also Khadira. *Acacia Catechu*; syn. *Mimosa Catechu.*

r. A kind of parasitical plant called Alakalatā.

s. Called also Gokhuri. *Tribulus terrestris*; syn. *Tribulus lanuginosus.*

t. *Sesbania grandiflora.*

Vashira (*a*), Pâshānabheda (*b*), Darbha (*c*), Kuça (*d*), Kāça (*e*), Gundra (*f*), Itkatamula (*g*),—these ten promote secretion of urine.[40]

Padma (*h*), Utpala (*i*), Nalina (*j*), Kumuda (*k*), Saugandhika(*l*), Pundarika (*m*), Çatapatra (*n*), Liquorice, Priyangu(*o*), and Dhātaki-pushpa (*p*),—these ten alter the color of the urine.[41]

(Here ends the seventh five aggregates of Astringents.)

Drākshā (*q*), Abhayā (*r*), Amlaka (*s*), Pippali (*t*), Durālabhā (*u*), Çringi (*v*), Kantakārikā (*w*), Vriçchira (*x*), Punarnavā (*y*), and Tāmlakya (*z*),—these ten cure coughs.[42]

Çathi (a), Pushkaramula (b), Amlavetasa (c), large cardamoms,

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a. The Commentator identifies it with Jāmātri (called Hurhure in Bengali). In Sanskrit it has many other names, chief amongst which are Suryāvartā and Adityabhaktā. *Cleome viscosa ;* syn. *Polanisia icosandra.*

b. Called in Bengali Pātharkucha or Pātharchur. *Colcus Amboinicus.*

c. *Imperata cylindrica,* syn. *Saccharum cylindricum.*

d. *Poa cynosuroides.*

e. *Saccharum spontaneum.*

f. *Panicum uliginosum.*

g. Called Khākrā in Bengali. A large variety of *Saccharum spontaneum.*

h. *Nelumbium speciosum ;* (the white variety is used).

i. *Nymphœa stellata* (of the blue variety).

j. Ditto of the white variety.

k. Ditto of the red variety.

l. *Nymphœa Lotus.*

m. The large-sized *Nelumbium speciosum.*

n. Ditto (having the largest number of petals).

o. *Aglaia Roxburghiana.*

p. *Woodfordia floribunda* ; syn. *Grislea tomentosa.*

q. *Uvæ Passæ.*

r. *Chebulic myrobalan.*

s. *Phyllanthus Emblica ;* syn. *Emblica officinalis.*

t. *Piper longum.*

u. *Alhagi Maurorum* ; syn. *Hedysarum Alhagi.*

v. *Rhus succeedanea* ; syn. *Rhus accuminata.*

w. *Solanum Xanthocarpum* ; syn. *Solanum Jacquinii.*

x. *Boerhavia diffusa* (of the red variety).

y. *Boerhavia diffusa* (of the white variety).

z. Called also Bhumyāmlaki. *Phyllanthus Niruri.*

a. *Circuma Zerumbet.*

b. This root is not generally available. Instead, *Aplotaxis auriculata* is used.

c. *Rumex vesicarius.* The country sorrel or Chukra or Chukapālang.

Hingu (*a*), Agura (*b*), Surasā (*c*), Tāmlaki (*d*), Jivanti (*e*), and Chandā (*f*),—these ten cure difficult breathing or asthma.[43]

Pātala (*g*), Agnimantha (*h*), Vilwa (*i*), Syonāka (*j*), Kāçmaryya (*k*), Kantakārikā (*l*), Vrihati (*m*), Çālaparni (*n*), Príshniparni (*o*), and Gokshuraka (*p*),—these ten cure anasarca or swellings.[44]

Çārivā (*q*), Carkarā (*r*), Pāthā (*s*), Manjishthā (*t*), Drākshā (*u*), Pilu (*v*), Parushaka (*w*), Abhayā (*x*), Amlaka (*y*), and Vibhitaka(*z*), —these ten cure fevers.[45]

Drākshā (a), and Kharjjura (b), and Piyāla (c), and Vadara (d),

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a. *Ferula Assafœtida.*

b. *Aquilaria Agallocha.*

c. This name stands for various plants chief amongst which is the *Ocimum sanctum.* Many Bengal physicians, however, take it for Rāsnā or *Vanda Roxburghii.*

d. *Phyllanthus Niruri.*

e. *Cœlogyne ovalis.*

f. Chorepushpi, Chorehuli, or Bhāntui. *Andropogcn acicularis.*

g. Called also Pārula. *Stereospermum suaveolens;* syn. *Bignonia suaveolens.*

h. *Permna serratifolia;* syn. *Permna spinosa.*

i. *Ægle marmelos.*

j. *Colosanthes Indica;* syn. *Bignonia Indica.*

k. Called also Gāmbhāri. *Gmelina arborea.*

l. *Solanum Xanthocarpum;* syn. *Solanum Jacquinii.*

m. *Solanum Indicum.*

n. *Desmodium gangeticum;* syn. *Hedysarum gangeticum.*

o. *Uraria lagopodioides;* syn. *Doodia lagopodioides.*

p. *Tribulus terrestris;* syn. *Tribulus lanuginosus.*

q. This name stands for both Anantāmula and Syāmālatā. Bengal physicians use the former, *i.e., Hemidesmus Indicus;* syn. *Asclepias pseudosarsa.* If it means Syāmālata, it is *Ichnocarpus frutescens;* syn. *Echites frutescens.*

r. Sugarcandy.

s. *Stephania hernandifolia;* syn. *Cissampelos hernandifolia.*

t. *Rubia Cordifolia;* syn. *Rubia Munjishta.*

u. *Uvæ Passæ.*

v. *Salvadora* Persica or *Indica.*

w. *Grewia Asiatica.*

x. *Chebula myrobalan.*

y. *Phyllanthus Emblica;* syn. *Emblica officinalis.*

z. *Terminalia Bellerica.*

a. *Vide* note *u* above.

b. *Phœnix Sylvestris.* (Wild date palm).

c. *Buchanania latifolia.*

d. *Zizyphus Jujuba.*

and Dādima (*a*), Phalgu (*b*), Parushaka (*c*), Ikshu (*d*), Yava (*e*), and Shashtika (*f*),—these ten relieve fatigue.[45]

(Here ends the Eighth five aggregates of Astringents.)

Lājā (*g*), Chandana (*h*), Kaçmaryaphala (*i*), Liquorice, Çarkarā (*j*), Nilotpala (*k*), Uçira (*l*). Çārivā (*m*), Guduchi (*n*), and Hrivera (*o*),—these ten relieve burning or heat of the body.[47]

Tagara (*p*), Aguru (*q*), Dhanyāka (*r*), Çringavera (*s*), Bhutika (*t*), Vacha (*u*), Kantakārikā (*v*), Agnimantha (*w*), Çyonāka (*x*), and Pippali (*y*),—these ten relieve the sense of coldness.[48]

Tinduka (*z*), Piyāla (a), Vadara (b), Khadira (c), Kadara (d),

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a. *Punica Granatum.*
b. *Ficus glomerata.*
c. *Grewia Asiatica.*
d. *Saccharum officinarm.*
e. *Hordeum hexastichum.*
f. A kind of paddy that is believed to ripen in 60 days. Shete dhān (in Bengali)
g. Fried paddy.
h. *Santalanum album.* (White Sandal wood).
i The fruits of *Gmelina arborea.*
j. Sugarcandy.
k. *Nymphœa stellata.*
l. The roots of *Andropogon muricatum.*
m. *Vide* note *q*. in p. 43.
n. *Tinospora cordifolia* ; *Menispermum cordifolium.*
o. *Pavonia odorata.*
p. Difficult to identify. More than one plant is known by this name. The Ayurvedārtha Chandrikā says that it is an aquatic plant. It is sometimes called Tagarapādikā or pādukā. It is not the flower plant of that name, *viz.*, *Tabernæmontana coronaria.*
q. *Aquilaria Agallocha.*
r. *Coriandrum sativum.*
s. *Zingiber afficinale.* (Dry ginger, called Sunthi.
t. Called also Yamāni. *Ptychotis Ajowan* ; syn. *Ligusticum Ajowan.*
u. *Acorus calamus.*
v. *Solanum Xanthocarpum* ; syn. *Solanum Jacquinii.*
w. *Premna serratifolia* ; syn. *Premna spinosa.*
x. *Colosanthes Indica* ; syn. *Bignonia Indica.*
y. *Piper longum* ; syn. *Chavica Roxburghii.*
z. It is another name of Gāb or *Diospyros Embryopteris,* syn. *Diospyros glutinosa.* The Commentator, however, identifies it with Kendu or the Ebony tree, that is *Diospyros melanoxylon.*
a. *Buchanania latifolia.*
b. *Zizyphus Jujuba.*
c. *Acacia catechu* ; syn. *Mimosa catechu.*
d. A variety of the above, called *Vit-khadira.*

Saptaparna(*a*), Açwakarna (*b*), Arjuna (*c*), Açana (*d*), and Arimedā (*e*),—these ten cure urticaria.[49]

Vidārigandhā (*f*), Prishniparni (*g*), Vrihati (*h*), Kantakāri (*i*), Kairanda (*j*), Kākoli (*k*), Chandana(*l*), Uirça(*m*), large cardamoms, and Liquorice,—these ten relieve pains caused by pressure on the body.[50]

Pippali (*n*), the roots of Pippali (*o*), Chavya (*p*), Chitraka (*q*), Çringavera (*r*), Maricha (*s*), Ajamodā (*t*), Ajagandhā (*u*), Ajāji (*v*), and Gandira (*w*),—these ten cure pain in the bowels.[51]

(Here ends the ninth five aggregates of Astringents.)

Mel, Liquorice, Rudhira (*x*), Mocharasa (*y*), burnt earth, Lodhra (*z*), red chalk, Priyangu (a), Sugarcandy, and fried paddy,—these ten are styptics.[52]

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a. *Alstonia scholaris*; syn. *Echites scholaris.*

b. *Shorea robusta.*

c. *Terminalia Arjuna*; syn. *Pentaptera Arjuna.*

d. Called also Piyāsāla or Pitasāla. *Terminalia tomentosa*; syn. *Pentaptera tomentosa.*

e. *Acacia Farnesiana*; syn. *Mimosa Farnesiana.*

f. Called also Cālaparni. *Desmodium gangeticum*; syn. *Hedysarum gangeticum.*

g. *Uraria logopodioides*; syn. *Doodia logopodioides.*

h. *Solanum Indicum.*

i. *Solanum Xanthocarpum.*

j. *Ricinus communis.*

k. Not identified. A root brought from Morung in Nepal.

l. *Santalanum album.*

m. The roots of *Andropogon muricatum.*

n. *Piper longum*; syn. *Chavica Roxburghii.*

o. The roots of the above.

p. *Piper Chaba*; syn. *Chavica officinarum.*

q. *Plumbogo Zeylanica.*

r. Dry ginger.

s. *Piper nigrum.* Black pepper.

t. Called also Rāndhani. *Pimpinella involucrata*; syn. *Apium involucratum.*

u. Called also Vanayamāni. *Seseli Indicum*; syn. *Cnidium diffusum.*

v. *Cuminum cyminum.* Cummin seeds.

w. Called also Cālincha. *Altenanthera sessilis*; syn. *Achyranthes triandra.*

x. *Crocus sativus.* Saffron.

y. The exudation of *Bombax Malabaricum.*

z. *Symplocos racemosa.*

a. *Aglaia Roxburghiana.*

Çāla (*a*), Katphala (*b*), Kadamva (*c*), Padmaka (*d*), Tunga (*e*), Mocharasa (*f*), Çirisha(*g*), Vanjula(*h*), Elavāluka(*i*), and Açoka(*j*), —these ten are anodynes.[48]

Hingu (*k*), Kaitāryya (*l*), Arimedā (*m*), Vachā (*n*), Choraka (*o*), Vayasthā (*p*), Golomi (*q*), Jatilā Palankashā (*r*), Açoka (*s*), and Rohini (*t*)—these ten restore consciousness.[54]

Aindri(*u*), Brahmi(*v*), Çataviryyā(*w*), Sahasraviryyā(*x*), Amogha(*y*),

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a. *Shorea robusta*.
b. *Myrica sapida*.
c. *Anthocephalus Cadamba* ; syn. *Nauclea Cadamba*.
d. The root-stock of *Nymphæa lotus*.
e. *Calophyllum inophyllum*.
f. Exudation of *Bombax Malabaricum*.
g. *Albizzia lebbek* ; syn. *Mimosa sirisa*.
h. Called also Vetasa. *Calamus rotang* ; syn. *Calamus Roxburghii*.
i A red powder sold under this name. The seed of some plant not known.
j. *Saraca Indica* ; syn. *Jonesia Asoka*.
k. *Ferula Assafœtida*.
l. The Commentator says this is *not* Katphala or *Myrica sapida* but Parvata-nimva or Mahānimva, i.e., *Melia Azedarach* ; syn. *Melia sempervirens*.
m. *Acacia Farnesiana* ; syn. *Mimosa Farnesiana*.
n. *Acorus Calamus*.
o. *Andropogon acicularis*.
p. Called also Brāhmi. *Herpestes monnieria* ; syn. *Gratiola monnieria*.
q. Called also Bhutakeçi. *Corydalis Govaniana*.
r. If Jatilā and Palankashā be taken to be two different plants, then the total number would become eleven instead of ten. The Commentator says that Palankashā means either Gulgulu or Jatāmānsi. I incline to the belief that Jatilā-Palankashā is one plant, *i.e.*, a variety of Jatāmānsi or *Nardostachys Jatamansi* ; syn. *Valeriana Jatamansi*.
s. *Saraca Indica*.
t. *Picrorrhiza kurroa*.
u. Called Rākhāl sashā (in Bengali). *Karivia umbellata*.
v. *Herpestes monnieria* ; syn. *Gratiola monnieria*.
w. *Cynodon Dactylon* ; syn. *Panicum Dactylon*.
x. The white variety of the above.
y. The Commentator is doubtful as to what is meant by it. He says it is Patala or Amlaki, i.e., *Steriospermum suaveolens*, or *Phyllanthus Emblica*.

Avyathā (*a*), Çivā (*b*), Arishtā (*c*), Vātyapushpi (*d*), and Vicwaksenakrāntā (*e*),—these ten cure sterility.[55]

Amrita (*f*), Abhayā (*g*), Dhāttri (*h*), Muktā (*i*), Çwetā (*j*), Jivanti (*k*), Atirasā (*l*), Mandukaparni (*m*), Sthirā (*n*), and Punarnavā (*o*),—these ten prevent the effects of age (being visible on the body.)[56]

(Here ends the tenth five aggregates of Astringents.)

Thus then are the five centuries of Astringents expounded and then the fifty Astringents *par excellence,* as classified into aggregates (each of which consists of ten astringents possessing the same virtue), and thus the virtues of the last for examples' sake.[57] No limits can be assigned to an elaborate mention. A brief mention, again, is not calculated to suit the capacities of persons of little

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a. The Commentator is doubtful as to what is exactly meant by this. He thinks it is Kadali, or Guduchi, or Haritaki, i.e., *Musa sapientum*, or *Tinospora cordifolium*, or *Chebula myrobalan.*

b. It is doubtful what is meant by this. The name stands for *Chebula myrobalan,* for *Phyilanthus Emblica,* for *Batatas Paniculata,* for a variety of *Panicum Dactylon,* and for *Acacia suma.*

c. Called also Katurohini. *Picrorrhisa Kurroa.*

d. *Sida Cordifolia.*

e. Another name for Priyangu. *Aglaia Roxburghiana.*

f. *Tinospora Cordifolia* ; syn. *Menispermum Cordifolium.*

g. *Chebulic myrobalan.*

h. *Phyllanthus Emblica* ; syn. *Emblica officinalis.*

i. Another name of Rāsnā. *Vanda Roxburghii* ; syn. *Cymbidium tessaloides.*

j. It is difficult to say what particular plant is meant here. The name Cwetā stands for many different plants. Many physicians, however, think that the *Panicum Dactylon* is intended. From green the color may be changed into white by the simple contrivance of making it grow under a cover. Some physicians use the white variety of the *Clitoria ternatea.* The Commentator says that some texts read Creyasi for Cwetā. The former is a variety of Rāsnā or *Vanda Roxburghii.*

k. *Cælogyne ovalis.*

l. A variety of Rāsnā. Some physicians use Anantamula *(Hemidesmus Indica)* for Atirasā.

m. Called Thulkuri. *Hydrocotyle Asiatica.*

n. Called also Cālaparni. *Desmodium gangeticum* ; syn. *Hedysarum gangeticum.*

o. *Boerhavia diffusa* ; syn. *Boerhavia procumbens* and *erecta.*

intelligence. For this reason, they have been set forth without much brevity and without much length. Such mention will enable persons of little intelligence to apply them, while it will aid those that are endued with intelligence and skilled in reasons and in inferences from the virtues (as stated) of each group, in understanding matters that have not been expressly stated.*[58]

Unto the illustrious son of Atri who was saying this, Agniveca said,—" O illustrious *Rishi*, in this enumeration the tale is not complete of five hundred Astringents. In the several groups of Astringents *per excellence* (mentioned by you) enter names of the same Astringents."†[59]

Unto him said the son of Atri,—" O Agniveca, a person possessed of intelligence will not see this to which thou referest. Even one object receives many names in consequence of its discharging many functions. This is even as follows: a person is capable of doing various acts. He receives special names derived from the attribute of agency, of instrumentality, and of effect in respect of whatever acts he does. ‡ Drugs also should be viewed similarly. If we could get some one article possessed of such virtue as to be efficacious in the performance of every act, who is there that would then wish to retain in his own memory or to impart to his disciples (a knowledge of) any other article?"[60]

(Here are some verses.)

There are six hundred Purgatives. They have been spoken of in brief. The articles with which they are made, and how many of them are made from which, have also been indicated. Those six

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* *Swālakshanyānumāna &c.*, is explained by the Commentator as *Swalakshanasya bhāvah, tena anumānam*, &c.—*T*.

† Thus Kākoli and Kshirakākoli occur in groups 7 and 8, pp. 30 and 31, and so on.—*T*.

‡ Thus (as the Commentator explains) one that does the act of cooking is called a cook. Here there is agency in respect of the work. One that plays on the fiddle is called a fiddler. Here the attribute of instrumentality enters into the name. Again, one is called a potter, from the effect of his act, *viz.*, the pots he makes. There is nothing to prevent even the same person being called by these three different names in respect of these three different acts all of which he may happen to do.—*T*.

hundred Purgatives have for their refuge the six different kinds of taste.[1]* The tastes with the exception of the saline have been called Astringent (for the purposes of the work). Hence all astringent substances are said to be of five species.[2]

Again, the five kinds of processes of their preparation have been spoken of. The fifty kinds of Astringents *per excellence* have also been described.[3] The five centuries also of Astringents have been mentioned distributively. No limits can be assigned to an elaborate or lengthy mention of their properties.[4] A very brief account, again, does not suit the capacities of persons of little intelligence. Astringents, therefore, have been mentioned, as above, neither very briefly nor at great length.[5] For application by persons of little intelligence and for the sharpening of the understandings of intelligent men, these fifty groups of Astringents have been mentioned.[6] He is the foremost of physicians who knows, in respect of both their internal and external applications, the measure of each article to be employed, and the time of using the applications.[7]†

Thus ends the Fourth Lesson upon the topic of six centuries of Purgatives in Agniveça's work as revised by Charaka.

LESSON V.

And now we shall expound the Lesson called Mātrāçitiya (proper measure in respect of diet). Thus said the illustrious son of Atri.

One should take a proper measure of food. One's measure of food is dependent upon the power of one's digestive fire.[1] That should be regarded the standard of one's proper measure of food which when taken is digested in due time without injuring one's

* The six kinds of taste are sweet, sour, pungent, astringent, bitter, and saline.—*T.*

† This is, their combinations and occasions.—*T*

constitution.[2] On this head, Çāli (*a*), Shashtika (*b*), Mudga (*c*), Lāva (*d*), Kapinjala (*e*), Ena (*f*), Çaça(*g*), Çarabha(*h*), Çamvara(*i*), and other articles of diet of a similar kind, though naturally light, should still be taken in measured quantity. Again, cakes of different kinds, and all the products manufactured from sugarcane and milk,* Māsha (*j*), the meat of amphibious and aquatic animals, and other articles of diet of a similar kind, though naturally heavy, may notwithstanding be taken in measured quantity. It must be regarded that the distinction, heavy and light, made between articles of diet is not without reason. The articles called light cantain largely the properties of wind and heat. Those called heavy contain largely the properties of earth and the moon. For this reason all kinds of light food being, in consequence of their natural properties, endued with the capacity of enhancing the digestive fire, are said to be less injurious, even when taken to satiety. All kinds of heavy food, however, in consequence of their dissimilarity, are incapable of promoting the digestive fire. Hence, these become very injurious when taken to the point of even gratification (of hunger).[3]

This, however, happens elsewhere than when the strength of the digestive fire is enhanced by exercise. The measure of food, therefore, of which we were speaking, is dependant on the strength of the digestive fire. It is not the case, again, that it does not depend upon the (quality of the) article (used as food). In consequence of this dependance upon the (quality of the) article, it is laid down in respect of all heavy kinds of food that the gratification of hunger should be sought to the extent of only three quarters

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a Red paddy, *i.e.*, the paddy that is gathered at the end of autumn. This is mentioned first because it forms the staple food of the country.

b. Called Açu dhānya, *i.e.*, the paddy which grows on comparatively higher soil and is gathered in September. It ripens in a very short time.

c. *Phaseolus Mungo.*

d. A species of quail. Wilson identifies it with the *Perdix Chinensis.*

e. A kind of bird ; otherwise called Gauratit tiri. Probably the *Francoline* partridges. (*Vide* Wilson's Dict).

f. The black antelope.

g. A kind of small deer. The word, however, is commonly used for hare.

h. A species of deer having large horns.

i A species of deer.

j *Vikriti* is connected with all the three that precede it. (*Vide* Commentary)

or a half. As regards all kinds of light food even, they should not be taken to satiety for the sake of enabling the digestive fire to keep up the measure of its own energy. The food that is taken in due measure, without injuring the constitution, certainly bestows upon the person taking it, strength, color, health, and length of days.*[4]

Of this, more in detail.

One should not, with a loaded stomach, take such heavy diet as cakes and similar preparations, and flattened rice.† With even an empty stomach, these should be taken in proper measure.[1] Dried meat, dried potherbs, esculent roots of the Nymphœa lotus and the stalk of the water lily, should not be taken as habitual diet in consequence of these being heavy. Nor should one take the meat of a lean, diseased, or dead animal.‡[2]

Inspissated milk, coagulated milk, pork, beef, fish, curds,

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* In the original, the whole of this passage is in prose. Dr. Sircar's version given in pp. 275 and 76 of Vol. IV., No. 7, of the *Calcutta Journal of Medicine* is characterised by many material errors. The word *Sauhitya* does not, as he erroneously takes it, mean, wherever it occurs, 'satiety,' but except in one place, it has throughout been used, in this passage, in the sense of 'gratification of hunger,' or, as the Commentator expressly states *triptimātram*. The distinction between light and heavy food is shewn antithetically, by stating that the former, even when taken to satiety, is not very injurious, whereas the latter, even when taken to the point of only gratification of hunger, is fraught with great injury. Of course, *atisauhityam*, in connection with light food, means 'satiety,' in consequence of the particle *ati*. Then again *tribhāgasauhityam* and *arddhasauhityam* do not mean, as Dr. Sircar renders them, "a third or half is to be taken as the measure of satiety" but have reference to the measure of gratification which is directed to be saught not in full but by three-fourths or a half.—*T*.

† In this country, paddy unhusked is boiled, and while still soft, is flattened by pressure. It is then exposed to the sun and dried. The Sanskrit word for the preparation is Chipitaka and the Vernacular is Chirā.—*T*

‡ Dr. Sircar makes a blunder, due only to careles sness, in translating the second half of the second line of this verse. The passage does not mean that "meat should not be given to those who have become emaciated through starvation." The Commentator explains *kricam* as *apushtam*, and lest any one should still miss the right meaning, he adds *rogāduparatamrigādisambhavam*. I think Dr. Sircar's Kaviraj was misled by the causal form of the final verb.—*T*.

Phaseolus radiatus, the paddy called Yavaka, should not be used as habitual diet.*[3]

The paddy called Shashthika, and Çāli, Phaseolus mungo, rock salt, emblic myrobalans, barley, rain-water and dew, clarified butter, meat of wild fowl and animals, and honey, should be made habitual food.[4]

That should every day be used as diet which is subservient to health, and which prevents the development of unborn diseases.[5]

After this, purposing the keeping up of health, we shall speak, according to their qualities, of collyria and such other things which should certainly be used for the body.†[6]

That collyrium which is known by the name of *Sauvira* is beneficial for the eyes and should be applied every day. On every fifth or the eighth night, *Rasānjana* should be applied for causing discharge from the eyes.‡[7] The eyes of one who uses collyrium acquire strength. Such a person, again, becomes especially free

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* Yavaka is not Kulathwa kalai as Dr. Sircar supposes, but a kind of paddy that yields a very hard and undigestible rice.—*T*.

† *Kāryam* is explained as *avacyam karaniyam*.—*T*.

‡ "Galena or sulphide of lead is called *Anjana* or *Sauvirānjana* in Sanskrit, and *Krishna surmā* in Vernacular. It is called *anjana*, which literally means collyrium or medicine for the eyes, from the circumstance of its being considered the best application or cosmetic for them.

"*Sauvirānjana* is said to be obtained from the mountain of Sauvira, a country along the Indus, whence it derives its name. The article supplied under its Vernacular name *Surmā* is the sulphide of lead ore. *Surmā* is usually translated as sulphide of antimony, but I have not been able to obtain a single specimen of the antimonial ore from the shops of Calcutta and of some other towns. The sulphide of antimony occurs in fine streaky, fibrous, crystalline masses of a radiated texture. The lead ore, on the contrary, occurs in cubic masses destitute of rays and is tabular in its crystalline arrangements." *Mat. Med. of the Hindus, by U. C. Dutt.*

To the above I should add that the Commentator says that *Sauvirānjana* comes from the river called Suvira. Very probably, Suvira is the name of the Indus for some miles above its fall into the sea.

For *Rasānjana* vide note *e* in p. 22 *ante*. A misprint, *viz.*, Rasānja, occurs there for Rasānjana.—*T*.

from phlegm. During day time no kind of strong or sharp collyrium should be used.[8] Sight that has already been weakened by discharge (of water and other matter from the eyes) becomes incapable of bearing sunlight. Hence, collyrium that causes discharge becomes desirable only during the night. Hence, all operations by which phlegm is destroyed become beneficial to the vision and make it clear.[9] As the lustre of gold and other metals, and of gems of diverse kinds, when these are washed or rubbed with oil and cloth and hair, becomes clear and bright,[10] after the same manner, the vision of the eyes of mortals becomes, with the aid of collyria and lotion, clear and bright, like the moon in a clear firmament.*[11]

Harenukā (*a*), Priyangu (*b*), Prithwikā (*c*), Keçara(*d*), Nakha (*e*), Hrivera (*f*), Chandana (*g*), Patra (*h*), Twak (*i*), large cardamoms, Uçira (*i*), Padmaka (*k*),[12] Dhyāmaka (*l*),, liquorice, Mānshi (*m*), Guggulu(*n*), Aguru(*o*), sugar, good bark of Nyagrodha(*p*), of Udumvara (*q*), of Açwattha (*r*), of Plaksha (*s*), and of Lodhra (*t*),[13]

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* Acçhotana is, as explained by the Commentator, *drabaushadhadānam ;* hence liquid medicaments or lotions.—*T.*

a. Probably *Piper auranticum.*

b. *Aglaia Roxburghiana.*

c. *Nigella sativa.*

d. Called also Nāgakeçara. *Mesua ferrea.*

e. Called Lakhi in Vernacular. A kind of dried shell obtained from the sea and very generally used for perfuming oils.

f. *Pavonia odorata.*

g. *Petrocarpus santalinus.* (Red sandal wood).

h. *Cinnamomum Tamāla ;* syn. *Laurus Cassia.*

i. *Cinnamomum Zeylanicum.*

j. The roots of *Andropogon muricatum.*

k. Called also Prāpaundarika. The root-stock of *Nymphæa lotus.* Under the name of Padmaka, however, a kind of fragrant wood is sold in every native druggist's shop, brought from Malwa or Southern India.

l. Called also Bhustrina. *Andropogon Schænanthus.*

m. *Nardostachys Jatamansi ;* syn. *Valeriana Jatamansi.*

n. *Balsamodendron Mukul ;* also *Balsamo pubescens.*

o. *Aquilaria Agallocha.*

p. *Ficus Bengalensis ;* syn. *Ficus Indica.*

q. *Ficus glomerata ;* syn. *Covelia glomerata.*

r. *Ficus religiosa.*

s. Called also Parkati. *Ficus infectoria.*

t. *Symplocos racemosa.*

Vanya(*a*), Sarjjarasa(*b*), Musta(*c*), Çaileya(*d*), Kamala(*e*), Utpala(*f*), Sriveshtak(*g*), Çallaki(*h*), and Çukavarha(*i*),[14]—these should be pounded together into a paste which should then be plastered over a reed-stick. The physician should make the thickness of the cylinder (thus formed) equal to that of a barley-corn. Its total thickness should be like that of the thumb, while its length should be equal to the space covered by the breadth of eight figures.[15] Having dried the plaster and taken out the reed-stick, the (hollow) cylinder thus formed should, after being saturated with clarified butter, be inserted into a smoking tube, and setting one end into fire, one should comfortably drink its smoke every day.[16]

Making a similar cylinder with fat, clarified butter, wax, in due measure, and with those foremost of medicines, *viz.*, Jivaka, Rishavaka, and the others included in the first six aggregates of Astringents (mentioned before), one should drink its cooling smoke.*[17]

The smoke of a similar cylinder made of Swetā(*j*), Jyotismati(*k*), Haritāla(*l*), Manahçilā(*m*), and aromatic substances like Aguru(*n*), Patra(*o*), and others, is used as a cerebral purgative or errhine.[18]

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a. Called Keot mutha in Vernacular. A species of *Cyperus rotundum*.

b. The exudation or resin of *Shorea robusta*.

c. *Cyperus rotundus*.

d. A species of lichen.

e. *Nelumbium speciosum*.

f. *Nympæa stellata*.

g. The exudation of *Pinus longifolia*. *Vide* note *e* in p. 41,

h. Called in Bengali Salai. *Boswellia serrata*.

i. Called also Granthiparni. U. C. Dutt *(Mat. Med. of the Hindus)* thinks this is a kind of gall caused by an insect on some tree. Many Bengal physicians understand Granthiparni to mean a kind of *Panicum dactylon*.

* The Commentator says that *Varaushadhaih* is an adjective of *Madhurakaih* which implies the medicines included in the first six aggregates of Astringents mentioned before, such as Jivaka, Rishavaka, &c., *vide* pp. 30—32 *ante*.—*T*.

j. The white variety of *Clitoria Ternatea*.

k. *Cardiospermum Halicacabum*.

l. Orpiment. "Orpiment occurs in two forms, namely, in smooth shining gold-colored scales called *vanaspatri haritāla*, and in yollow opaque masses called *Pinda haritāla*."—*Mat. Med. of the Hindus*, by U. C. Dutt.

m. Realgar.

n. *Aquilaria Agallocha*.

o. The leaves of *Cinnamomum Tamāla* ; syn. *Laurus Cassia*.

Heaviness of the limbs, headache, inflamation of the schneiderian membrane (with loss of sense of smell), hemicrania, otalgia, opthalmalgia, cough, hicup, asthma, hoarseness (of voice),[19] weakness of the teeth, otorrœa, discharge from the nose, discharge from the eyes, ozœna, fœtid smell in the mouth, odontalgia, anorexia,[20] lock-jaw, stiff-neck, itching, worms, paleness of the face, mucous discharges, discordance of voice, enlarged tonsil, inflammation of the ranula,[21] morbid baldness, reddish yellowness of the hair, falling off of the hair, sneezing, sleepiness, dulness of the understanding, long sleep or coma,[22]—all these are relieved by inhalation of the smoke (of the preparations already mentioned). Such smoke also enhances the strength of the hair, the forehead, the senses, and the voice.*[23]

One whose forehead has become red with the smoke (of the preparations already mentioned), will never have disorders, arising from wind and phlegm, of the head, or of that part of the body which is above the collar-bone, even when there are powerful causes for producing those disorders.

Eight are the occasions that are mentioned of inhaling the smoke every day. Those are the times when disorders are generally induced, arising from wind and phlegm.[25]

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* For those physicians who practi se the European system of medicine in India and who desire to know the Sanskrit names of the diseases mentioned here but who, from their unacquaintance with Sanskrit, are disinclined to consult the original, the Sanskrit names are given below in the order in which their English equivalents occur :—Gaurava, Cirahçula, Pinasa, Arddhâvabhedaka, Karnaçula, Akshiçula, Kâsa, Hikkâ, Cwâsa, Galagraha (in verse 19), Dantadaurvalya, Crotasrâva, Ghrânasrâva, Akshisrâva, Putighrâna, Asyagandha, Dantaçula, Avochaka (in verse 20), Hanugraha, Manyâgraha, Kandu, Krimi, Mukhapândutâ, Clesmapraseka, Vaiswaryya, Galasundi, Upajihvikâ (in verse 21), Keçakhâlitya, Keçapinjaratya, Keçapatana, Khavatu, Tandrâ, Budhimoha, and Atinidratâ. I have followed Wilson and U. C. Dutt in giving the English equivalents.—*T.*

† The Commentator explains that although *Urddhajatrujāh* includes 'Cirogatâh,' yet the latter are mentioned *Viçeshavidhānārtham*. *Valinopi* is explained as *valavatkāranāni*. Dr. Sircar's translation of this verse (p. 314 of vol. IV, of the *Cal. Journal of Medicine*) has been incomplete.—*T.*

After bathing, after eating, after bringing out the phlegm in the throat by artificial means, after sneezing, after cleansing the teeth, after purging the cerebrum by having taken snuff, after applying collyrium to the eyes, and after waking from sleep, the man of prudence will take to smoking.*[26] By doing this, the parts of his body above the collar-bone will not become liable to diseases of the wind or of the phlegm or of both wind and phlegm. He should, however, drink the smoke on each of the above occasions (numbering eight in all) three times, and repeat it three times.[27] As regards these eight occasions of smoke during the day, the man of intelligence would act wisely by drinking his daily smoke only twice in the day; and as regards his cooling smoke he should take that only once; and, lastly, as regards that smoke which causes evacuations, that should be taken only three or four times.†[28] The indications (effects) of a proper inhalation of smoke are the cleansing of the chest, the throat, and all the senses; the lightness of the head,and the restoration to the normal condition by checking the disorders already mentioned (of the wind, the phlegm and the bile).‡[29] Smoke inhaled at improper times or in excess causes these disorders, *viz.*, deafness, blindness, dumbness, hemorrhage, and vertigo.[30] If in consequence of the disorders arising from the use of smoke (in excess) the wind increase so as to produce abnormal action of the bile, then in that case the drinking of Ghrita and the use of oily snuff and collyrium and *tarpana* would be beneficial.§[31]

In hemorrhagic affections from disorders of bile, cooling snuff and collyrium and *tarpana* should be used; while in disorders arising from excess of both phlegm and bile, dry snuff and collyrium and *tarpana* should be used.

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* 'After sneezing' implies sneezing by the use of artificial means such as the application of a blade of grass or a stiff thread of cotton. 'After cleansing the teeth' implies the morning, for that is the time when the people of this country wash their teeth.—*T.*

† There are different kinds of smoke as already said. The 'Prāyogik' is the daily smoke; the 'Snaihika' is the cooling smoke: and the 'Virechaka' is that which is inhaled for promoting evacuations of every kind.—*T.*

‡ *I.e.*, these three are equalised and restored to harmony of action.—*T.*

§ 'Tarpanam' means the application of oil to the eyes. 'Tatra' refers to 'dhumaje doshe.' 'Pittānugah' implies 'vriddhah.'—*T.*

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PART III.

CHARAKA-SAMHITĀ.

TRANSLATED INTO ENGLISH.

PUBLISHED BY

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After this I shall mention the persons for whom smoke is injurious.[32]

One who has taken purgative should not take smoke ; nor one who has taken an injection ; nor one who is suffering under affections that produce hemorrhage ; nor one suffering from poisoning ; nor one afflicted with grief ; nor a woman that is pregnant ;[33] nor one exhausted with labour ; nor one under intoxication ; nor one whose stomach is full of mucus ; nor one who is suffering under excess of bile ; nor one whose eyes are not visited by sleep ; nor one subject to fainting fits or vertigo or afflicted by thirst ; nor one who is weak ; nor one who has wounds and ulcers on the body ;[34] nor one who has taken wine or milk or oily drinks or honey. One should never take smoke after having eaten rice with curds. Then again, one should not smoke whose constitution is dry, as also one who is angry.[35] One should not smoke who is suffering under an inflammation of the palate ; nor one who is suffering under cataract ; nor one whose head has sustained an injury ; nor one who is suffering under pain with heat and swelling in the temples and forehead ; nor one who has got inflammation of the throat ; nor one who is suffering under disorders of the urine ; nor one afflicted with disorders resulting from excess of drinking.[36] He who in these disorders when smoke should not be taken, takes it through ignorance, finds his disorders increase very greatly in consequence of such misuse of smoke.[37]

One for whom smoke is not forbidden should take it by the nose in disorders having their seat in the head, nose, and the eye. When the disorder is in the throat, one should smoke by the mouth. One who smokes by the nose should let it out by the mouth.[38] One inhaling puffs of smoke by the mouth should never let them out by the nose ; for such smoke, by getting upwards, is sure to injure the eyes.[39] The man of prudence, while inhaling smoke by the nose, should do so three times, having shut one of the nostrils, seated at his ease, and having disposed his body and eyes straight, and with mind concentrated on the act.[40]

The pipe for inhaling smoke for purging should be of the length of one's own four and twenty fingers' breadth ; that for inhaling oily

smoke should be of the length of two and thirty fingers' breadth; and that for daily smoke should be of the length of six and thirty fingers' breadth.*[41] The pipe should consist of three straight limbs. The hollow of the first limb should be of the measure of the seed of a jujube. In the construction of a smoking pipe the use is applauded of materials employed in constructing enema pipes.[42] Smoke that is emitted from a distance, divided in its course by (three) limbs, attenuated by the peculiar shape of the pipe, and inhaled in proper quantity and at the proper time, does not injure the organs.[43] When the chest, the throat, and the head become light, and the phlegm losing its density becomes thin, then should it be said that the smoke has been inhaled properly (*i.e.*, in proper measure and at the proper time).[44] When one's voice is still uncleansed, throat not purged of phlegm, and head still heavy, it should be said that smoke has not been properly inhaled.[45] The palate, pharynx, and throat become dry and inflamed, and one feels thirst and yawns and becomes subject to profuse hemorrhage,[46] the head swims exceedingly, and one suffers fainting fits, and one's senses burn and feel pain, when smoke has been inhaled in excess.[47] One should at all times use *anutaila* or such oils as are beneficial to the senses. These should not, however, be used when the sky remains cloudless in these three seasons, *viz.,* the rainy season, the autumn, and the spring.†[48] He who uses snuff (of oil) in proper times and as directed will have his eyes and nose and ears uninjured.[49] The hair and beard of such a person will never become white or brown. This hair again does not fall off. On the other hand, it grows luxuriantly.[50] By the use of such snuff, stiff-neck, headache, hemiplegia (or paralysis of the muscles on one side of the face and neck), lock-jaw, coryza, hemicrania, and

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* The first line of verse 41 is variously read. 'Angulaih swaih' seems to be the correct reading. In the second line, the correct reading seems to be 'Addhyarddham' equivalent to 'sârddham.' This has reference to 24, and accordingly (as the Commentator explains) the length of the pipe in 'prayoga' is 36 and not 48 as supposed by Dr. Sircar.—*T.*

† The word used here is 'anutaila.' The Commentator explains that this means oil that is good for the *'anu'* or the senses. The process of preparing this oil is described in verses 55 to 59 following.—*T.*

trembling of the head, become relieved.[51] Moistened by such snuff, the nerves, the joints, and the tendons and longer arteries of the head and skull of such a person acquire great strength.[52] The face becomes lighted and full; the voice becomes smooth, steady, and deep; and all the organs become purified (of defects) and acquire great strength.[53] Diseases of parts above the clavicle do not easily appear in such a person. Even in advanced old age, decrepitude does not prevail in such parts.*[54]

Chandana (*a*), Agura (*b*), Patra (*c*), the bark of Dārvi (*d*), Liquorice, Valā (*e*), Prapaundarika (*f*), small Cardamoms, Vidanga (*g*), Vilwa (*h*), and Utpala (*i*),[55] Hrivera (*j*), Abhayā (*k*), Dhānya (*l*), Twak (*m*), Musta (*n*), Sārivā (*o*), Sthirā (*p*), Surāhva (*q*), Prishniparni (*r*), Jivanti (*s*), and Çatāvari (*t*),[56] Harenu (*u*), Vrihati (*v*), Vyāghri (*w*), Surabhi (*x*), and the stamens of the lotus, should be boiled in pure rain water whose measure should be a

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* Wrinkles and grey hair do not appear in such a man.—*T.*

a. *Pterocarpus santalinus.*

b. *Aquilaria Agallocha.*

c. Leaves of *Cinnamomum Tamāla.* (Nees).

d. The root-bark of *Berberis Asiatica.*

e. *Sida cordifolia.*

f. Root-stock of the *Nymphæa Lotus.*

g. *Embelia ribes*; syn. *Embelia glandulifera.*

h. *Ægle marmelos.*

i. *Nymphœa stellata.*

j. *Pavonia odorata.*

k. *Terminalia chebula.*

l. Corriander seeds. Some texts read Vanya which is a variety of *Cyperus.*

m. *Cinnamomum Zeylanicum.*

n. *Cyperus rotundus.*

o. *Hemidesmus Indicus.*

p. Called also Cālaparni. *Desmodium Gangeticum*; syn. *Hedysaram Gangeticum.*

q. *Pinus deodara.*

r. *Uraria lagopodioides*; syn. *Doodia lagopodioides* (Roxb).

s. *Cœlogyne ovalis.*

t. *Asparagus racemosus.*

u. *Piper aurantiacum.*

v. *Solanum Indicum.*

w. *Solanum Xanthocarpum.*

x. *Ocimum Basilicum.*

hundred times (that of the oil which is to be added to it afterwards).[57]

The boiling should go on till the extract that remains is ten times the quantity of oil that is to be used. The extract should then be taken down from the boiling oven. It should then be divided into ten portions. The oil should then be boiled with each of these ten portions one after another.[58]

When boiled for the tenth time, a quantity equal to what then remains, of goat's milk, should then be added. This is the process for preparation of what is called *anutaila* for purposes of snuff.[59]

The dose that should be used of this oil is of the measure of half a *pala* (four *tolahs*)* to be taken as snuff for three times. It should be used with a pencil of cotton, the user's head having been previously rubbed with oil and fomented.[60]

This operation should go on for seven days in all, repeating it on every alternate day. If a man, with restrained senses and living upon the proper kind and measure of food and guarding himself against exposure to the wind and keeping himself warm, uses at proper times this oil which can correct the disorders of the wind, the bile, and the phlegm, and which imparts vigor to the organs, he derives all the benefits mentioned before.[61-62]

The stick for brushing the teeth should be either astringent or pungent or bitter. One of its end should be chewed into the form of a brush. It should be used twice a day, taking care that the gums be not injured.†[63]

The process (of washing the teeth thus) destroys bad odor and bad taste. It removes sordes from the tongue, teeth, and mouth, and quickly produces appetite and purifies the teeth.[64]

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* A *tolah* is equal to the weight of a Rupee.—*T*.

† To this day many Hindus wash their teeth twice a day. Washing them once however is a rule that is very rarely broken. The brush must be a fresh one. A brush once used should not be used again.—*T*.

In making sticks for brushing the teeth the plants that are recommended are Karanja (*a*), Karavira (*b*), Arka (*c*), Mālati (*d*), Kakubha (*e*), Açana (*f*), and others similar to them.[65]

Tongue-scrapers should be made of gold, silver, copper, tin, lead, and iron. These should be of blunt edges and bent in form.[66]

By using the tongue-scraper the secretions that accumulate at the base of the tongue, and also those that obstruct respiration, are removed, and the mouth becoming freed from all bad odor emits an agreeable smell. For this reason the tongue should be scratched with the tongue-scraper.[67]

One who desires cleanliness and good odor (of the tongue or mouth), and appetite, should keep in his mouth the fruits of Jāti(*g*), Katuka (*h*), and Puga(*i*), as also of Lavanga(*j*),[68] of Kakkolaka(*k*), good betel-leaves, camphor, and small cardamoms.[69] He who rinses his mouth with oil acquires strength of the lower jaw and of the voice, also fulness of the face, keenness of taste in respect of all kinds of food, and excellent appetite.[70] Such a man will never suffer from dryness of throat; he will have no fear of his lips being cracked; his teeth will never wear out and their roots will become very strong. His teeth also will never ache and will never become afflicted by acids, and will, besides, be strong enough to masticate the hardest kinds of food.[72]

Of one whose head is every day saturated with oil, headaches never appear, nor baldness, nor the effects of decrepitude; the hair of such a man does not fall off.[73]

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a. *Pongamia glabra*; syn. *Galedupa Indica.*

b. *Nerium odorum* or the sweet-scented oleander.

c. *Calatropis gigantea*; syn. *Asclepias gigantea.*

d. *Aganosma caryophyllata*; syn. *Echites caryophyllata.*

e. *Terminalia Arjuna*; syn. *Pentaptera Arjuna.*

f. *Terminalia tomentosa*; syn. *Pentaptera tomentosa.*

g. *Myristica officinalis.* (Nutmegs are indicated).

h. Called also Latākasturi in Sanskrit. *Abelmoschus moschatus*; syn. *Hibiscus Abelmoschus.*

i. *Areca Catechu.* (The betel-nut tree).

j. *Caryophillus aromaticus.* (Cloves).

k. Berries having a black aromatic waxy substance.

The head and skull in particular, of such a man acquires great strength. His hair also becomes black and long and their roots become very strong.[74]

By anointing one's head with oil one's senses become clear, and the skin of one's face becomes good; one gets sleep easily, and one feels ease in every respect.[75]

By applying oil every day to one's ears one becomes free from all disorders of the ear born of wind, wry-neck and lock-jaw, hardness of hearing, and deafness.[76]

As an earthen jar if saturated with oil, or a piece of leather if rubbed therewith, or the axle of a car or cart from application of the same substance, becomes strong and capable of resisting wear and tear,*[77] even so the body, by application of oil,becomes strong, and the skin improves, and all disorders due to wind are dispelled. Through such means the body also becomes capable of enduring exercise and fatigue.[78]

The wind is chiefly instrumental in the sense of touch. The sense of touch has the skin for its refuge. For the skin the application of oil is highly beneficial. Hence, one should daily anoin the skin with oil.[79]

The body that is daily anointed with oil, if subjected to any impact of violence, never develops consequences that are very injurious. Nor are such consequences observable if such a body is subjected to any kind of violent exercise.[80]

A person, by using oil every day, acquires smoothness and fulness of limbs, strength, and beauty of form. When overtaken by decrepitude, slight symptoms only appear.[81]

Harshness, dryness, heat, fatigue, and numbness of the feet become promptly relieved if the feet are rubbed with oil.[82]

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* 'Abhyanga' and 'Upānga' both mean the use or application (of oil). 'Akshah' does not mean wheel (as rendered by Dr. Sircar) but (as explained by the Commentator) the axle or the beam to which the wheels are attached.—*T.*

Delicacy, strength, and steadiness of the feet, as also clearness of vision, are acquired, and all disorders born of wind become relieved (by rubbing the feet with oil).[83]

By rubbing the feet with oil the feet become free from sciatica, rhagades of the soles, and all kinds of contraction of the nerves and the tendons.[84]

By rubbing the body with fragrant unguents, bad odor, heaviness and lassitude of the limbs, itching, filth, loss of appetite, and the bad effects of excessive sweating are all destroyed.[85]

Bathing purifies the body, develops virility and longevity, relieves fatigue, removes sweat and filth, promotes strength, and enhances vitality.[86]

The wearing of clean apparel is agreeable, productive of fame and longevity, dispels distress and ill-luck, contributes to cheerfulness, adds to beauty, makes one worthy of going to respectable assemblies, and is otherwise auspicious.[87]

The use of perfumes and garlands conduces to virility, fragrance (of the body), longevity, and agreeableness. It affords nourishment and stength, promotes cheerfulness, and dispels distress and ill-luck.[88]

The wearing of jewels and ornaments conduces to respectability; it is auspicious and promotes longevity and beauty. It prevents all kinds of misfortune, confers cheerfulness and agreeableness, and enhances vitality.[89]

The practice of (washing and) always keeping clean the two feet and the outlets for the passage of excreta and urine, contributes to strengthen the intellectual powers, aids purity, promotes longevity, and destroys distress and ill-luck.[90]

The paring of nails and cropping and combing of hair, beard, and mustache, promote nourishment, respectability, longevity, purity, and beauty.*[91]

* 'Sampraśádhanam' includes combing, binding, and other processes for keeping in good order.—*T.*

The wearing of shoes (and other contrivances of a similar character) is beneficial to the eyes and the sense of touch. It promotes strength and virility, and makes the exercise of walking agreeable.[92]

The use of the umbrella dispels all fear from the dangers and misfortunes included in the class called *Iti*, conduces to strength, affords protection (against evil spirits and Rākshasas), serves as a covering for the head, is auspicious, and protects one from the sun, wind, dust and rain.*[93]

The use of the stick prevents one from falling down, serves to destroy enemies, conduces to energy, promotes longevity, and prevents fear (of serpents and other animals).[94]

As the chief officer of a city protects his city, as the charioteer protects his chariot, after the same manner should the intelligent man be attentive to everything that should be done for the benefit of his own body.[95]

One should follow for a living such means as are not inconsistent with religion or duty. One should also betake to tranquility of soul and study of the Vedas. By so doing one enjoys felicity.[96]

(Here are some verses containing a summary.)

The proper measure of food, the different articles that should be used as food, the heavy and the light kinds of food as dependent on measure, the daily use when injurious of different kinds of food, the use of those kinds of food that are commendable.[97]

Collyrium, the stick to be smoked, the three process of preparing such sticks, the merits of inhalation (of smoke), the proper occasions of smoking and its proper measure.[98]

The symptoms of excessive inhalation (of smoke),their remedies, those for whom smoking is injurious, the mode of inhaling

* The Commentator explains that 'Iti' means 'Rāgādidurdaivam,' *i.e.*, misfortunes like wrath, &c. It is difficult to understand what is exactly meant by the word. The six well-known dangers, of course, that are sometimes implied by the word cannot be meant here.—*T.*

smoke, the materials with which smoking-pipes should be made and their forms in respect of the kind of smoke to be inhaled.[99]

The merits of snuffing (oil), the mode of snuffing and its time, the manner in which the tooth-cleansing stick should be made and used, the merits of such sticks when made of particular plants ;[100]

The articles to be kept in the mouth and the object for which they are to be so kept, the merits of oil when used as gargle, and the merits of anointing the head with oil ;[101]

The merits of applying oil into the hollows of the ears, of rubbing oil over the body and over the feet, of rubbing (fragrant powders) over the body, of bathing, of clean apparel, of perfumes, and of ornaments ;[102]

The merits of keeping the outlets (of the body) clean, of cropping the hair, of wearing shoes, and of using umbrellas and sticks, have been spoken of in this lesson called *Mâtrâçitiya.*[103]

LESSON VI.

And now we shall expound the lesson called "Tasyâçitiya." Thus said the illustrious son of Atri.

Of him who is acquainted with the opportuneness of conduct and food with seasons, strength and complexion (and happiness and period of life) increase, in consequence of his food, &c., (being taken wlth propriety).[1]

For the purposes of this lesson, the year should be known as consisting of six portions, divided according to the seasons. Of these, the three seasons commencing with the season of dews and ending with summer constitute the period when the Sun travels in the region lying to the north of the equinoctial. That is again the period when the Sun takes (*i.e.*, sucks up the liquid portion of every earthly object). The three other seasons commencing with the season of rains and ending with Hemanta constitutes the period of

the Sun's southerly course. That is, besides, the time when the Sun gives (or yields moisture to all earthly objects).*[2]

During the period when the Sun gives, the winds are not very dry; they also blow (without being deprived of motion). The winds of the period when the Sun takes have opposite virtues. The Moon, during the former period, appears with unabated vigor and, filling the universe with cool rays, gladdens it every day. Hence the period of Giving is mild (and agreeable).[3]

The period of Taking is fiery. These two periods, the Sun and the winds, and the Moon also, as the learned instruct us, are subject to the influences of Time, of their own respective natures, and of track, and become the determining causes of time, season, moisture, faults, and strength of body.†[4]

In the period of Taking, the Sun, by means of his rays, sucks up the moisture of the universe; and keen and rough winds also dry up the same. Besides, (both the Sun and) the winds, in the seasons of Çiçira, Vasanta, and Grishma, gradually developing the property of roughness, and generating juices that are dry, bitter, astringent, and pungent, contribute to the weakness of mankind.[5]

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* The year is devided in India into six seasons. The two months, *viz.*, Agrahâyana and Pausha (middle of November to middle of January) are Hemanta or the cold season. Then comes Ciçira, occupying Mâgha and Phâlguna. Then comes Vasanta, occupying Chaitra ana Vaisâkha. Jaishtha and Ashâra are Grishma or Summer. The season of rains comes next, occupying Crâvana and Bhâdra. Then comes Carat which occupies Açwin and Kârtic.—*T.*

† What is said here in brief amounts to this: the Giving and the Taking periods, the Sun, the Moon, and the winds, are subject to certain influences, and then become determining causes of certain phenomena. The things that influence them are Time, by which is meant Time existing as a deity who, though essentially of one unalterable and absolute form, assumes divers forms in consequence of the destinies of different individuals and makes them happy or smites them as he likes, in the form of events, and now strengthens the Sun, now the Moon, and now the winds. Besides Time, they are subject to their own respective natures, and to track, by which last is meant the northerly or the southerly course of the Sun. The track affects the Sun only and not the others. Influenced by these, they become determining causes of other things, *viz.*, time (as measured by men), the seasons, moisture, faults (of the physical system such as excess of bile or of wind or of plegm), and strength of body.—*T.*

In the season, however, of rains, of Çarat, and of Hemanta, when the Sun begins his southerly course, and his powers become weakened by time, by the virtue of his track itself, by the winds generated by the clouds, and by the downpours (from the cloudy regions),when the Moon also appears with unabated vigor, and (lastly) when the heat of the universe becomes cooled by the water that falls from the clouds, moisture that is cool, sour, saltish, and sweet, increases gradually, and the strength of human beings increases.[6]

On this topic are the following verses :—

It should be said that during the first season of the Giving period, (*viz.*, the season of rains), and the last season of the Taking period, (*viz.*, summer), men become weak. In the two intermediate seasons of both the periods, (*viz.*, Çarat and Vasanta), men become neither very weak nor very strong. During the last season of the Giving period, (*viz.*, Hemanta), and the first of the Taking period, (*viz.*, Çiçira), the strength of men is at its highest.[1]

In the season of Hemanta which is cold, the digestive fire of men, who become strong at that time, being confined within the body in consequence of the outer surface of the body coming into constant contact with cold winds, becomes capable of digesting heavy food taken even in excess of the proper measure.*[2]

When that fire does not get proper fuel (on which to spend itself), it then begins to destroy the moisture belonging to the body itself.[3] For this reason, the wind, which becomes cold in the cold season, becomes strong (for producing evil results). Hence in this season of snow, one should eat the flesh of goats and aquatic and amphibious animals yielding juices that are cooling, sour, and saline.†[4]

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* 'Cite' is an adjective of 'Hemanta.' 'Valinām' is used because men, as said in the previous verse, become endued with strength in this season. 'Vali' is digestive fire.—*T*.

† 'Medhya' means goats, probably in consequence of their fitness for being used in sacrifices; 'audaka' are aquatic animals, like tortoises and fish; 'ānupa' animals are the boar, the rhinoceros, the buffalo, etc. The Commentator expressly mentions these. Modern Hindus, who entirely abstain from such meat, may save their progenitors by reading 'medhyānām' as an adjective of 'audakānupamāngshānām,' and argue that only the cleaner ones among these classes are recommended.—*T*.

The flesh also of such animals as live in holes and of kine and asses, roasted on spits, should also be taken in this season. One should also (in this season), after taking such meat, drink wines, *Sidhu*, and *Madhu*.*[5]

Of him who in this season habitually takes milk (and its preparations), the diverse preparations from sugar, fat of animals, oil, and new rice, and who drinks hot water, the period of life is never lessened.[6]

In this season the body should be rubbed with oil, chafing the limbs in an upward direction. Oil should be applied to the head. Perspiration should be caused by staying within a heated chamber.† Exposure is to be sought to the heat of the sun. Warm subterranean chambers, and warm apartments of other kinds, should be used.[7]

In this season (as also whenever it is cold), conveyances and beds and seats, that are well-covered, and overlaid with thick clothes, (furred) skins, silken sheets, thick hempen cloths, and painted blankets, should be used.‡[8]

One should also, at such times, cover oneself always with thick and warm clothing, and use thick plasters of Aguru. Retiring to bed, one should sleep, clasping as one likes, a woman of

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* Among animals living in holes, the Commentator mentions the Iguana. 'Prasahāh' means kine and asses. 'Bhrita' is cooked or roasted on the spit. Both 'Sidhu' and 'Madhu' were wines. It is difficult to ascertain how these were made. 'Madhu' probably was fermented honey. Wilson thinks that 'Sidhu' was distilled from molasses.—*T.*

† The process called *Jentāka* is described below very fully.—*T.*

‡ 'Cite,' the Commentator explains, has reference to both the season of Hemanta and such other times during the year when through normal or abnormal causes the atmosphere becomes cold. 'Susamvritam' means well-covered or protected from exposure to the wind. 'Prabeni' the Commentator explains, is otherwise called 'Goni.' It was probably a kind of coarse cloth made of hemp. 'Kuthaka' is a painted blanket.—*T.*

ample proportions, of full and well-developed bosom, and smeared with the perfumed unguent of Aguru.*[9]

Upon the advent of the next season, *viz.*, Çiçira (the season of dews, when the strength increases), one may, as one pleases, indulge in sexual congress. Upon the advent of the cold season one should abstain from food and drink that are light and that partake of the property of wind. One should at such a time avoid exposure to the wind, the practice of abstinence in the matter of eating, and barley powdered and boiled in water.[10]

The practices that should be adopted in Hemanta and in Çiçira are of the same kind. Indeed, those of Çiçira differ only slightly (from those of Hemanta). In the season of Çiçira, in consequence of the Sun's taking, the property of dryness is developed, as also that of coldness arising out of clouds, winds, and (occasional) downpours.[11]

For this reason, all the practices ordained for Hemanta become desirable (for adoption) in Çiçira also, with this exception that in the latter season chambers that are still better protected from the wind and that are a little more warm, should be used. In the season of Çiçira, food and drink that are pungent, bitter, and astringent, that have the property of the wind, that are light, and that are cooling, should be avoided.[12–13]

The phlegm that is stored in Hemanta, is exited (in the season of Vasanta) by the Sun through his rays. The phlegm checks the digestive fire within the body. This causes diseases of many kinds.[14] For this reason, the usual purging operations should be gone through in the season of Vasanta. In this season food and drink that are heavy, sour, cooling, and sweet, as also sleep during the day, should be avoided.[15] Upon the advent of the flowery season (*viz.* Vasanta), athletic exercises, the use of unguents, of

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* Aguru is *Aquilaria Agallocha*. Both Sandal wood and Aguru are rubbed on a stone with a little quantity of water, and the soft paste so obtained is extensively used in India for plastering the temples, the forehead, and other parts of the body. The paste proves very cooling, and cures skin diseases of many kinds. When made thick, it keeps the body warm, for it is soon dried but the particles adhere to the body.—*T.*

smoke, of collyrium of the measure of two *tolahs*, and the practice of bathing and cleaning the body and limbs with cool and fragrant water, should be resorted to.*[16]

In that season, smearing one's body and limbs with sandal and Aguru paste, one should eat barley and wheat, and the meat of Carabha, Çaça, and Ena, and Lāva, and Kapinjala.†[17]

One should in this season also eat *Nigada,* and drink *Sidhu* and *Mādhwika* wines. Vasanta should be known as the season when women and vegetables acquire the state of youth.[18]

In the season of summer, the Sun, by means of his (hot) rays, sucketh up the moisture of the universe. At that time food and drink that are agreeable to the taste, cool, liquid, and oily, are beneficial.[19]

That person never becomes weak who in this season eats Çāli rice with ghee and milk, and cool barley meal mixed with sugar, and the flesh of animals and birds obtained from the forests.‡[20]

In this season wine should not be taken in even the smallest dose; or, if taken at all, it should be taken after diluting it very largely with water. Food and drink that are saline and sour, and pungent and hot, as also all kinds of physical exercises, should be avoided.[21] During daytime one should, in that season, sleep in a cool room and in the night in an apartment that is cooled by the rays of the moon, having smeared one's body with sandal paste, or on the house-terrace, exposed to the wind.[22]

In this season, seated at one's ease on a comfortable seat and adorned with pebbles and gems, and served by servants (male and female) with fans moved by the hand and cooled by being (constantly) dipped in water mixed with sandal paste, one should

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* The Ayurvedārtha Chandrikā explains that a 'kavadagraha' is a measure of two tolahs.—*T.*

† *Vide* notes *h, g, f, d,* and *e* in p. 50 *ante.*—*T.*

‡ 'Mantha' is barley meal mixed with *Ghee.* It is regarded as very cooling.—*T.*

resort to cool and shady woods and bowers and enjoy cool water and flowers. One should, in this season, refrain from sexual congress.[22-24]

In the body which becomes weak in consequence of the virtue of the period of Taking, the digestive fire becomes weak. That fire becomes further weakened in consequence of the faults of wind (bile and phlegm) in the season of rains.[25]

In consequence of the vapoury exhalations of the earth and the downpours from the clouds, and the water itself being so modified as to develop the property of sourness, in the season of rains, when the digestive fire (as said before) is weakened, wind and the others become injurious.[26] For this reason, in the season of rains the adoption of such general practices as lead to health becomes desirable. And as regards eating and drinking and the other rites that are obligatory, one should see that in going through them one does it with the assistance of wine.*[27]

On days that are perturbed by wind and rain and that are especially cold, in the season of rains, one should, for neutralising the evil effects of wind, eat food that is sour and saline and oily.[28]

One desirous of keeping up one's digestive fire from weakening should, in this season, eat barley and wheat and Çāli rice that are old, (*i. e.*, gathered two or three years ago), with the flesh of animals obtained from the forest and cooked with water in which has been boiled diverse kinds of pulses.†[29]

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* 'Sādhāranah vidhih' is explained as those practices which lead to the strengthening of the digestive fire, the improvement of the appetite, the promotion of harmony between wind, bile, and phlegm, and the proper motion of the bowels. It also includes abstention from sleep during the day, from exposing oneself to the rays of the Sun and to cold, from violent exercises, and from sexual congress. 'Kshaudra' is honey ; here it means some kind of light wine manufactured from honey.—*T.*

† 'Yusha' is water prepared by boiling pulses in it. It is regarded as nutritive, and is frequently used in making curries, which then become very palatable. Newly-gathered barley or wheat or Cāli rice is not so easily digestible as when they become a little old.—*T.*

A little dose of honeyed wine, or of *Mādhwika* wine or butter-milk largely diluted with water, should (in this season) be taken. Rain water, or water from wells,or that from tanks, neither hot nor cold, should be drunk.[30]

In this season one should cause one's body and limbs to be rubbed and chafed, and cleansed. One should bathe every day and use perfumes and garlands of flowers, and light and clean attire, and pass one's time in places that are dry.[31]

The bile of men whose bodies are exposed to the cold of the rainy season, and who suffer themselves to be suddenly exposed to the rays of the Sun, becomes stored. This bile, in the season of Çarat, becomes injurious.[32] Those that desire their own benefit should, therefore, in the season of Çarat, take food and drink, agreeably to the proper measure, and that are sweet, light, cool, with (at times) things that are bitter and that check bile.[33] After the season of rains has passed away, the food that should be taken should consist of Lāvas, Kapinjalas. Enas,Urabhras, Çarabhas,Çaças, and Çāli rice with barley and wheat.*[34] In this season, when the clouds have disappeared, the use of bitter drinks and ghee, and of purgatives, as also the letting of blood and exposure to the Sun's rays, should be abstained from.[35] In this season, these also should be avoided, *viz.*, fat, oil, frost, the flesh of aquatic animals as also of those that live in marshy regions, articles that are saline, and curds, and sleep during the day, and exposure to the east winds.

Warmed by the rays of the Sun during the day, cooled by the rays of the Moon during the night, and by the virtues of the season, exceedingly clear, and its injuriousness dispelled by the *Rishi* Agastya (in days of old), the limpid and pure water of Çarat is called *Hansodaka*. For purposes of bathing and drinking and immersing the body, that water is highly applauded, even as heaven's nectar.[37–38]

In this season, the use of garlands of such flowers as bloom at that time, and of clean clothes, and exposure to the cool rays of the Moon in the evening, are recommended.[39]

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* 'Urabhra' is sheep. For the rest, see notes in page 50.—*T.*

Thus is expounded the opportuneness of practices with the several seasons, and the beneficial kinds of food and drink that form the basis of that opportuneness.

That which produces happiness or yields not torture, in consequence of the system being inured to it, is known by the name of *okasātmya*.*[40] They that are conversant with this topic of assimilation (or suitability of practices to the system), regard that conduct and that food to be suitable which have virtues contrary to those of the place of habitation and of the disorders (to which the system is subject).†[41]

Here is a Verse containing a summary.

In this Lesson called Tasyāçitiya has been shown what should be practised and endured, and what should not, in every successive season, as also what is agreeable with the character of each season, along with the reasons thereof.[1]

Thus ends the Lesson called Tasyāçitiya in the treatise of Agniveça as revised by Charaka.

LESSON VII.

We shall now expound the lesson on the inadvisability of supressing the urgings of nature. Thus said the illustrious son of Atri.

One endued with intelligence should not suppress urgings, that have become pronounced, in respect of urine and fæces; as also of the semen and the wind, and of vomiting and sneezing.[1]

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* Suitable to the system or body. Thus opium and arsenic cease to become injurious with continued use.—*T.*

† Certain texts read 'Doshānām.' The correct reading, of course, is 'Deçānām.' If a country be moist or cold, watery or cooling food would be injurious there. Instead, warm food would be recommended by every physician. Similarly, in a disorder like cough, brought about by exposure to cold, the practice of keeping oneself warm by using warm clothing and warm chambers would be beneficial.—*T.*

The urgings also in respect of eructations, of yawns, of hunger and of thirst, of tears, of sleep, and of heavy breathing induced by toil (should not to be supressed).[2] Listen now to me as I discourse (to you) on the topic of treating the several diseases that are generated of the person who suppresses the urgings of these when they appear in pronounced forms.[3]

By suppressing the call of urine, inflammation sets in of the bladder and the membrum virile. The other consequences are strangury or painful micturition, headache, bending forward at the time of micturition, inflammation of the pubic and iliac regions, and epistasis or suppression of urine.*[4]

When retention of urine takes place, (the inducing of) perspiration, immersion (of the patient) in cool water, rubbing the body with oil,(the use of) clarified butter as snuff, and the three processes of evacuation, are the remedies that should be adopted.†[5]

By suppressing (the call for) stools, pain in the abdomen, obstruction of the wind, supression of stools, pain in the calf of the leg, and flatulence, are induced.[6]

Perspiration, the rubbing of the body with oil, immersion in cool water, (insertion of the different kinds of) sticks,‡ the evacuating processes, eating and drinking, and (the use of) such medicines as facilitate the free action of the wind, are beneficial in disorders arising from the obstruction of the wind (induced by suppressing the call for stool).[7]

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* 'Vināma' is bending of the form in pain (at the time of micturition). 'Vunkhana' is inflammation of the pubic and iliac regions. 'Anāha' is the total suppression of urine, or epistasis.—*T.*

† 'Avapidaka' is the use or application of a medicine, oily or of any other kind, for purging the cerebrum. The three kinds of evacuation here referred to are (1) evacuation by the use of purgatives, (2) that by the use of emetics, and (3) by the use of errhines.—*T*

‡ The sticks are inserted into the anal canal for inducing purging. They are prepared of diverse ingredients.—*T.*

By obstructing the emission of the vital seed, pain in the membrum virile and the testes, langour of the body, pain in the heart, and retention of urine also, are induced.[8]

In disorders caused by obstructing the emission of the vital seed, rubbing the body with oil, immersion of the body in cool water, wines, the meat of fowl, rice, enemata prepared with milk, and sexual congress, are laid down as remedies for adoption.[9]

By suppressing the passage of the wind (through the anal canal), obstruction of the wind, retention of urine and of stools, flatulence, langour of body, and other disorders in the stomach (born of wind), are induced.[10]

In such diseases the use of oil and ghee, the inducing of perspiration, the application of the sticks, eating and drinking, and the use of enemata, have been laid down as remedies for restoring the free action of the wind.[11]

By suppressing phlegmatic evacuations, itching of the body, urticaria evanida, loss of appetite, brown eruptions on the face, inflammations, anæmia, fever, leucoderma, hiccup, and erisypelas, are the disorders that are engendered.*[12]

In such diseases, vomiting (by artificial means) after eating, smoking, fasts, blood-letting, the use of dry food and drink, physical exercise, and purging, are desirable.[13]

By suppressing sneezing, wry neck, headache, facial paralysis, hemicrania, and weakness of the senses, are induced.[14]

In such amongst these disorders that affect those parts of the body that are above the collar bone, the rubbing of oil, perspiration, smoking, snuffs, the use of such food as destroys disorders of the wind, and drinking clarified butter after a full meal, are beneficial.†[15]

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* The disease called 'Pāndu' is of many varieties. Generally, a paleness overspreads the skin, due to bloodlessness. There is anæmia at the bottom. One variety of 'Pāndu' is called Jaundice ; another is called Chlorosis.—*T.*

† 'Adyam' is food of any kind. 'Vātaghnamādyam' is light, digestible food.—*T.*

Hiccup, consumption, loss of appetite, paralysis agitans, heart-diseases, and accumulation of phlegm in the chest, are induced by suppressing the tendency to vomit. In such disorders the remedies are the same that are laid down for hiccup.[16]

Bending of the body, convulsions, contractions (of muscles), loss of the sense of touch, acute sensation of cold, and paralysis agitans, arise from suppressing tendencies to yawn. All those remedies that are laid down for destroying disorders of the wind are beneficial in these.[17]

By suppressing the call of hunger, leanness, weakness, loss of color, langour, loss of appetite, and delirium are induced. The remedy in such disorders is light and lukewarm food.[18]

By suppressing the call of thirst, the throat and the mouth are parched, and deafness, faintness, asthma, and pain in the heart, are induced. The remedy in these disorders is the use of cool oils and drinks which invigorate the blood.[19]

By suppressing tears, cattarrh in the nose, eye-diseases, heart-disease, loss of appetite, and delirium are induced. In these disorders, sleep, wines, and agreeable conversation are the remedies prescribed.[20]

Yawns, langour of body, sleepiness, headache, and heaviness of the eye-lids, are induced by suppression of sleep. In these disorders the remedy is sleep and gentle chafing of the limbs.[21]

Abdominal tumours, heart-disease, loss of consciousness, and faintness are born of suppression of breath. In these, rest, and all kinds of treatment that are destructive of disorders of the wind, are beneficial.[22]

If one desires that the disorders mentioned above, that are born of suppressing the calls of Nature, should not arise, one should not suppress those calls.[23]

One desirous of one's good both here and hereafter should

suppress these impulses also, *viz.*, those of (ill-regulated) courage and all fruitless impulses of thought, word, and deed.*[24]

The man of intelligence should also suppress the impulses of cupidity, grief, fear, wrath, pride, shamelessness, envy, violent propensities of every kind, and covetousness.[25]

One should also suppress the rising impulses of harshness, of doing anything that is disagreeable to others, of untruthfulness of speech, of speech that is inopportune, of whatever tendencies that exist for giving pain to others, of sexual congress, of appropriating the property of others, and of all wrongful propensities.[26-27]

Through sinlessness of thought, word, and deed, a person earns righteous fame, and lives happily, acquiring and enjoying religious merit, wealth, and (sources of) pleasure.[28]

That exertion of body which is productive of good consequences (to the body itself), which conduces to collectedness (of mind), and increases strength, is called physical exercise. One should have recourse to it in due measure.[29]

The consequences resulting from physical exercise are lightness of body, capacity for work, collectedness, power of enduring hardship, removal of all imperfections, and augmentation of the digestive fire.†[30]

From excess of physical exercise result fatigue, faintness, loss of vigor, thirst, asthma, consumption, fever, and attacks of cold.[31]

An intelligent person should never indulge in physical exercise, laughter, talking, walking, sexual congress, and night-keeping, to excess even when these become necessary.[32]

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* As an example of ill-regulated courage the Commentator gives the instance of one's approaching an infuriate elephant.—*T.*

† It is a fact that by particular exercises particular limbs may be made to look handsome after the removal of their imperfections. This has been lately known in the West.—*T.*

He who indulges in these and similar other practices in excess soon meets with destruction like an elephant that assails a lion.[33]

An intelligent man should abstain gradually from all habitual practices that are injurious and adopt gradually practices that are beneficial. What is meant by 'gradually' is laid down as follows.[34]

If one is addicted to an injurious practice and unaccustomed to a practice that is healthful, one must abstain from the former and accustom oneself to the latter according to the following progressive scale: for the first two days one should indulge in the injurious practice to the extent of only three-fourths and adopt the salutary practice to the extent of only one-fourth; after this, for the third, fourth, and fifth days one should abstain from the former by a half and adopt the latter by a half; after this, for the sixth, seventh, eighth, and ninth days one should indulge in the baneful act to the extent of only a fourth and adopt the healthful practice to the extent of three-fourths; after that, from the tenth day one should give up the injurious habit altogether and adopt the healthful one fully.*[35]

In this way are faults got rid of gradually, and good habits acquired gradually. In this way are faults got rid of by the good never to return and healthful habits acquired without ever losing them again.[36]

Some men, from the time of their conception in the mother's womb, have an equality or harmony of bile, wind, and phlegm; some are seen in whom wind predominates; some in whom bile predominates; and some in whom phlegm predominates.[37]

Amongst these, those mentioned first, (*viz.*, men in whom bile, wind, and phlegm exist in a state of harmony) are always hale. Those in whom any one of these three predominates, are always

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* This verse is expressed in language that is exceedingly terse. To make the sense intelligible I have expanded it, following the lead of the Commentator.—*T.*

subject to disease. The continued presence, in the system, of faults of this nature, constitutes the character of one's constitution.*[38]

Those acts, amongst the practices of the hale, that are antagonistic to the particular fault which predominates in a person's constitution, are regarded as beneficial for that person. For a person, again, in whom wind, bile, and phlegm exist in a state of harmony, such assimilable things as contain all the tastes in proper proportions are said to be beneficial.[39]

In the lower part of the body there are two outlets; in the head there are seven; besides these, there are the pores through which perspiration flows. These outlets for the escape of impurities become subject to disorders in consequence of impurities being generated that are unhealthy and in excess of (the ordinary) measure.[40]

The increase or decrease of impurities (of the body) is to be inferred from the heaviness or the lightness of the outlets for their escape, as also from the weakness or the strength of the inclination to pass them.[41]

Ascertaining these through symptoms that indicate faults, the physician should treat such diseases as are curable, with medicines, diet, and conduct, each possessed of virtues contrary to the cause, to the disease, and to both the cause and the disease, reflecting the while upon the question of measure and time.†[42]

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* The nature of one's constitution is determined, in respect of its name, by the preponderance of any one of these three faults, so that one in whom bile preponderates is said to have a bilious constitution, one in whom wind preponderates is said to have a windy constitution, and one in whom phlegm preponderates is said to have a phlegmatic constitution.

† This is a very important Verse. 'Tān' in the first line refers to impurities when increased, and wind and bile and phlegm when inharmonious and disordered. Only curable diseases are directed to be taken up for treatment. 'Pratidwandwaih' includes drugs, diet, and the conduct the patient is to observe during treatment. The question of both measure and time or seasonableness is directed to be taken into consideration.—*T.*

When persons in health conduct themselves improperly in respect of diet and deportment, forgetting the considerations of measure and season, these and other diseases are generated. A person in health, therefore, should always conduct himself properly in respect of diet and deportment and bear in mind the considerations already adverted to.[43]

In the first month (*viz., Chaitra*) of *Vasanta* (spring), and in the first month (*viz., Crāvana*) of *Nabha* (rainy season) and also in the first month (*Agrahāyana*) of *Saha* (cold season), all accumulated impurities should be dispelled from the body (by emetics and purgatives.)[44]

After the body has been sufficiently rubbed with oil and after perspiration has been caused, the intelligent physician should then administer both emetics and enemata. After this, errhines should be administered.[45]

After this the physician, conversant with the requirements of time, should administer, in due order and according to the proper measure of ingredients, tonics tested by experience and strength-promoting medicines.[46]

By acting in this way, the constituent humours of one's body are restored to their normal condition, and (as the consequence of this) diseases are not generated. Besides this, blood and other ingredients increase and the decrepitude of age never makes appearance.*[47]

These are the rules pointed out for the prevention of disease. With respect, again, to diseases that arise from people's own faults and those that spring from other causes, the following are separately laid down.[48]

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* 'Jarā chāntyamupaiticha' means that decrepitude comes to an end or destruction, *i.e.,* decrepitude does not appear in such a person, or, if its symptoms do appear, they are calculated to soon come to an end.—*T.*

Regarding those extraneous diseases of men that arise from the action of superhuman beings and planets, of poison, of (hot and unhealthy) winds, of fire, and of blows and weapons, (and of curses and incantations),* people's own understandings are to blame.[49]

Jealousy, grief, fear, wrath, pride, malice, and such other mental derangements have all been said to arise from faults of the understanding.[50]

The abandonment of unrighteous practices, the restraint of the senses, the cultivation of the memory, knowledge of place, of time, and of one's own self, and treading in the footsteps of the righteous, constitute the method that is laid down for the prevention of all extraneous diseases of even those whose understandings are vitiated by faults. As regards the man of intelligence, he should, prior to the appearance of disease, accomplish all those acts which he regards to be beneficial for himself.†[51-52]

The instructions of the well-informed, and the experience of the wise, are causes that bring about the alleviation of derangements born and unborn.[53]

Those that are sinful in conduct and speech, those that are untruthful, those that are fond of quarrels, those that indulge in cutting ridicule, those that are covetous, those that are unable to bear the advancement of others, knaves,[54] those that are always engaged in caluminating others, those that indulge in congress with other people's wives, those that are destitute of compassion, and those that have abandoned righteousness, are wretches among men whose companionship should be avoided.[55]

Those that are endued with intelligence and learning, with years and character, and with fortitude and memory and (habits of)

* The word 'ādi' refers to these last.—*T.*

† Loss of memory, whence arises loss of judgment, is regarded in the Hindu Scriptures as the antecedent cause of all sinful and injurious acts. By memory is meant the undimmed knowledge of one's surroundings.—*T.*

contemplation, those that wait with reverence upon the aged, those that have experience, those that have knowledge of self, those that have transcended the anxieties of the world,[56] those that have agreeable and kind words for all creatures, those that are possessed of tranquillity of soul, those that observe laudable vows, those that always indicate righteous ways by their instructions, those that listen to the scriptures and sacred discourses, and those that have beheld sacred spots, are individuals that should be waited upon with reverence.[57]

One endued with intelligence and desirous of happiness both here and hereafter, should, bent upon achieving what is beneficial, bestow great care upon everything connected with food, deportment, and practices.[58]

One should not take curds in the night; if one takes it, one should not take it without mixing it with ghee and sugar, or with the gruel of Mudga (*a*), or with honey, or with the juice of Amlaka (*b*). One should not also take warm or hot curds in the night.[59] Curds are forbidden to be taken in the night because of the act being regarded as destructive of prosperity. Curds mixed with *ghee* are productive of phlegm but destructive of wind.[60] Curds mixed with sugar do not increase bile. They have the virtue of digesting (other) food that is taken. They should be prescribed for the other virtue they possess, *viz.*, of alleviating thirst and burning of the skin.[61]

Mixed with the gruel of Mudga(*b*), they cure Leprosy.* If mixed with honey, they become sweet and less injurious.[62] If mixed with (the juice of) Dhātri(*b*), and taken when hot, they cure hæmorrhagic discharges. If the man that is fond of curds takes

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(*a*) *Phaseolus Mungo.* As a rule, when curds are taken in the night, they are taken mixed with sugar. The gruel of Mudga is rarely used.—*T.*

(*b*) *Phyllanthus Emblica* ; syn. *Emblica officinalis.* In the North-West Provinces, curds are frequently taken mixed with the juice of this fruit.—*T.*

* *Raktānila* or Vātarakta is identifiable with Leprosy which is caused, according to Hindu medical authorities, by disorders of the wind in the system.—*T.*

them in disregard of these rules, he is sure to have fever, hæmorrhagic discharges, erysipelas, leprosy, chlorosis, or anæmia, and jaundice in acute form.*[68]

Here are some Verses containing a summary.

The urgings which the human contstitution feels, the diseases that are generated by suppressing them, the medicines to be used for curing them, those urgings that should be suppressed, what is beneficial or otherwise for what persons, that which should be avoided even though one may be accustomed to it and that which should be practised even though one is unaccustomed to it, the manner in which one should gradually accustom oneself to such practices and divest oneself of practices to which one is unaccustomed, the character of the constitution, particular kinds of food and practices suitable to particular constitutions, the enumeration of outlets for the discharge of impurities, the diseases that may arise from their actions being suspended, their remedies, the means by which diseases not yet generated may be avoided, the remedies of diseases already generated, the classes of persons that should be sought and advised by one endued with intelligence and desirous of one's own happiness, the rules according to which curds should be taken and the reasons of those rules, have all been discoursed upon by that sage, *viz.*, the son of Atri, in this lesson called "The inadvisability of suppressing the urgings of nature."[1–5]

Thus ends the lesson called "Inadvisability of suppressing the urgings of Nature."

LESSON VIII.

We shall now explain the lesson on the "Analysis of the Senses." Thus said the illustrious son of Atri.

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* *Pāndu* is a generic name. Its chief symptom is a paleness of the skin. U. C. Dutt supposes it stands lor chlorosis, anæmia, and also jaundice. *Kāmala* is acute jaundice.—*T.*

It is certain that there are five senses, five materials that constitute those senses, five resting places of those senses, five objects of those senses, and five kinds of perceptions obtained through those senses. This has been said (by the learned of old) in discourses on the senses.*[1]

The mind is regarded as something different from the senses. It is sometimes called *satwa,* and some again call it *chetas.* Its functions are regulated by the contact of its objects with the soul. Some regard the mind as the cause of the functions of the senses.†[2]

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* This aphorism embodies the essence of what is said of the Senses by Hindu philosophers. There are five senses, *viz.*, vision, hearing, scent, taste, and touch. The five primal elements of earth, water, light, air, and ether enter into the composition of these senses. Vision partakes of light, hearing of ether, scent of earth, taste of water, and touch of wind. This is stated in another way, for light is said to have vision for its attribute or property; ether has the attribute of hearing; earth has the attribute of scent; water has that of taste; and wind has that of touch. The *adhisthānas* or resting-places of the five senses are as follows: the eyes, the ears, the nose, the tongue, and the skin. The objects of the five senses are *rupa, rasa, çabda, sparca, gandha, i.e.*, form (which is apprehended by the eye), taste (apprehended by the tongue), sound (apprehended by the ear), touch (apprehended by the skin or the whole body), and scent (apprehended by the nose). The five kinds of perception, or apprehension, or knowledge obtained through the five organs of sense, are, of course, vision, audition, scent, taste, and touch. The ideas or notions of vision, &c., are materially different from one another. *Vide* Mahābhārata, Book XII, Sections 252 and 275.—*T.*

† 'Tadarthātma-sampadāyatta-cheshtā'; this is very abstruse. Here 'Tat' stands for 'manah' or mind. By 'artha' is here implied all upon which the mind dwells, *viz.*, pleasure or pain, and reasoning on objects of reasoning. By 'ātman' is here meant, as the Commentator explains, 'chetana-pratisandhātri' *i.e.*, the principle that is the cause of the consciousness of one's own identity as a living being. To render 'ātman,' therefore, as 'soul' would be misleading. But in the absence of a more exact word, this usual equivalent in English for 'ātman' cannot be discarded. What is meant, therefore, by the 'chestā' of the mind being 'āyatta' of the 'sampat' or contact of the objects of the mind with this 'ātman' seems to be that mental operations become possible in consequence of the objects of those operations coming into contact with this principle that makes one conscious of one's own identity as a living agent. The word 'manah,' as used here, certainly includes 'buddhi' or understanding.—*T.*

At first sight one may think that there is more than one mind in one and the same person in consequence of the variety that is observable in the objects of the mind, in those of the senses (that follow the lead of the mind), and in the resolutions (or judgments) of the mind, as also in consequence of the union of all the three attributes of Goodness, Passion, and Darkness with the mind. In reality, however, there is no multiplicity of minds. If the mind were more than one, it could simultaneously attend to more than one object. (As, however, that is never seen, the theory of the multiplicity of mind must be erroneous. There cannot be, in reality, more than one mind). Therefore, all the senses are incapable of acting at one and the same time.*[3]

The mind is sometimes possessed by the quality of *Satwa* (Goodness), sometimes by that of *Rajas* (Passion) and sometimes by that of *Tamas* (Darkness). Agreeably to the kind of mind thus endued that continually attaches to a person, is that person regarded by the wise in respect of his character, for the character

* This is a very difficult passage. In most editions, it is disfigured by errors of reading. The grammatical analysis is this : 'ekasmin purushe anekam satwam ;' one may thus think in consequence of the 'vyabhicharana' of 'swărthah,' of 'indriyărthah,' and of 'samkalpah ;' as also of the 'yoga' of 'Satwa,' 'Rajas,' and 'Tamas.' What is implied by this is as follows : the objects of the mind are different. One sometimes feels happy, sometimes miserable,and sometimes indifferent. The objects of the senses, again, are characterised by equal variety. One sees a blue object, then a red one,then a white one, &c. ; then again, one hears a sweet sound, then a harsh sound, &c. The ideas carried to the mind by the different senses are widely different from one another. Even the same sense, at different times, carries different notions to the mind. From the admitted variety of feelings and ideas one may conclude that the mind instead of being single is many ; that it is one mind that feels happy, another that feels miserable, a third that has knowledge of form, a fourth that has preception of sound, &c. Turning one's attention, again, to the moral conduct of a person,one and the same person is seen now engaged in a righteous act, now indulging in passion, and now perpetrating sinful and wicked deeds. Thus, from the union of *Satwa* (Goodness), *Rajas* (Passion), and *Tamas* (Darkness), with the same person, the argument in favor of a multiplicity of minds may become stronger. The author then says that this is not so, for if many, the mind could at the same time attend to many things. But that is admittedly impossible. Hence, there is but a single mind. It follows from this that the senses, which cannot work unless the mind leads them, though many, cannot work all together at the same time, for in working they shall have to wait for their single leader.—*T*

must depend upon the preponderance of the quality that manifests itself in a person.*[4]

The senses become capable of seizing their respective objects only when they are led by the mind.†[5]

The five senses are vision, hearing, scent, taste, and touch. The materials that enter into the composition of the five senses are space, wind, light, water, and earth. The resting places of the five senses are the two eyes, the two ears, the nose, the tongue, and the skin or whole body. The five objects of the five senses are sound, touch, form, taste, and scent. The five perceptions derived from the five senses are the perception of form through vision, &c. These perceptions spring from a union of the senses, the objects of the senses, mind, and the soul, and are of two kinds, *viz.*, transitory and durable or leading to certitude. This about the five and twenty topics (of knowledge or enquiry).‡[6]

Mind, the functions of the mind, the Understanding, and the Soul constitute, in brief, the substances and qualities that are

* In brief, what is implied by this is that he who repeatedly manifests the quality of Goodness is regarded to be Good in respect of his character : he who repeatedly gives way to Passion is regarded as Passionate : and he who repeatedly perpetrates wicked and sinful acts is regarded as under the lead of Darkness. Not that the good man is never expected to do what is wicked, or that the wicked are incapable of never doing what is good; only, in determining one's character, we must be guided by the predominance of the particular quality that is manifested in one's acts.—*T.*

† Unless led by the mind, the senses cannot act : when one is engaged in deep thought, one never sees the objects that pass before one's eyes. It cannot be contended that at such times the physical conditions that lead to vision are annihilated. The presence of light, and of the contact of the reflected rays with the retina, cannot be doubted, yet there is no vision. The mind being absent, the eye does not see.—*T.*

‡ The senses, their constituent elements, and their respective objects have been stated in their proper order in the note in p. 84. The senses convey to the mind two kinds of impressions, *viz.*, transitory and durable or certain. The distinction is well-founded. One may look at a landscape at a distance. It cannot be said that one does not see it. Indeed, one beholds all the objects of which that landscape is composed. But one cannot distinguish the particular objects composing it. To do this would require a nearer view and a more prolonged one.—*T.*

known by the name of *Adhyātma.* These are also the cause of our inclinations and disinclinations in respect of all good and bad acts. Then again all such effects as are produced by having recourse to particular objects, and which are (in medical science) especially known by the name of *Kriyā* (operation), depend upon those very things as their cause.*[7]

Although the senses, as led by the reason, have for their essence the modifications of all the five great primal elements, yet the element of light especially enters into the composition of the sense of vision, of space into that of the sense of hearing, of earth

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* These are very important aphorisms, explaining the connection of the physical with the mental world. At first the term *Adhyātma* is explained. By *Adhyātma* is meant everything depending on *ātman* or the Soul. The universe is believed to be only certain substances and attributes, which in their turn are displayed (or created) by the Mind including the Senses, the Understanding, and the Soul. (Certain systems of philosophy, however, regard the Soul to be only an inactive witness). The universe, then, of both things and acts. as it exists, exists only in Consciousness, *i.e.*, the Mind including the senses, and the Understanding. The Mind only receives impressions, the Understanding causes the certitude of knowledge by the processes of ratiocination. (For fuller particulars, *vide* Mahābhārata, Book XII, Sections 194 and 247). The Mind and its functions (taking the word Mind as including the Senses), and the Understanding (leaving out the Soul, regarding it to be only an inactive witness), constitute the foundation on which all our inclinations and disinclinations in respect of both good and bad acts depend for their manifestation or occurrence. Thus far for the universe of both things and acts regarded in the light of mere mental manifestations. He who can realise the universe to be such is said to possess True Knowledge and is sure to attain to Emancipation or identity with Supreme *Brahma*, which is not annihilation but pure Knowledge without the duality of knower and known. To realise the universe,however, as such, is difficult. It requires the training of Yoga. The universe is, again, as ordinary men take it, a physical or substantive reality. In this view, particular objects produce particular effects on the body, resulting in health or the reverse. These effects (such as vomitting, purging, &c), for the good or otherwise of the body, depend upon the very same Mind and its functions, and the Understanding. The material world, therefore, with its manifestations, is the world as existing in Consciousness viewed in a particular light (or, rather, through the darkness of ignorance) by ordinary men. It is with this world that medical science is concerned. The effects of particular substances, called in especial *Kriyā* or operation, depend upon or appertain to the same world which exists in Consciousness but which, viewed through the darkness of ignorance, is the material world.—*T.*

into that of the scent, of water into that of taste, and of wind into that of touch.*[8]

That particular sense into whose composition a particular element enters, follows or apprehends that particular object which has that particular element for its essence, the reason being that both partake of the same nature, and one is invested with puissance over the other.†[9]

In consequence again of the excessive correlation, the absence of (judicious) correlation, and the impropriety of correlation, of the senses with their respective objects, the senses including the mind, falling away from their normal condition, become hurtful to the perceptions of which they are the respective sources or channels. In consequence again of a judicious correlation of the senses with their objects, they preserve their normal condition, and maintain in their normal condition the perception or knowledge respectively derived through them.‡[10]

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* The approved doctrine of Hindu philosophy is that "this all, consisting of mobile and immobile creatures, is made of the five primal elements. Creation and Destruction are due to (the combination and the dissolution of) these five. The Creator of these elements has placed them in different proportions in all created things." (Mahābhārata, Book XII, Section 247). Although the senses are the result of the modifications of the five great elements, and although all the elements exist in each sense, still some one of the elements is seen to predominate in the composition of some one of the senses. Thus light enters into the composition of vision, space of hearing, &c. Vision, hearing, &c., as also their objects, *viz.*, form, sound, &c., are again spoken of as the attributes of light, space, &c. (Mahābhārata, Book XII, Section 252).—*T.*

† Thus light which particularly enters into the composition of the sense of vision, forms also the essence of *rupa* or form, because form is the attribute of light. Both vision and form partaking of the nature of light, vision concerns itself with or apprehends form. So also is the case with hearing and sound. Both partake of the nature of space, and hence sound is apprehended by the sense of hearing. So on with every other sense and the objects they apprehend.—*T.*

‡ Take the sense of vision first. Its object is *rupa* or form. Excessive correlation of vision and form would be excessive use of sight for seeing objects, such as keeping oneself awake. by resisting the inclination to sleep, for seeing entertaining scenes and shows. The absence of (judicious) correlation would imply the scant use of the eye or its total disuse. Improper correlation means the witnessing of repulsive or horrible

PART IV.

CHARAKA-SAMHITĀ.

TRANSLATED INTO ENGLISH.

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The objects of the mind are ideas. Here, again, the proper, excessive, scant, and injudicious correlation of the Mind with its objects, or of the mental Understanding with its objects, becomes the cause of the normal or abnormal condition of oneself.*

Here, again, for these reasons, one should act in such a way as to preserve one's normal condition in order that one's untroubled senses and mind might continue in an untroubled state; that is to say, by keeping oneself in touch with such objects of the senses as are productive of beneficial results; by properly achieving such acts as deserve to be achieved (and abstaining from such acts as should be abstained from), repeatedly ascertaining everything by a judicious employment of the Understanding; and lastly, by resorting to practices that are opposed to the virtues of the place of habitation, season of time, and one's own particular nature or disposition (as dependant upon a preponderance of this or that attribute or ingredient). Hence all persons desirous of

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sights. All these injure the sight or make it fall away from its normal condition. The consequence of this, of course, is that the perceptions,of which the eyes are the source or channel, become injured. A judicious or proper correlation, however, of the eye with form,preserves the normal condition of the eye, and the perceptions of which the eye is the source are kept unimpaired. The same is the case with each of the other senses; excessive indulgence or exercise, the absence of judicious indulgence, and improper indulgence,impair each of them. Deafness is often induced by exposing the ear to loud, harsh, and dissonant sounds continuously. The delicacy of the olfactory nerves is seen to be impaired by exposing them continually to powerful scents. Taste and Touch may be impaired by such injudicious indulgence.—*T.*

* Certain objects, such as form, &c., are apprehended or seized by the Senses. The Mind, as the leader of the Senses, apprehends or seizes those very objects. Sometimes again the Mind, acting without the intervention of the Senses, concerns itself with those objects. When the latter are thus presented to the Mind, they are more particularly called the objects of the Mind. Hence, the objects of the Mind are what are called ideas or notions or mental representations of external objects. 'Mano-bhuddhi' in the text is used to distinguish it from 'Indriya-bhuddhi.' I have verbally rendered it 'mental Understanding' 'when 'Understanding' alone would have been a good rendering. According to the Sānkhya system of philosophy it includes Dhi, Dhriti, and Smriti, *i.e.*, Reason or Judgment,the Representative power or imagination including, perhaps, Reproduction or Association, and Memory or the power of conserving what is acquired.—*T.*

achieving their own good, should always adopt with heedfulness the practices of the good.*[11]

By observing such practices one simultaneously accomplishes two objects, *viz.,* the preservation of health and the subjugation of the senses. I shall, therefore, O Agniveça, inculcate to thee in full what the practices of the good are.†[12]

They are as follows : one should worship the deities, kine, Brāhmanas, seniors, aged men, persons crowned with (ascetic) success, and preceptors. One should tend one's sacrificial fires.‡ One should bear on one's person efficacious herbs.§ One should bathe twice in the day, once in the morning and once again in the evening.‖ One should always keep one's outlets for the passage of impurities (*viz.,* urine and excreta), and one's feet, perfectly clean and well washed. Within a fortnight one should have three shaves and thrice pare one's nails.¶ One should every day wear clean and well-washed clothes. One should be always cheerful, and always use agreeable perfumes. One should wear handsome and decent

* 'Prakritibhāve' is explained by the Commentator as 'nirbbikāratwakarane' by means of medicaments. 'Guna' is grammatically connected with all the three words after which it comes. For practices opposed to the virtues of the place of habitation, *vide* note to Verse 41 of Lesson VI., p. 73 *ante*. 'Atma-guna' is one's disposition or nature as dependant upon the preponderance of wind or bile or phlegm.—*T.*

† The subjugation of the Senses is a very high object in itself. It is, of course, looked upon as a means to an end,the end being not Yoga-puissance or heaven or the status of the deities,but something higher still, *viz.,* Emancipation,which is the highest object of attainment. Emancipation or *Moksha* is not annihilation but complete identification with *Brahma* and the perfect cessation of individual consciousness.—*T.*

‡ *I.e.,* perform the daily *homa* by pouring libations of *ghee* on it in honor of the deities.—*T.*

§ These are generally placed within little hollow drum-shaped capsules of gold or silver which are then hermetically sealed and worn, with the aid of threads or small thin chains, on the upper arm or round the neck.—T.

‖ 'Upaspriçet' may also mean, as pointed out by the Commentator, 'say his prayers,' it being the custom in this country to utter certain prayers at morn and eve. This, in the language of the country, is 'to adore the two twilights.' Of course, prayers cannot be said by one without one having first undergone a purificatory bath.—T.

¶ 'Trih pakshasya' is thus explained by the Commentator. I have used the word 'shave' but literally rendered, the sentence would read,—'one should cut one's hair and beard and nails.'—*T.*

garments, and dress one's hair (by combing and parting it). One should every day apply oil to one's head, ears, nose, and feet. One should inhale smoke (under the restrictions and in the way indicated before). One should welcome a person one meets (without waiting to be spoken to). One should speak agreeable words with smiles. One should protect another fallen into distress. One should perform Sacrifices (in honor of the deities) and make gifts. One should bend one's head in reverence at seeing the spot where four roads meet. One should make offerings to the deities.* One should reverence one's guests, and offer cakes (in *çrāddhas*) unto one's deceased ancestors.† At the proper time one should be sparing of speech and say what is beneficial and of sweet import.‡ One should keep one's senses under subjugation.§ One should be righteous-souled. One should cherish emulation in respect of the causes of other people's prosperity, but should never be jealous of that prosperity.|| One should not hesitate in indecision. One should be fearless. One should be modest. One should sharpen one's faculty of judgment. One should be strenuous in exertions, possessed of cleverness and ability, virtuous, and endued with faith. One should reverence modesty and intelligence and learning and good birth and aged men and persons crowned with ascetic success, and perceptors. One should use umbrellas, sticks, turbans, and shoes. One should be observant of

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* 'Vali' is any offering made to the deities.—It includes, of course, the animals that are slaughtered in Sacrifices.—*T.*

† 'Atithi' is a person who comes of his own accord to a house in expectation of food and shelter. The Hindu scriptures declare that that house from which such a guest turns away without receiving anything is not the abode of a householder but the den of a *picācha* (evil spirit). *Crāddhas* are religious rites performed in honor of the dead. Whatever is offered to the manes of the dead may not reach them but the offerings have the effect of cleansing the hearts of the offerers.—*T.*

‡ 'At the proper time,' because everything has its proper time, Even beneficial and sweet words may be untimely.—*T.*

§ The 'ātman' here, as explained by the Commentator, signifies the Senses.—*T.*

|| 'Irshā' is envy or jealousy. The speaker says that one may cherish jealousy as directed to the *causes* or *means* of another man's prosperity, for such jealousy would only be a virtuous rivalry or emulation that would lead its cherisher to acquire those means. One should not, however, be jealous of the consequences of those means.—*T.*

all auspicious acts. One should avoid such spots as are strewn with filthy rags and bones, and horns, as are unholy (such as cemeteries and crematoriums), and such as are also strewn with hair, chaff, sweepings and rubbish, and ashes, and skulls, and flowers that have been used in worship. One should not indulge in physical exercises when one is tired. One should constitute oneself the friend of all creatures.* One should seek to pacify the angry, assure the frightened, and redress the woes of the distressed.[18]

One should firmly adhere to truthfulness,† and lead a life of tranquillity (by abstaining from injuring any creature). One should accustom oneself to calmly bear the harsh speeches of others. One should subdue wrath.‡ One should be a careful observer of the attribute of peacefulness. One should remove the very roots of anger and aversion or haste. One should never tell an untruth. One should never appropriate what belongs to others. One should not covet the prosperity of another,§ One should not fancy another's wife or desire to provoke hostilities. One should not commit sins or keep company with those that are sinful. One should not speak of another man's faults. One should not seek to penetrate the secrets of other people. One should not have friendly intercourse with unrighteous persons, or with those that are disloyal to the king, or with those that are stark mad, or with those that are fallen (degraded for sinfulness), or with those that are guilty of fœticide,|| or with those that are mean, or with those that are wicked. One should not ride vicious animals. One should not sit upon a hard seat of the height of one's knee. One should not sleep on a bed that has not been properly stretched, that is without

* The Commentator points out that a physician should not, therefore, refuse to treat a person who has incurred the animosity of the king or one who has become fallen through sin.—*T.*

† This has reference also to the keeping of promise, besides, of course, speaking the truth under other circumstances.—*T.*

‡ 'Amarshaghnah' is explained by the Commentator as 'killer of incapacity,' for 'amarsha' is taken by him as 'akshamatā' upon what authority I am not aware.—*T.*

§ *I. e.*, be jealous of such prosperity.—T.

|| There are certain sins by perpetrating which one becomes guilty of fœticide, *i.e.*, the commission of those sins is as abhorrent as fœticide.—*T.*

pillows, that is not spacious, and that is not smooth and level. One should not wander or walk over the uneven summits of mountains. One should not climb trees. One should not plunge into a rapid stream. One should not enjoy the shade of a jujube tree. One should not walk about in the vicinity of a place where a fire has broken out. One should not laugh aloud. One should not pass wind loudly. One should not yawn, or sneeze, or laugh without covering one's face. One should not scratch or rub one's nose. One should not grind one's teeth. One should not scratch one's nails. One should not strike bone against bone. One should not scratch the soil.* One should not tear grass (idly while talking). One should not (idly) grind little clods of earth or soft pebbles. One should not, while relaxing one's limbs, make ugly attitudes. One should not cast one's eyes on dazzling luminaries, and on fires that are unholy and inauspicious.†[14]

One should not utter the exclamation *Hun* at sight of a dead body. One should not cross the shadow of the top of a sacred tree or the shadow of one's preceptor, or of a person that is worthy of one's reverence, or of one that is a sinful wretch.‡ One should not pass the night in temples of deities, in the shades of sacred trees, in open places laid out for sacrifices, in spots where four roads meet, in groves, in crematoriums, and in places of execution.§ One should not enter an empty house or a forest alone

* This is an ugly habit with many persons. Sitting as people do, in India on uncarpeted floors, many men, while talking, scratch the floor with little sticks or pointed pebbles.—*T.*

† One should not look at the Sun, for its dazzling splendour is sure to injure one's eyes. One should not, again, look at funeral fires which are unholy and inauspicious. The Commentator observes that although the consequences of many of these forbidden acts are not plain to the understanding, yet, considering that they are forbidden by persons of superior understanding, they should be abstained from.—T.

‡ In almost every Hindu village there is an ancient tree, generally a banian (*Ficus Bengalensis, Linn.*, or *Ficus Indica, Roxb.*), or an Aswattha (*Ficus religiosa, Linn.*), round whose foot is raised a platform upon which stone images are kept of some of the deities of the Hindu Pantheon. Such trees are regarded sacred. What is said here is that the shadow cast by the summit of such a tree should never be crossed. The shadow of a sinful wretch is polluting. 'Abhiçasthah' may also mean a person under a curse.—*T.*

§ An 'upavana' is a grove or a pleasure garden, or an artificial forest like a park; 'āyatana' is an incorrect reading for 'āghātana.'—*T.*

or unaccompanied by another. One should cast off a sinful wife, a sinful servant, and sinful friends. One should never quarrel with persons that are good. One should never associate with those that are mean. One should never fancy a person of a crooked heart. One should never depend upon a person of low extraction or vile conduct.* One should never frighten others. One should not rashly violate the rules that have been laid down with respect to food and other things.† One should not indulge in excessive sleep, in excessive wakefulness, in excessive bathing, in excessive drinking, and in excessive eating. One should not stand erect on one's knees for a long time One should not approach snakes, or animals having fangs and teeth, or animals having horns. One should abandon places exposed to the east wind, as also sunshine and frost and breezy spots‡ One should not set *Kali* in motion.§ One should not secrete fire in a house (but should keep it in its usual place.) One should not eat the remnants of another's dish.|| One should not warm anything by holding a fire in such a way as to make its heat go downwards. One should not bathe without having dispelled fatigue by rest or while one's face is still covered

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* The word used in the original is 'anāryya.' The Commentator explains that an 'āryya' is one who keeps himself at a distance from every kind of sin. A person of an opposite nature is an 'anāryya.' For all that, low extraction is often indicated by the word.—*T.*

† 'Sāhasa' is explained by the Commentator in this sense. He cites the rules laid down in the previous Section about the manner in which and the time when curds are to be taken. The particle 'ati' following 'sāhasa' is connected with all the words that follow it.—*T.*

‡ 'Avaçyāya' is frost.—*T.*

§ There are four ages of the world, *viz.*, Krita, Tretā, Dwāpara, and Kali. In the first age there is righteousness everywhere. In the second age, three-fourths of righteousness prevail. In the third age, only half of righteousness prevails, and in the last or Kali, righteousness becomes reduced by three-fourths. Only a fourth of it remains,the rest being all sinfulness. What is said, therefore, is that no one should act in such a way as to pave the advent of Kali. When Kali runs out its course, universal destruction takes place, and the world, after a long while, is created anew.—T.

|| It is difficult to convey the idea of 'uchchishta' to non-Hindu peoples. Any food becomes 'uchcchishta' when a portion of it is eaten off the dish whereon it is placed. If, however, the eater touches it only once and refrains from taking a second handful, if does not become 'uchcchishta.'—*T.*

with sweat. One should not bathe becoming nude. One should not touch one's head with the cloth one wore while undergoing a bath. One should not pull one's hair by the end. One should not, after having taken a bath, wear the clothes one wore while bathing.* One should not go out without having (first) touched jewels and gems, clarified butter, some object of reverence, auspicious articles, and flowers.† One should not set out (of one's abode on any mission), keeping objects of reverence and those regarded as auspicious on one's right. One should not set out, keeping objects and articles of an opposite kind, on one's left. Without wearing a jewel or gem on one's arm, without having bathed, without having changed one's clothes, without having poured libations on the sacred fire, without having (silently) recited one's *mantras*,‡ without having offered the usual gifts to the deities,§ without having made offerings to one's deceased ancestors, without having made presents to one's seniors and preceptors,|| without having made gifts to one's guests and dependants, without bearing flowers and perfumes on one's person, without a garland of flowers round one's neck, without having washed one's hands and feet and face, without having cleansed one's mouth, without avoiding the posture of sitting with face to the north, without being cheerful, and without sending away unattached,

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* 'Te' is not a verbal suffix here, but a Pronominal adjective referring to 'vâsasi.' What the author interdicts is the use of wet clothes.—*T.*

† '*Ratna*' is jewels and gems of every kind; 'âjya' is *ghee* or clarified butter; 'pujya' is any object of veneration, animate or inanimate, such as a cow, a Brâhmana, or an idol unto which or whom worship is offered. Of 'auspicious' articles there are many. 'Sumanas' is a general name for flowers. The etymological signification is 'anything that makes the mind cheerful.' The Hindus love flowers passionately.—*T.*

‡ 'Yapa' is the silent recitation of particular *mantras* or sacred texts. The most sacred text is the *Gâyatri* which every person of the three regenerate orders must recite as many times as he can. The *Gâyatri* is a beautiful invocation to the divine Maker of the universe.—*T.*

§ Every person of the three regenerate orders must worship the deities with offerings of flowers and scents and leaves and scents.—T.

|| 'Guru' is a senior in age and relationship, or a preceptor or teacher. One's sire, grandsire, uncles, elder brothers, &c., as also one's teacher and spiritual guide, are one's Gurus.—*T.*

refractory, impure, and hungry servitors from his presence, without using plates and cups that are pure and clean, without being seated in a proper place, without selecting the proper time and a spot that is uncrowded,* without having cast the first morsel on the fire (as an offering to the deities), without sprinkling the food with sacred water,† without dispelling its faults by uttering the proper *mantras*,‡ without avoiding the utterance of everything that looks like depreciating the food to be taken,§ without assuring oneself that the food is not unclean, and that it has not been brought or served by an enemy, one should not sit down to eat.[15] One should not take food that is stale unless it be meat or green pot-herbs or jute-leaves or fruits or certain kinds of confectionery.||[16] One should not eat the whole of the food that is placed before one unless it be curds or honey or salt or the flour of fried barley or ghee.¶[17]

One should not take curds in the night. The flour of (fried) barley should not be taken by itself (*i. e.* without mixing it with ghee and sugar.) One should not take a large quantity of barley-flour. Nor should one take such flour twice a day. Nor should one take it without mixing it with water.[18]

One should not eat without properly masticating the food with the teeth. One should not sneeze or eat or lie down (for

* 'Akirne' is explained by the Commentator as 'vahujanâkirne'.—*T.*

† Food is directed to be taken after sprinkling it with water which has been sanctified with *mantras.*—*T.*

‡ Besides sprinkling sanctified water, the defects and faults of the food to be taken must be dispelled by the utterance of particular Vedic *mantras.*—*T.*

§ Every body familiar with Boswell remembers the strong condemnation by Johnson of the mutton leg placed before him by an inn-keeper in course of the Doctor's journey from London to Oxford. "Ill fed, ill killed, ill kept, and ill dressed." Such condemnation is forbidden by the *Rishis.*—T.

|| 'Harita' is green pot-herb of any kind and not ginger. 'Cushkaçâka' is the leaves of the Jute plant. 'Bhakshyam' is explained by the Commentator as 'modakâdi.'—*T.*

¶ Every rigid Hindu must leave a portion of his food on the dish. This is intended for birds, worms, and diverse other living creatures. In taking rice, one should leave at least a hundred boiled grains uneaten. This is called *Catānnam.*—*T.*

sleeping) in a bent posture.* One should not engage in any act when one feels an impulse or urging of nature (without first attending to it).

One should not spit, or make water, or answer the other call of nature, with face turned towards the blowing wind, a blazing fire, a piece of water, or the Moon, or the Sun, or a person of the regenerate class, or one's preceptor. One should not commit nuisance on a road or street. One should not eject the phlegm or mucus of one's nose amid a place that is crowded, or when one is engaged in eating, or when one is employed in reciting one's prayers, or in performing the *homa*, or in reading with one's preceptor, or in dedicating offerings to the deities, or when one is doing any auspicious or religious act.[19]

One should not disregard one's wife. Nor should one confide too much in her.† One should not acquaint one's wife with one's secrets. One should not allow one's wife to interefere in all one's affairs. One should not have sexual congress with a woman while she has menstruated, or with one who is ill, or with one who is afflicted with leprosy and other diseases of the kind, or with one that is of disagreeable features or disagreeable conduct,or with one that has no cleverness, or with one that does not reciprocate one's desire, or with one that loves another,or with one that belongs to a different caste or order.‡ One should not have sexual congress against the order of nature. One should not have sexual congress under the shade of a *Chaitya* tree, or on a ground intended for a Sacrifice, or on a spot where four roads meet, or in a grove, or in a crematorium, or on a sacrificial altar, or in a tank, lake, or other water, or in a spot where sacred or medicinal plants and herbs grow, or in the house of a regenerate person, or in that of one's preceptor, or in that of

* 'Dwija' means tooth, because it grows twice. 'Anrijuh' is, as pointed out by the Commentator, connected with all the three acts of sneezing, eating, and lying down for sleep.—*T.*

† The Commentator explains 'nātiviçrambhayet' as 'nātipranayavatim kuryyāt' *i.e.*, one should not show too much love for her.—*T.*

‡ The Commentator points out that 'abhigachchet' should be supplied after 'anya-yonim.' 'Anya-yonim' is 'asavarnām.—*T.*

a deity. One should not have sexual congress at dawn or in the evening, or on such days of the Moon as have been declared (in the scriptures) to be unfit for such acts, or when one is impure, or when one has not taken a provocative tonic or other medicine, or when one is anxious in consequence of one's not having accomplished what is in one's heart, or when one's heart is not cheerful, or when one is hungry (for not having taken any food), or when one has overloaded one's stomach, or when one has not a level bed to lie upon, or when one is afflicted by the urgings of urine or fæces, or when one is spent by toil, exercise, fast, and exhaustion. One should not, again, indulge in such congress except in privacy.[20]

One should not dispraise one's seniors, or those that are good. One should not, while impure, perform any Vedic act, or worship a sacred tree or any adorable deity, or engage oneself in study. When lightnings appear out of season, when the horizon all around becomes red as if ablaze with fire,* when a conflagration takes place, when an earthquake happens, when a great festival is going on, when meteors fall down, when the great planets eclipse each other, when the Moon is on the fourth lunation on either half of the month of Bhādra, in the two twilights, without the help of a living preceptor, without guarding against even a single letter falling off, exceeding the proper measure, with a languid voice, with a disagreeable voice, without clearly pronouncing all the words, without avoiding excessive haste, without at the same time avoiding nxcessive slowness, without abstaining from pronouncing the words with excessive slowness, without avoiding excessive loudness, and without avoiding a voice that is inaudible, one should not study (the scriptures). While studying, one should not mingle with fellow students; nor should one break the rules one has formed (in respect of study.)[21]

One should not rove in the night, especially in an unknown land. In the two twilights one should avoid eating, study, sexual congress,

* When lightnings appear seasonably, *i.e.*, in their proper seaaon, the phenomena are not regarded as preternatural. Only when they appear unseasonably, Brāhmana students cease to study their lesson. The phenomenon of unseasonable thunder-roll also is regarded in the same light. By 'digdāha' is meant the preternatural redness of the horizon. This is regarded as a very inauspicious omen.—*T.*

and sleep. One should not make friendship with children, with men that are old, with those that are covetous, with men that are ignorant, with persons afflicted with diseases, and with those that are destitute of manliness.* One should conquer all propensities for alcoholic stimulants, gambling, and women of ill fame. One should never give out the secrets of others. One should not disregard any one. One should not indulge in annoying others. One should seek to be clever. One should never be niggardly but should practice liberality. One should cast off malice. One should never speak ill of Brāhmanas. One should never strike a cow with a stout stick. One should never censure them that are old, or them that are one's seniors, or them that are united for a common purpose, or them that are ruling chiefs. One should never indulge in harsh speeches. One should not cast off one's friends, or those that are devoted to oneself, or those that render help in seasons of distress, or those that are acquainted with one's secrets.*[22]

One should not be impatient and haughty. One should properly support one's servants. One should inspire confidence in one's relatives. One can never be happy by taking or enjoying anything alone and without dividing it with others. One should not adopt such conduct, such practices, and such usages, as are productive of pain or misery,‡ One should not trust every body, nor should one mistrust every body. One should not always reflect when called upon to act.§ One should not lose (in hesitation) the opportunity for doing an act. One should not enter the house of an unknown person. One should not suffer oneself to be overmastered by one's senses.[23]

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* 'Klishta' is explained by the Commentator as 'nindita-rogādinā, &c.,' ; and 'kliva' as 'Hina-sattwa.'—*T.*

† 'Ganān' means, literally, members of a tribe or class. It is, however, frequently used to signify the aristocracy or the nobles of a kingdom. Here, when ruling chiefs are mentioned immediately after, the word ought to be taken as standing for the nobles.—*T.*

‡ The Commentator observes that 'çilam' is 'swābhāvikavrittam,' *i.e.*, one's conduct with respect to food, sleep, dress, &c. ; 'āchārah' is practices adopted in accordance with scriptural injunctions ; 'upachārah' means usages of other kinds.—*T.*

§ *I. e.*, there are certain acts that must be done unhesitatingly.—*T.*

When the mind becomes restless, one should not employ it upon any task. One should not impose a too heavy burden upon one's understanding or the senses. One should not yield to procrastination. One should not act under the impulse of wrath and malice. One should not indulge in too much joy when one's object is accomplished. Nor should one give way to cheerlessness on the failure of one's object. One should always recollect the origin or cause of one's being.* One should firmly believe the efficacy of causes (as represented by good and bad acts).† One should commence one's acts under circumstances calculated to give success. One should never deem one's acts (in this world) to have all been accomplished.‡ One should never do anything whose consequence would be the loss of one's manliness. One should never diffuse another's opprobium.[24] One should first purify oneself (by bath and other purificatory rites) and then make offerings, to the sacred fire, of good *ghee,* clean rice, sesame seeds, Kuça grass, and mustard seeds.§ On the completion of this rite one should invoke a blessing upon oneself, uttering the following *mantras,* viz. :—Let not Agni (fire) go out of my body! Let Vāyu (Wind) grant me life-breath! Let Vishnu grant me strength! Let Indra grant me energy i Let Civa cause all the waters to enter my body!—One should then touch water, uttering the *mantras* beginning with "Apohishtā, &c."|| One should then twice

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* 'Prakritim' is 'Utpattikāranam.' All creatures are due to a combination of the five primal essences, *viz.*, earth, water, air, light, and space. If this thought be ever present to the mind, the mind will necessarily cast off attachments and dislikes, &c., and will strive for Emancipation.—*T.*

† *I.e.*, one should always believe that good acts lead to good fruits and bad acts to bad fruits, or, one should not be a sceptic with regard to the consequences of acts. Acts, according to Hindu philosophy, are the cause of rebirth and of every incident in the lives of all beings.—*T.*

‡ It may also mean that one should never deem one's own self as the accomplisher of one's acts. The true theory is that acts are done by the Supreme who uses us as only agents or intruments.—*T.*

§ 'Akshatā' is rice obtained from paddy without the operation of boiling but by simple exposure to the Sun before husking. It is called 'ātapa-tandul.'—*T.*

|| These are the well-known Vedic *mantras* occurring in course of the prayers to be uttered at dawn,noon,and evening by every member of the three regenerate classes.—*T.*

wash one's lips with water and one's feet also. After this, one should sprinkle water on one's head and then sprinkle that element on the sky above the head. After this, one should (again) sprinkle water over one's body, the region about the heart, and the head. Daily accomplishing these rites, one should betake oneself to the practice of *Brahmacharyya,* the duty of teaching, and of friendship and compassion, and cultivate cheerfulness, and by these means to acquire tranquillity of Soul.*[26]

(Here occur some verses containing a summary.)

In this Lesson on the Analysis of the Senses have been indicated the five Senses and the several aggregates of five that appertain to them, the Mind, and the four (principal) causes (of disease and its reverse),† and good or righteous conduct in all its details.[1] That man who duly practises that course of good conduct which has been indicated (in this Lesson) remains hale for a hundred years and is never cut off before the allotted period of human life runs out.[2] Honored by the righteous, such a man fills the world of men with his fame. Possessed of righteous soul, he wins the iriendship of all creatures. Of virtuous acts, such a man (when he departs from this world) attains to those regions (of felicity) hereafter that belong to the righteous. Hence, every one should always əbserve the course of conduct pointed out above.[3] If there be any laudable practice that has not been mentioned in the above enumeration, that also is approved by the son of Atri.[4]

* The Commentator here discusses the question of the apparent incompatibility of practising the duty of universal friendship and compassion with the advisability that has been advocated of animal food. Such food involves slaughter and injury. The discussion, however, is concluded with the observation that the object of Ayurveda is the preservation of health and not to point out the way to Emancipation by acquiring righteousness.—*T.*

† These, as seated before, are '*Sama*, *Ati*, *Hina*, and *Mithyā Yogāh* ;' p. 84 *ante.*—*T.*

‡ The object of this Verse,as pointed out by the Commentator,is to point out that the enumertion of righteous practices, as made in this Lesson, is certainly not complete. For here, only those good practices have been named as have some bearing with the question of health. The reader, therefore, is asked to note that those duties that occur in the Dharmaçāstras and that are not indicated in the Ayurveda, are not to be taken as disapproved of by Atreya.—*T.*

Thus ends the Lesson called the Analysis of the Senses in the treatise of Agniveça as revised by Charaka.

LESSON IX.

AND now we shall explain the Lesson called the Brief Aggregate of Four. Thus said the illustrious son of Atri.

The Physician, Drugs, Nurse, and Patient, constitute an aggregate of four. Of what virtues each of these should be possessed so as to become causes for the cure of disease, should be known.*[1]

The absence of harmony in respect of the ingredient humours (of the body) is Disease; while their harmony constitutes our normal condition. Health, again, is otherwise called Happiness; while Disease is Sorrow or misery.†[2]

In Disease, the well-known tale of four commencing with Physician has active agency. The course that is adopted for restoring the harmony of the ingredient humours is called Treatment.[3]

A thorough mastery of the scriptures (bearing on the Science of Life), large experience (of actual results), cleverness, and purity (of both mind and body), are regarded as the four (principal) qualifications of the Physician.[4]

Abundance of virtue, adaptability to the disease under treatment, capacity of being used in diverse ways, and undeterioration numbering the fourth, are the attributes of Drugs.‡[5]

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* I use the word 'Nurse' for 'Upasthātri' or 'Parichāraka.' The European reader should note that in India 'Parichārakas' are always males, and in very rare cases only, females.—*T.*

† The ingredients called 'Dhātu' are Wind, Bile, and Phlegm. In their parity or harmony of correlation is Health or the normal condition of the body. The absence of such parity or harmony is Disease. Health is otherwise known by the name of Happiness; while Disease is identified with Sorrow or Misery.—*T.*

‡ The merit of a drug consists in its possessing an abundance of virtue, so that a very small quantity may produce a very large measure of action. There may be objects cartloads of which would be necessary to produce a particular action. These should not be regarded as drugs. The merit of a drug, again, consists in its capacity of being used in diverse ways to suit patients of diverse dispositions. The usual forms of Ayurvedic

Knowledge of the manner in which drugs should be prepared or compounded for administration, cleverness, devotedness to the patient waited upon, and purity (of both mind and body) are the four qualifications of the attending Nurse.[6]

Memory, obedience to directions (given by the Physician), fearlessness, and communicativeness (with respect to all that is experienced internally and all that is done by him during the intervals of the Physician's visits), are the qualifications of the Patient.[7]

If this tale of four be possessed of these sixteen qualifications then does it constitute the cause for the achievement of success (in Treatment). The Physician, in this aggregate of four, is the chief cause (for the achievement of success) since he is the ascertainer (of the character of the disease), the director (with respect to what the patient and the nurse should do), and the minister (who applies the remedies that bring about the cure).[8]

As in the task of cooking, a vessel, fuel, and fire are means in the hands of the cook ; as a field, an army, and weapons are means in the victor's hands for achieving a victory in battle ; even so the patient, the nurse, and drugs are objects that are regarded as the physician's means in the matter of achieving a cure. In the act of treatment, the physician is regarded as the chief cause.[9–10]

Like clay, stick, wheel, thread, &c., in the absence of the potter, failing to produce anything by their combination, the three others, *viz.*, drugs, nurse, and patient, cannot work out a cure in the absence of the physician.[11]

In the matter of the most difficult diseases disappearing like the vapoury forms in the welkin, and of others capable of ready cure but aggravating within the shortest time, the sole cause is a competent and an incompetent physician, the other three (of the tale of four) being present in both cases. Even death (without

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medicines are Churna, Swarasa, Kalka, Kwātha, Phānta, Citakashāya, Pāniya, Pramathyā, Mantha, Kshirapāka, Yavāgu, Avalepa, Vatikā, Modaka, Khandapāka, Bhāvanā, Putapakā, &c. The more the number of forms in which a drug can be used, the greater its importance. Then, again, drugs should be undeteriorated, *i.e.*, their virtues should not be weakened by worms, dampness, &c.—*T.*

treatment) is preferable to treatment made by an ignorant and incompetent person.*[12-13]

An ignorant physician proceeds in the treatment of disease like a boat tossed by the wind or like a blind man who, having no knowledge of the ground over which he walks, gropes fearfully along, always stretching out his arms.[14]

An ignorant physician, who succeeds in curing by chance a person afflicted with disease and having his allotted period of existence still unexhausted, and who regards himself on that account as one well conversant with the treatment of disease, very soon slays hundreds of persons the allotted periods of whose existence have run out.†[15]

Hence one devoted to these four principal qualifications of a physician, *viz.*, the scriptures (bearing on the Science of Life), knowledge of their meaning, readiness to act (according to his knowledge and abilities), and the acquisition of experience (of all that concerns his profession), is said to be a saviour of the life-breaths.‡[16]

That physician who has knowledge of these four things, *viz.*, (disease), the symptoms (of disease), the means of alleviating

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* The vapoury or cloudy forms in the welkin that are continually changing and disappearing for giving place to new shapes are, in the popular estimation, the mansions of the *Gandharvas*, an order of beings intermediate between humanity and the Devas. They are called Gandharvanagaras or Gandharvapuras,and they stand as types of all transitory and fleeting things. What is said in these two Verses is that both as regards the cure of the most serious diseases and the rapid aggravation of those that are easy of cure. the cause is always the physician who has taken the treatment in his hands, irrespective of the three others, *viz.*, the patient, nurse, and drugs.—*T.*

† 'Aniyatāyushām, &c.' The true theory of destiny is that though everything is predestined, yet exertion is required to bring about what is ordained. One is predestined to be wealthy; but he should, for all that, exert himself legitimately in money-making pursuits instead of shutting himself up in a cave. This modified theory of destiny is accepted by the son of Atri. A person dies by calling in an ignorant physician. His death is the result of the allotted period of his life having run out. Still, exertion was necessary to bring about this consequence. Hence, the patient himself who dies is to blame for having summoned such a physician ; and the physician himself is to blame for having undertaken to treat the former when he is destitute of the proper qualification.—*T.*

‡ 'Prānābhisarah' is one who compels the outgoing life-breaths to return.—*T.*

(disease),* and curing diseases so effectually that they may not reappear, is the foremost of his class and deserves to be the king's physician.*[17]

Weapons, the scriptures, and water, in the matter of their merit and demerit, depend upon the quality of the person that bears them. Hence, for the purpose of treatment, one should first cleanse one's understanding.†[18]

That physician who possesses these six qualifications, *viz.*, knowledge (of the scriptures bearing on the Science of Life), the faculty of reasoning (drawing inferences from established propositions), conversance with other branches of knowledge, memory, an aptitude for treating disease, and repeated experience of treatment, can accomplish everything (in his line).‡[19]

Hence, any of these, *viz.*, knowledge, a good understanding, large experience, facility acquired by practice, success (in treatment), and connection with good preceptors, would explain the etymology of the word Vaidya (physician).[20]

He who possesses these auspicious qualifications beginning with knowledge deserves the designation of Vaidya which has been thus formed; and such a person is really the giver of both life and happiness.[21]

The scriptures are as light for discovering objects. His own understanding is like the eye. The physician, by undertaking to

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* Some physicians are skilful in diagnosis; and some are skilful in treatment. To become skilful in both diagnosis and treatment is to become a royal physician.—*T.*

† What is said here is this: weapons may be borne by good men or bad men. If borne by the former, they may be productive of benefit; if by the latter, they may cause much sorrow to others. Compare good Kshatriyas armed with weapons and robbers similarly armed. Water also, if brought by an unclean person, becomes unclean; if by a clean person, it becomes clean and serviceable. Similarly, the scriptures, in the hands of evil-disposed persons, become sources of injury to the world. In the hands of good men, they become the means of great good. One's intelligence or understanding is the *pātra* or vessel for holding the scriptures. Hence, one should first cleanse that intelligence or understanding before one can hope to do good by the Ayurveda when called upon to treat disease.—*T.*

‡ 'Vijnānam' is explained by the Commentator as 'cāstrāntarajnānam;' 'tatparatā' as excess of 'prayatna' in the treatment of disease; and 'kriyā' as 'punah punah chikitsā karanam.'—*T.*

treat disease after having properly equipped himself with these two, incurs no blame.[22]

Since the three requisites of treatment, (*viz.*, patient, nurse, and drugs), are completely dependant on the physician, therefore, the physician should exert his best in the matter of those qualifications that constitute his wealth.[24]

The physician's behaviour should consist of these four things: friendliness towards the patient; compassion for him; an enthusiasm in respect of such diseases as are curable; and unwillingness to treat such creatures as are on the point of death.*[24]

(*Here occurs a summary in Verse*).

In this Lesson has been laid down the tale of four requisites in the matter of treatment. Each of those requisites has four qualifications. Among those requisites, the physician is the foremost, since he has four groups of attributes (each group consisting of four attributes).[1] Knowledge and the other qualifications, as also the four kinds of pure and superior understanding (*viz.*, those mentioned in Verse24), have all been laid down in this Lesson on the Brief Aggregate of four.[2]

Thus ends the Ninth Lesson, called the Brief Aggregate of Four, in Agniveca's Treatise revised by Charaka.

LESSON X.

WE shall now explain the Lesson called the Comprehensive Aggregate of Four. Thus said the illustrious son of Atri.

The aggregate of four possessing the six and ten virtues is regarded by physicians as Treatment. That is Treatment which has been mentioned in the previous Lesson as possessed of six and ten virtues. Applied with reason, that is competent to cure disease. Thus said Punarvasu the illustrious son of Ari.†[1]

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* 'Prakritistha' here means 'on the point of death.' By undertaking to treat such patients, a physician only endangers his reputation, and puts the friends of the patient to needless expense.—*T.*

† The word, 'Bheshaj' which I render 'treatment,' it will be observed, is used in a very extended sense. It implies a combination of physician, drugs, nurse, and patient, as possessed of the sixteen virtues specified in Lesson IX.—*T.*

Maitreya said,—This is not so. For what reason are some patients seen to be restored that are furnished with drugs, equipt with nurses, possessed of intelligence, and treated by skilful physicians, while other possessed of the same advantages meet with death? Hence, Treatment is futile.*[2]

This is like throwing a small quantity of water into a dry pit or into a tank that is full of water: or like scattering a handful of dust into a running river or on a heap of dust.†[3]

Then, again, others are seen to be restored to health though unfurnished with drugs, unattended by nurses, unendued with intelligence, and untreated by skilful physicians. Others, again, similarly situated, are seen to die. Hence, when by applying remedies success is achieved and by applying them death also results, and by foregoing them success is won and by foregoing them death also takes place, the thought strikes one that Treatment and no Treatment are the same.[4]

When Maitreya had said this, the son of Atri addressed him, saying:—Thou thinkest erroneously. Thou askest what is the cause of some patients encountering death and some meeting with restoration when both obtain treatment possessed of the six and ten virtues. Thy doubts, however, are groundless. Verily, in diseases capable of being cured by treatment, treatment does not become futile. As regards those patients, again, that are restored without the application of treatment in its entirety, in their case treatment in its entirety may not be necessary. An example may be given. A man falls down. He is capable of rising up (without assistance). Another person, by raising him, certainly saves him exertion. In consequence of such assistance the fallen

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* Here also treatment is used in its widest sense, *i.e.*, as including drugs, nurse, &c.—*T.*

† The Commentator explains that the instance of the dry pit into which a small quantity of water is thrown is cited for showing that medicine becomes equally futile in a fatal case. The instance of a tank full of water into which is poured a small quantity of water is introduced for showing that the cure, when effected, is not due to treatment even as the fulness of the tank is not due to the drops of water poured into it. The instance of the river is like that of the dry pit, and that of the heap of dust is like the example of the tank full of water.—*T.*

man rises up more quickly and without being exhausted in energy. Even so is the case with patients who have obtained treatment in its entirety.

Again, there are patients that meet with death notwithstanding the application of treatment in its entirety. All patients, by obtaining treatment do not obtain restoration. The reason is that all diseases are not capable of cure.[5]

Then, again, as regards all those diseases that are capable of being cured by (the application of) means, success cannot be achieved without the application of means. In respect of diseases that are incurable, treatment does not prove efficacious. The physician, even if possessed of wisdom, is not competent to restore (to health) the dying man. Those physicians, indeed, that set themselves to the task of treatment, after a careful examination (of every circumstance connected with the case), succeed in displaying their skilfulness. As a bowman, possessed of good aim and practice, taking up the bow and shooting the shaft, never fails in striking a big object that is not distant and thereby accomplish his object, even so a physician, possessed of proper qualifications, equipt with proper appliances, taking up the treatment after careful enquiries, succeeds of a verity in bringing about the cure of a patient afflicted with a curable disease. Hence, the application of treatment and its non-application are not the same.[6]

Of these we have direct experience, *viz.*, that we treat patients suffering under particular diseases with medicines possessed of virtues opposed to their symptoms.*[7]

One whose humours have been dried up is treated by us with drugs possessing opposite virtues. A lean and weak man is fattened and strengthened by us. A corpulent and fatty person we reduce to proper dimensions. One whose system has become warm we treat with drugs that are cooling. One whose system has become abnormally cool we treat with drugs possessed of warming virtues. When particular ingredients of one's body become diminished, we restore them to their proper measure.

* 'Anāturena' is explained by the Commentator as 'possessed of virtues opposed to the symptoms of disease.'—*T.*

When particular ingredients, again, increase into abnormal proportions, we reduce them to their normal measure. In fact, by treating diseases with medicines endued with virtues opposed to their originating causes, we succeed in fully restoring the patients to their normal condition. By acting towards them in this way, our application of medicines becomes productive of agreeable results.[7]

(Here occur some verses.)

The course of treatment which a physician, conversant with the distinction between curable and incurable diseases, commences at the proper time with the aid of intelligence, verily succeeds (in accomplishing its object).[1]

That physician who takes up the treatment of disease that is incurable incurs loss of wealth, loss of knowledge, loss of fame, censure of the world, and incapacity for practice.[2]

As regards curable diseases, they are of two kinds, *viz.,* those that are easily curable and those that are curable with difficulty. Incurable diseases, also, are of two kinds, *viz.,* those that are capable of being suppressed, and those that have no treatment.*[3]

As regards diseases that are curable, they may, again, be regarded from three points of view, *viz,* those that are capable of being cured by the application of means that are easy, those that are curable by means neither easy nor difficult, and lastly those that are curable by means that are difficult. Incurable diseases, which have no treatment, do not admit of being looked upon from different points of view.† This much on the points of view from which diseases may be looked upon.[4]

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* 'Yāpya' means those diseases which, without admitting of radical cure, can, by medicine and diet and change of air, be kept in a state of partial suppression. "Anupakramam" is explained by the Commentator as those for which there is no treatment, *i.e.,* those in which treatment is productive of no beneficial consequence.—*T.*

† 'Alpasādhya' is explained is 'Alpopāyasādhya.' Similarly, 'Madhyasādhya' and 'Utkrishtasādhya' have reference to the kind of means by which the cure is to be effected. 'Niyatānām' is 'anupakramānām,' *i.e.,* those for which there is no treatment. Incurable diseases do not practically admit of a classification, for they cannot be cured by the three kinds of means, easy, middling, and difficult. For all that, the Commentator points out that incurable diseases may be looked upon from two points of view, *viz.,* as quickly fatal or the reverse. The second classification, it will be marked, depends upon the kind of means necessary for cure.

The characteristics of diseases that are easily curable are as follows. When the causes, premonitory indications, and present symptoms are slight; when the derangement has no sympathy with the inducing causes of the disease, when the derangement that has brought about the disease is not capable of being aggravated by the constitution of the patient; when the inducing derangement is not sympathetic with the virtues of the season in which the disease has appeared; when the treatment does not become difficult in consequence of the place where the disease occurs; when the part affected by the disease is one; when it is new; when the disease is free from violent symptoms; when the derangement that has caused the disease is concerned with only one (of the three, *viz.,* wind, bile, and phlegm); when the body is such that it is capable of bearing all kinds of medicines; and lastly, when all the four requisites are present; diseases are said to be easily curable.*[6-7]

The characteristics of diseases that are curable with difficulty are as follows: when the causes, premonitory indications, and present symptoms, are of force neither slight nor very grave; when any of these, *viz,* the season of the disease, its nature, and the character of those ingredients of the body which are known by the name of *Dushya,* is sympathetic with the derangement that

* 'When the causes are slight,'—such as a little exposure to cold or rain bringing on a fever. 'When the premonitory indications are slight,'—such as the absence of headache or sleeplessness before an attack of fever. 'When the symptoms are slight,'—such as absence of thirst and great heat in a fever. 'When the derangement has no sympathy with the inducing causes &c.,'—such as derangements of the blood not brought about by disorders of bile. 'When the inducing derangement is not capable of being aggravated by the constitution of the patient,'—such as attacks of cold in any but phlegmatic constitutions. 'Inducing derangement not sympathetic with the season in which the disease appears'; season, here, refers to the time of the year as also to the age of the patient. 'When treatment does not become difficult in consequence of the place of the disease,'—place refers to both the division of the country and the particular part of the body. Treatment becomes difficult in a part of the country where there are no physicians. In all internal complaints, again, treatment becomes difficult. Then, again, in diseases of the wind, a dry desert is unfavourable, or in those of phlegm marshy tracts are so. 'When the part affected by the disease is one,'—the parts subject to disease are treated of in the next Lesson. All afflicting or violent symptoms are called 'upadravah,' such as great restlessness and burning thirst in fever.—*T.*

induces the disease; when the disease appertains to an elderly woman, an old man, and an infant; when the disease is not characterised by excessively violent symptoms; when the disease is such that it should be treated with the aid of operations by (surgical) instruments, by caustic alkali, and by fire; when the disease is chronic; when the disease, affecting some vital limb or some joint of the body, affects only one part; when the four principal requisites of treatment are wanting in some particular and the disease affects two parts; when the disease is not very old; and, lastly, when the disease has been induced by a double derangement; such diseases should be known as curable with difficulty. Even diseases that are incurable in consequence of the exhaustion of one's allotted period of life may be kept in a suppressed state by means of regulated diet and (proper) nursing.*[9-11]

When the disease is deeply ingrained (in the marrow and such other constituents of the body), when it affects many of the constituent parts, when it is attached to the vital limbs and joints of the body, when it manifests itself continuously, when it is chronic and very old, when it is born of the derangement of two of the three ingredients (of wind, bile, and phlegm) or of all the three, when it is beyond the operation of treatment, when it affects all the organs, when the patient is thoroughly cheerless and despairing, when the disease is characterised by a stupefaction of the mind, when the disease weakens the strength of all the organs (of knowledge and action), when the disease has reached the highest limit of aggravation and the patient has become entirely strengthless, and, lastly, when the disease exhibits indications of the patient's dissolution, it should be regarded as one that should not be taken up for treatment.[12-14]

Having first properly examined the developed symptoms of diseases, an intelligent physician should then commence his treatment of diseases that are curable.[15] That physician who is conversant with the distinctions between diseases that are curable and those that are incurable, and who is possessed of both knowledge

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* By 'dushya' is meant the humours, blood, flesh, fat, bones, marrow, and vital seed. In Verse 9 some texts read 'Garbhini' (pregnant) for 'Gurvini' (elderly).—*T.*

and resourcefulness, never suffers himself to be beguiled by errors of the understanding like men of Maitreya's stamp.[16]

(Here are some verses containing a summary.)

In this Lesson called the Comprehensive Aggregate of four, have been indicated the characteristics of treatment, the importance attaching to the adoption of treatment, the dispute between Maitreya and the son of Atri on the utility of treatment and the conclusion arrived at in that dispute, the four kinds of disease (in respect of their curability) and the characteristics of each kind. Dependant upon these topics is a physician's mastery of the Science of Life.[17-18]

LESSON XI.

And now we shall expound the Lesson on the Three Aspirations. Thus said the son of Atri.

In this world, every one, who has his eyes directed to what is beneficial for him both here and hereafter, should cherish three aspirations with unimpaired mind, understanding, strength, and energy.*[1]

Those aspirations are as follow : *viz.*, the aspiration for preserving Life ; that for earning Wealth ; and, lastly, that for attaining to felicity in the next world. Of these three aspirations, two are connected with this world and one with the next. Of the two touching this world, the aspiration after the preservation of Life is the foremost. What is the reason ? In relinquishment of Life is the relinquishment of everything. The preservation of Life is the preservation of the health of the hale and the heedfulness of the ailing in (the matter of the) the cure of their ailments. Both these topics have been treated of in this work and more will be said on them. Hence, carefully observing what has been said, one succeeds, by preserving one's Life, in attaining to Longevity.

The first of these (three) aspirations has thus been treated of.[2]

The second of these aspirations, *viz.*, the aspiration after wealth, is now being treated, Next to the life-breaths one should

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* 'Paurusham' is physical strength ; while 'Parākramam' is mental energy.—*T.*

seek the acquisition of Wealth. There is nothing more miserable than this misery, *viz.*, length of life possessed by a person destitute of Wealth. Hence, one should strive for acquiring Wealth. We shall now explain the means of acquiring Wealth.

Those means are as follow : agriculture, rearing of cattle, trade, service of the king, &c. Whatever other acts are not disapproved of by those that are good, and which are known to lead to the acquisition of means of life and wealth, should be adopted. By doing these acts one succeeds in living for many years, honored by all.*

The second of these (three) aspirations is thus explained.[3]

One should cherish the third aspiration which concerns itself with (a felicitous state of existence in) the next world. Doubts are entertained with regard to the next world. Do you ask of what kind are they ? (The doubt is), departing hence, shall we exist or shall we cease to exist ? Whence, however, is this doubt ? That is being explained. Some there are that pin their faith on all that is within the direct cognisance of the Senses. Hence, in consequence of the next world's being beyond the direct cognisance of the Senses, they betake themselves to scepticism.† Others there are that have faith in the scriptures and believe in man's existence after death. Another reason of this difference of opinion among men is the contradictory character of the scriptures in which men believe. One class of men hold that the mother and the father are causes of birth.‡ A second class regard that Nature

* The other acts are acceptance of gifts, teaching &c. By 'pushtih' is meant wealth and other possessions. 'Anavamatah' and not 'anuvasatah' is the true reading. Our educated countrymen should note in what light service was taken as a means of subsistence. It comes last in the list. With us, however, it has now become the first.—*T.*

† *I.e.*, they deny the existence of a future state of life, of what are called the fruits of acts, and of the Soul itself.—*T.*

‡ These believe that the mother and father are capable, by their intercourse, of creating a third person like either of them, possessed not only of a body and the usual organs, but also of a Soul. Hence, according to these, the creature that is born did not exist before and will not exist after dissolution.—*T.*

is the cause.* A third class maintain that everything in this universe is due to the agency of one grand and supreme Soul.† A fourth class think that the creation is due to the action of Chance or Caprice.‡ Hence arises the doubt as to whether, verily, there is a state of existence after death or no such state of existence. Respecting this topic, however, he that is endued with intelligence should cast off unbelief and that conduct which is likely to spring from unbelief.§ The reason for casting off unbelief is this: the portion of things that are addressed to the direct cognisance of the Senses is small; while the portion that is beyond their direct cognisance but in whose existence faith is placed in consequence of the declarations of the scriptures, of immediate inference, and of reasoning, is great. The very Senses by whose aid we become cognisant of objects within their direct sphere are themselves beyond direct

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* The advocates of the doctrine of Nature being the cause of birth maintain that everything is born because of certain principles in indestructible matter. Matter combines and creates forms. The life that comes to the combination is like the incoming of the property of stimulation in certain objects that are mixed together and allowed to lie for sometime in water. Seeds, again, produce large trees. Hence, when creatures (with both body and Soul) are born of the combination of matter, they cease to exist when that combination crumbles away in death. There is no further state of existence.—*T.*

† Hence, according to the followers of this doctrine, there is no second Soul that will be alive after death. It is only one grand and supreme Soul whence Chetanā is infused into all living forms. The orthodox doctrine is that the Soul is increate. When it exists in a state of purity, it is called Chit. Invested with ignorance, it begins to attract matter and ultimately assumes a form or material abode. Divested of its material abode it continues to live. Through the influence of acts and desire it becomes again clothed in a material case. This re-birth goes on for ever and ever, in fact, till the Soul can effect its emancipation by either Yoga or Knowledge.—*T.*

‡ According to these, everything is due to Chance. There is nothing like a chain of causes and effects. Chaos reigns supreme. There is no law, no regularity. Thousands of stones thrown upward have been seen to fall down. But there is no certainty that the next stone thrown upward will fall down. Hence, nothing can be affirmed of of what the state of man will be after the dissolution of his body. If there is any ingrained conviction in the Soul of its own immortality, that is due to chance and there is no certainty of the conviction agreeing with the actual fact of immortality.—*T.*

§ *I.e.*, Abstention from sacrifices and gifts and generally from that course of conduct which is called righteousness.—*T.*

cognisance.* As regards the forms, again, of all existing objects, it is known that if these be very close to the Senses, or very distant from them, or covered by other objects, or if the Senses be weak or deranged, or if the mind be otherwise engaged, or if any of those objects be mingled together with others of their class, or if any of them be overwhelmed by something of superior energy, or if any of them be very minute, they cease to be directly cognisable even though they are before the Senses. Hence, if it be affirmed that only those objects exist that are addressed to the direct cognisance of the Senses and those that are not so addressed do not exist, it would be a statement unsupported by reason. The scriptures, again, do not afford reasons for the denial of a next state of existence, since a cessation of existence is opposed to reason.†[5]

If it is the mother's or the father's Soul that passeth into the offspring, then the Soul would pass in two ways, that is to say, either it would pass wholly or in measure.[6] If it passes wholly, then the death of either the mother or the father or of both would occur instantaneously.‡ (If it be said that instead of passing

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* No one sees the sclerotica or the retina of the eye by which he sees other objects. No one has direct cognisance of the auricular drum against which the waves of air beat for producing the sensation of hearing ; &c. The Senses, then, in consequence of which 'Pratyaksha' is admitted to exist, are themselves *not* 'Pratyaksha.'—*T*.

† The Commentator gives the following examples for illustrating what is said here. Of objects very close to the senses but which are not yet perceived, collyrium applied to the eyes is one; of objects very distant, birds soaring aloft are an example ; of covered objects, pots and utensils, sunk in water, may be cited. When one suffers from jaundice, one sees all things yellow, *i.e.*, fails to perceive the real hue of objects spread out before one's eyes. When the mind is otherwise engaged ; such, for instance, as the lover's inability to hear what others say when he is gazing at the face of his lady-love. Then, again, when a particular fruit is mixed up with others of its class, though the entire heap is before the eyes yet the particular one cannot be differentiated. So also when a meteor shoots down at midday, the sun's light overpowers its brilliancy and makes it invisible. Of minute things before the eyes but unperceived are worms and written characters placed at a little distance.—*T*.

‡ The argument contained in these two verses is this : if it is the mother's, or the father's, or the mother's *and* the father's Soul that passes into the offspring, (that is, if the Soul that is seen in the offspring is the mother's or the father's or of both), then either the whole of the mother's Soul or the father's, or of both, would so pass, or only a portion of the same would so pass. If the whole of the mother's or the whole of the father's Soul passes into the offspring, then immediately after birth

wholly, the Soul passes in measure, it should then be answered that) the Soul is subtile and it can have no portion, (not being divisible like a gross object).[7] (If it be said that it is the Understanding and the Mind of the parents that pass into the offspring, it may be answered that) the nature of both the Understanding and the Mind has been settled. They are even as the Soul (*i. e.*, subtile and indivisible). Those who hold this opinion (*viz.*, that the Soul of the offspring is derived from the parents) would fail to account for the origin of the four orders of being, (that is to say, the viviparous, the oviparous, vegetable,and the filth-born. The two first orders may derive their souls from parents. But the other two cannot, for parents they have none like the two first).[8] It should be known that whatever attributes appertain to the nature of the six ingredients (*viz.*, earth, water, light, wind, space, and soul), appertain also to their combinations and divisions. The action of those six ingredients is the cause (of living creatures).[9]* The Soul, as an element in the constitution of creatures, is without a beginning. That, therefore, which has no beginning, cannot be conceived to have been created by any other being. If, however, that other be the Soul which is to be regarded as the cause (of the birth of

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of the offspring, either the mother or the father or both would die, becoming Soul-less. The word 'nirantaram' in the second line of 7 is grammatically connected with the first line.—*T.*

* What is said here is this : the natural attributes or properties of substances must be present in their combinations as also in their divisions. Chetanâ is wanting in any of the five primal essences. Hence, it cannot come or inhere into any of their combinations. Man, therefore, with soul, cannot be the result of the five primal essences. The six ingredients, however, *viz.*, the five primal essences and the Soul, may, by their combination, form living creatures. The qualities of those six must be present in all their combinations and in all their divisions or portions. Indeed, as the attributes of those six are observed in living creatures, it is plain that living creatures are formed of those six. The density of earth, the fluidity of water, the heat of fire or light, the transverse motion of wind, the absence of resistance that attaches to space, and perception, memory, &c., of the Soul, are all found in the bodies of living creatures. Hence, in ascertaining the origin of living creatures, that origin must be ascribed to the action of the six ingredients already named. The Soul is as increate as any of the five primal essences. Its creation by the mother and the father cannot be conceived. It existed before in some other form or abode. With respect to new bodies, all that takes place is that the Soul combines with the existing five elements and makes for itself continually new bodies.—*T.*

creatures), then may the doctrine be accepted of birth being due to another.*[10]

(Next, as regards the advocates of the theory of Chance :) to the unbeliever, with mind affected by the theory of everything being the result of Chance, there is no perception, no object perceived, no acting agent, no cause, no deities, no *Rishis*, no *Shiddas*, no acts, no fruits of acts, and no Soul. The adoption of such unbelief is a sin more heinous than the most heinous of sins.[11–12] The man of intelligence, therefore, casting off such an understanding that is set on a wrong path, should look upon all things with the light afforded by the understandings of those that are good and wise.[13]

All things are of two kinds, *viz.*, *Sat* and *Asat*. Their perception (or knowledge) is of four kinds, *viz.*, Testimony or affirmation of trustworthy teachers, Direct cognisance, Immediate Inference, and Argumentative Inference or Reasoning.†[14]

Trustworthy teachers are they who have been freed from the attributes of *Rajas* and *Tamas* through the power of penances and knowledge, who are possessed of clear perceptions in respect of the Present, the Past, and the Future, and whose cognisance is always unobstructed.[15] These, indeed, are Aptas (trustworthy teachers). With disclipined faculties, they are possessed of wisdom.

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* Verse 10 is thus explained by the Commentator : the theory, referred to in para. 5 of this Lesson *ante*, of 'Paranirmānam' is here refuted. Those who maintain that theory mean either that the body without the Soul is due to the agency of 'Para' (another) ; or, that the Soul is due to such agency. The speaker takes up the last first, and says that the Soul being without a beginning, its origin cannot be ascribed to the agency of 'Para.' He then takes up the question of the body without the Soul, and says that if the origin of the body be ascribed to the agency of another, and if that another be the Soul (endued with virtue and vice) then the theory would be acceptable, consistent as it is with the orthodox belief.—*T*.

† Things existent are included in the name *Sat*. All Non-existent things are called *Asat*. Existent and Non-existent things are otherwise called *Bhāva* and *Abhāva*. 'Aptopodeça' is sometimes rendered as 'Right affirmation' or 'Revelation' ; 'Pratyakshya' is sometimes rendered as 'Perception.' All these words, however, have been fully explained in the following Verses, so that their nature cannot be misunderstood by whatever words one may render them.—*T*.

Their words are unquestionable. They say only what is true. They never speak what is untrue, since they are freed from *Rajas*.*[16]

That cognisance which flows from, and displays itself vividly at, the instant in consequence of the soul, the senses, the mind, and the objects of the senses being all united together, is said to be Direct cognisance†[17]

As to Inference: having first acquired direct cognisance, Inference is made of three kinds and having reference to three stages of time, *viz.*, Present, Past and Future. The existence of concealed fire from smoke: the fact of sexual congress having taken place from conception;[18] thus do men endued with intelligence infer what is past: beholding, again, that fruit is produced from seeds, men of intelligence infer future fruits of a similar nature from (similar) seeds.‡[19]

From the union of water, cultivated soil, seed, and favorable season, the harvest is produced. After the same manner is the birth of embryos from the union of the five primal essences and the Soul. Likewise is the generation of fire ascertainable from the union of the stick to be rubbed against, the stick with which one is to rub, and the person that is to rub. The knowledge of these is due to argumentative Inference or Reasoning.§[20]

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* There are three attributes, called *Sattwa, Rajas*, and *Tamas*, *i.e.*, Goodness, Passion, and Darkness. All acts are characterised by these qualities, separately or in combination. The *Rishis* are all *Aptas*.—*T.*

† The cognisance must refer to the instant, *i.e.*, the actual time of such union, for having seen an object and acquired its direct perception when the eye is withdrawn, the very next moment the cognisance of the object would be the result of memory and be thus removed from the sphere of direct cognisance.—*T.*

‡ 'Sadriçam' qualifies 'phalam' in the first line. Immediate inference or 'Anumāna' is of three kinds and has reference to three periods of time. The three kinds of Immediate Inference are Antecedent, Subsequent, and Analogous. Inference may also refer to the present, the past or the future. The existence of fire is inferred from smoke. The fact of sexual congress having taken place is inferred from conception. The production of fruits from seeds is inferred from having noticed similar seeds to produce similar fruits before.—*T.*

§ 'Yukti,' which I render 'argumentative Inference or Reasoning,' includes inferences from Analogy.—*T.*

After the same manner, if the four aggregate of appliances be united with the aid of argumentative Inference, it succeeds in curing disease.[21]

That Understanding which beholds conditions resulting from union of many causes acting together should be known as mediate Inference. It is concerned with the three kinds of time (*viz.*, Past, Present, and Future), and by its aid is the aggregate of three (*viz.*, Righteousness, Wealth, and Pleasure) won.[22]

This is called Observation (or Scrutiny). Nothing else can be called so. It is with the aid of this that all things are ascertained. Aided by this faculty are Existent and Non-existent objects ascertained. The fact of rebirth also is affirmed by the aid of this faculty.[23]

Now as to Testimony that is trustworthy: whatever occurs in the Veda, whatever else is not contrary to the import of the Veda and has been affirmed by the observant, whatever has been approved by those called Righteous, and all the declarations of the Scriptures flowing for the benefit of the world, constitute testimony that is trustworthy. It is such trustworthy testimony that inculcates Gift, and Penances, and Sacrifice (in honour of the deities), and Truth, and abstention from all injury, and the mode of life known as Brahmacharyya, all of which are causes of the prosp rity of men and (the attainment of) their highest good, *viz*, Emancipation).*

The faultless ones have inculcated in the scriptures that Emancipation can never be theirs whose minds are still stained by the faults of Passion and Darkness.†[24]

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* 'Abhyudayah' or Prosperity refers, as the Commentator explains, to only the attainment of heaven. 'Nihcreyas' refers to that which constitutes the highest good, *viz.*, Emancipation.—*T.*

† 'Anativrittasatwadoshānām' are men the faults of whose Satwa or mind (born, that is, of Rajas and Tamas) have not passed away. 'Adoshaih' means 'by those that are faultless,' *i.e.*, the great Rishis. 'Apunarbhavah' is Emancipation. 'Dharmadwāreshu' means 'in the Scriptures,' for the Scriptures are the doors of righteousness. The object of this sentence is to show that if Emancipation is to be attained, all that has been said in trustworthy Testimony should be followed.—*T.*

The Great Rishis of remote and remoter times, who where devoted to the scriptures, freed from fear and attachment and aversion and cupidity and heedlessness and pride, zealous in the pursuit of *Brahma*, fully trustworthy, ever engaged in the performance of all the obligatory acts (such as Sacrifice, Penances, Gifts, &c.), and the perceptions of whose understandings characterised by the attribute of Goodness were never clouded, and who were blessed with spiritual sight, beheld Rebirth as an object of direct perception and laid it down as a reality. Rebirth, therefore, should be admitted as a fact.[25]

Rebirth may also be accepted as a fact within our direct ken. It is seen that the offspring of parents do not become exactly similar to the parents (in features, &c). As regards those again that have an equality in respect of origin, differences are observable in camplexion, voice, features, mind, understanding, and fortune. Some persons are born in superior families and some in inferior. Some become slaves and some become endued with affluence. The lives of some pass in happiness. The lives of others pass in misery. Difference is observable in respect of the periods of life of human beings. Then again persons are seen to obtain things for obtaining which they have to do nothing. Without being taught, children are seen to develop evidences of inclination to suck the breasts of their mothers, to smile, to take fright, &c. When several persons act in the same way, the fruits earned are seen to differ. In some intelligence may be observed, with respect to acts. In others, intelligence in the matter of doing acts, is not to be seen. Some are seen to remember the incidents of their past lives so that they know that coming from a particular family they have taken birth in another family. Objects presenting the same appearance become agreeable to some and disagreeable to others. Hence it is inferred that the acts done by one in one's former life, which are incapable of being got rid of and indestructible (except by the enjoyment and endurance of their fruits), follow one's body with the senses in one's next life, and all that happens to one in this life is the consequence of one's past acts, and further, that departing from this life one has to take birth

PART V.

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again in a new form. From fruits seeds may be inferred, and from seeds fruits may be inferred.*[26]

There is, again, this argumentative inference (in respect of this matter): one's birth in the womb is due to a combination of the six constituents (*viz.*, the five primal essences of earth, water, light, wind, and space, and the soul). The Soul only is related with next life. Acts result from the union of agent and means. Only acts that are done bear fruits. Acts not done have no fruits. There can be no sprout where there is no seed. The fruits that one enjoys and endures correspond with the acts that produce them, (so that good fruits are produced by good acts and bad fruits by bad). One kind of seed cannot produce another kind of fruit. This is arrived at by argumentative inference.[27]

Birth being thus established by the four kinds of proof† inculcated above, the following is being laid down in respect of means for the acquisition of Righteousness. They are as follow.

One should set one's mind on serving one's preceptor with reverence; on the study of the Vedas and other Scriptures; on the practice of vows and observances; on marrying a spouse; on procreating children; on supporting one's servants; on doing the duties of hospitality towards guests; on making gifts; on never coveting what belongs to others; on penances; on never doing any injury to others; on all stainless acts of body, speech, and mind; on examination of the body, the senses, the mind, the objects of the senses (with which one comes into contact), of the understanding, and the Soul. Whatever other acts there are of this kind, which lead to heaven, which are approved by the good and righteous, and which aid the acquisition of the means of life, one should endeavour to accomplish. By acting in this way, one earns fame in this world and heaven after departing from this. Thus is the third aspiration which concerns itself with the next world explained.[28]

* The acts of a former life are, as it were, the seeds. The pleasures and pains of the next life are the fruits that spring from those seeds.—*T.*

† *I.e.*, trustworthy testimony, direct cognisance, immediate inference, and argumentative inference.—*T.*

There are three stays (of the body); three kinds of strength; three kinds of causes of disease; three kinds of disease; three seats of disease; three kinds of physicians; and lastly three kinds of medicines.*[29]

The three stays (of the body regarded as a column) are eating, sleep, and restraint of the senses.† In consequence of the three stays (mentioned above) supporting the body, the latter receives accession of strength and complexion and nourishment. As long as a man lives, he should attend to the causes that support life. Long life becomes his who does not indulge in practices that are injurious to the body. Instructions are being offerred in respect of causes that support and lengthen life.[30]

There are three kinds of strength, *viz.,* that which is due to one's nature, that which is due to a particular season (of life or the year); and that which is due to exertion (such as physical exercise, the use of invigorating food and spices and liquors, &c). Natural strength implies that kind of strength which inheres to the very nature of one's body and mind. By the second kind of strength is meant that strength which depends upon either a particular season of life (such as youth, manhood, &c.), or of the year (as spring, summer, &c). The third kind of strength is that due to the use of particular kinds of food and physical exercise.[31]

There are three causes of disease. They are excess of correlation, absence of correlation, and injudicious correlation in respect of perceptible Objects, of Acts, and of Time. A continuous gaze at objects of great power is an instance of excessive correlation. A total abstention from exercising the eye is absence or want of correlation. Injudicious correlation arises where the eye is directed to objects that are very minute, that are in close adjacence, that are very remote, that provoke anger or terror or amazement or aversion, that are repulsive, and that are exceedingly ugly.[32]

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* The word 'upastambha' is used to express the stays which support a column. This sentence is elaborated and explained in the next.—*T.*

† The practices which constitute 'Brahmacharyya' are detailed in Manu. By 'Brahmacharyya,' as used here, is meant a judicious indulgence or use of our faculties and powers.—*T.*

Excess of correlation as regards objects of hearing arises from constantly exposing the ear to the stunning report of thunder or beat of drum or loud cries. To totally abstain from hearing (by shutting up the ears) is absence of correlation. Injudicious correlation arises from hearing harsh sounds, or words expressive of the death or destruction of persons and objects that are liked, or sounds produced by the sudden clash or impact of hard substances, or those expressive of censure and dire reproof, or those expressive of images of horror.[33]

Excess of correlation with respect to objects of scent arises when the smell is inhaled of objects whose odors are so powerful as to call forth tears, or of those whose odors lead to a throwing up of the contents of the stomach, or of those whose odors produce stupefaction (such as chloroform). Total abstention from excercising the organ of scent is absence of correlation. Injudicious correlation arises when the smell is inhaled of objects that are putrid, of those that are disagreeable, of those that are unclean, of those that are foul, of those that emit poisonous vapours, and of corpses.[34]

Excess of correlation with respect to taste arises when objects producing any of the six tastes are taken in an excessive degree. Total abstention from tasting is absence of correlation. Injudicious correlation arises from eating food made up of ingredients that do not harmonise (such as honey and ghee, milk and meat, &c).* This particular direction about food made of ingredients that do not harmonise is given even here in treating of the cause of diseases.[35]

Excess of correlation in respect of touch arises from exposure to excessive heat and cold, and excessive indulgence in bathing, and rubbing the limbs with oil, and indulgence in sudden changes of temperature. Total abstention from suffering the body to be touched or from enjoying the sense of touch is want or absence of

* The Commentator explains 'rāçi, &c.' as implying food made up of ingredients that do not agree with one another. It can never imply either excess of food, or total abstention from food, for these would fall under the two previous heads.—*T.*

correlation. Walking or sitting or lying on uneven land, and indulgence in touch in respect of unclean objects and practices constitute injudicious correlation.[36]

As regards the senses, touch is the one sense among all the senses that is conterminous with them all. It has, again, a perpetual connection with the mind. And because the sense of touch covers all the senses, therefore the wind also is said to cover (or be conterminous with) all the senses. Then again the impressions caused by touch, which (as already said) is conterminous with all the senses, are, in consequence of the variety of objects that produce them, of five kinds. Each of those five kinds resolves itself (as shown before) into three kinds of contact of objects with the mind. By contact of objects is meant their contact with the mind.*[37]

Act means the exertion of speech, of mind, and of body. Excessive exertion in respect of any of these is called excess of correlation. A total abstention from exertion in respect of any of them is called absence of correlation. Injudicious correlation in respect of body arises from suppression of all kinds of urging, great exertion in respect of urging, walking over uneven land, or tumbling down thereupon or falling from a great height, or a stretching of the body on such land, or scratching the body, or

* What is said here is this : all the senses resolve themselves into touch. The eye sees because of the contact of the rays of light with the retina. The ear hears because of the contact with its drum of the waves of air. Scent arises from contact of particles or effluvia with the olfactory nerves. As to taste, it arises only upon food being brought into contact with the tongue. Touch, then, is conterminous with all the senses. Its connection, again, with the mind is perpetual or *nitya*, so that when touch ceases, the mind ceases, and when the mind ceases, touch ceases. If, then, touch is conterminous with all the senses, and has perpetual connection with the mind, the question arises, why cannot the mind experience the ideas of *all* the senses at one and the same time? The answer is, the mind is *Anu*, i.e., incapable of overspreading or being conterminous with the whole body at the same time. It runs thither whither touch arises for the time being. Hence, it sees and hears and smells and tastes and touches at successive moments of time. However quickly the ideas may arise, they cannot be simultaneous but must be successive. Hence, though touch is conterminous with *all* the senses, the ideas of the senses must still resolve themselves into five varieties. Each of these, again, are of three kinds, in consequence of the degrees of correlation adverted to in the previous aphorisms.—*T.*

subjection of the body to beating or to violent rubbing, or suppression of the breath, or such acts as are known by the name of *Sankleçana* (which include drinking alcholic stimulants, exposure to the sun, and exposure to water for a long time, &c).[38]

Injudicious correlation in respect of Speech consists in speaking words that are expressive of malice, words that are false, words that are untimely, words that lead to disputes and quarrels, words that are disagreeable, words that are unconnected with facts, words that are productive of pain to others, words that are harsh, &c.[39]*

Injudicious correlation, in respect of Mind includes indulgence in fear and grief and anger and cupidity and errors and arrogance and envy and the study of false scriptures.[40]

Without referring to excess of correlation in respect of these, everything, in brief, that is an injurious or harmful exertion of speech, mind and body, though omitted in the above enumeration, should be taken as falling within injudicious correlation in respect of those three. Correlation, as shown above, is of three kinds These three kinds of acts or exertions are regarded as faults of the Understanding.[41]†

Heat, cold, and rain, or autumn, summer, and rain, constitute the indications of the year. That is also called Time. When the particular indication of a particular period of Time manifests itself in excess, that is called excess of correlation in respect of Time,

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* The Commentator explains that the consequence of such words is sin, and through sin comes disease, for all sin is abnormal.—*T.*

† What is said here is this. Act has been defined to be exerton of speech, mind, and body. The different kinds of correlation in respect of each are explained. Injudicious correlation, however, is sought to be explained more elaborately. It is stated here that all instances of exertion in respect of speech, mind, and body, that are productive of any kind of injury or harm, must be taken as falling within injudicious correlation. The theory is that sin, which is abnormal, is productive of disease. The Commentator points out that this opinion is not accepted universally, for sin, some sages hold, does not produce its consequences immediately or even in the sinner's own life, however certain the manifestation of those consequences may be in the next world. The aphorism is concluded with the observation that the three kinds of exertion adverted to are regarded as instances of error of the Understanding.—*T.*

(as excess of cold in winter, or excess of heat in summer, or excess of rain in the rainy season). When such indication manifests itself in a measuse less than normal, that is called want or absence of correlation (such as want of cold in winter or of heat in summer). When indications, that are the reverse of those which are normal, are manifested, that is called improper correlation (such as heat in winter or cold in summer). Time has another name, viz., *Parināma*.

Thus are the three subjects treated of, *viz.*, the improper contact of objects of sense with the Mind, faults of the Understanding, and Time or Parināma.[42]

These three, (*viz.*, the improper contact of objects of sense with the Mind, faults of the Understanding, and Time), each subdivided into three kinds, constitute the causes of disease. Connection therewith in normal or judicious proportions is the cause of health. The presence or absence of all objects which occur in the world, acts on the body. Such action, it is seen, takes place only through proper correlation, excess of correlation, and injudicious or improper correlation (including the total absence thereof), and not through any other means. In fact, the presence or absence of objects, for producing action on the body, depends upon contact or correlation with the body.[43]

Diseases are of three kinds, *viz.*, Physical, Accidental, and Mental. Physical diseases are those that arise from some abnormal condition of the body. Accidental are those that arise from the action of spirits, of poison, of wind, of fire, of acts of violence done to the body, such as beating, &c. Mental diseases are those that arise from non-attainment of objects desired or coveted, or from accession of those that are disliked.[44]

Amongst them, an intelligent person, when afflicted by a Mental disease, should, with an well-directed understanding, reflect carefully upon what is beneficial and what is injurious, and himself exert for abstaining from indulgence in everything opposed to Religion, Wealth, and Pleasure, and for betaking

himself to the practice of everything that is beneficial to those three.*[45]

In this world there can be no happiness or misery except through considerations connected with Religion, Wealth, and Pleasure. Hence, those considerations must be attended to that secure these three. One should, therefore, always strive to wait reverentially upon those that are learned and old in years. One should also duly attend to the considerations connected with one's own country, race, time, physical strength and mental energy. Here occurs a verse.

The treatment for all mental diseases is attention to the considerations of Religion, Wealth, and Pleasure, and the knowledge of how to reverentially wait upon persons that are well-conversant with those three topics, as also the knowledge of how to attend to the considerations connected with one's own self (*viz.*, consideration in respect of one's own country, race, time, physical strength, and mental energy).[46]

The seats of disease are three. They are (1) Çākhā, (2) vital parts and bone-joints, and (3) Koshtha.†

Amongst these, Çākhā includes blood and the like, the humours known by the name of *Dhātu,* and skin. These constitute the External seat of disease.

The Vital parts, again, are the arms, the heart, the brain, and the like. The Bone-joints are the joints of the different bones,

* In the Hindu Scriptures, man's concern in this world embraces three things, *viz.*, Religion, Wealth, and Pleasure. The first includes all acts of righteousness and due observance of all rites and ceremonies laid down in the Scriptures. The second includes all kinds of possessions that have an exchangeable value. The last includes all objects that gratify the appetites. To these three, a fourth is sometimes added, *viz.*, Emancipation, that is, a merging in the Supreme Godhead so that there may be no return or re-birth after death. The Hindu regulates his life not in view of this short visible span but in view of unending eternity. His ideal of felicity is the cessation of separate existence by attaining to an identification with immutable Brahma.—*T.*

† As the words *çākhā* and *koshtha* are both technical, I do not endeavour to render them into English. Both have been fully explained in the text lower down in this very aphorism.—*T.*

and the arteries and veins attached to them. These two (*viz.*, the vital parts and bone-joints) constitute what is called the second seat (in our enumeration) of disease.

Koshtha is otherwise called the great Stream within the body. The great cavity below, the cavity containing undigested food, the cavity where digestion takes place, and other words occurring together in medical treatises and expressive of the same part of the human frame, are also used for Koshtha. Koshtha is the Internal seat of disease.*[47]

Bronchocele, ulcers, tubercles, indolent tumours, warts, tumours, fleshy excrescences, soft corns, leprosy, dark spots on the cheek, and other ailments of this kind, are diseases that appertain to External seats.[48]

Erysipelas, abscesses, tumours (in the stomach and the arms), piles, deep-seated abscesses, and similar other maladies are diseases that appertain to External seats.[49]

Hemiplegia, pains (in different limbs), spasmodic contractions, facial paralysis, pulmonary consumption, phthisis, pains in bones,

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* The word 'Mārga' literally means path or way. In medical treatises, as applied to disease, it implies seat or the parts subject to disease. 'Çākhā' literally means branch. As a technical word in medical science, it implies, as explained in the text, blood and the like, the humours and the skin. Of course, it includes flesh, marrow, fat, bones, and seminal fluid. The humours are wind, bile, and phlegm. Skin is included within it and implies, in this connection, the liquids or juices that appertain to it. The Commentator observes that çākhā is used to indicate these constituent elements of the body because of their analogy to the similar constituents of vegetables. The analogy, however, is not obvious. 'Asthi-sandhi' is, literally, bone-joints. As a technical word in medicine, it implies the parts mentioned in the text. 'Snāyu' is, as some suppose, the sinews. The Commentator explains that it means the minuter arteries and veins running through every part of the body. 'Kandara' implies the grosser arteries and veins. In fact, these two words imply all the channels or ducts through which blood and the other liquid substances flow. 'Mahā-çrota' I have rendered 'the great Stream.' 'Mahānimnam' is the great cavity below, evidently the stomach. The stomach consists of various parts or subdivisions. These are the 'Amāçaya' or that part where undigested food finds its place; the 'Agnyāçya' or that part where the digestive fire (gastric juice) exists; the 'Pakkāçaya' or that part where the digested food remains; the bladder which contains urine; the chief duct (aorta) leading to the heart; and the lungs. 'Koshtha,' besides these, includes the juices flowing from the liver and the spleen.—*T.*

and bone-joints, prolapsus ani, and other diseases of the head, of the heart, and of the arms, all appertain to the Second seat.[49]

Fever with diarrhœa, nausea, tympanitis, cholera and choleraic diarrhœa, asthma, consumption, hiccup, epistasis (suppression of urine), spleen, and other diseases of the stomach appertain to that which has been called the Internal seat. Besides these, erysipelas, intumescence, internal tumours, piles, all deep-seated abscesses, and other diseases of a similar kind, are said to appertain to the seat known by the name of *Koshtha* (as explained before),[50]

Physicians are of three kinds: hypocrites or quacks dressed as physicians form one class; physicians by common report form the second class, and physicians that really possess the accomplishments which such men should possess, form the third class. These are the three classes of physicians that practice on Earth.*[51]

Those ignorant persons who, having equipt themselves with the utensils, the medicines, the books, and the bracelets of physicians and assumed their manners and conduct, acquire the title of physicians, are said to be hypocrites or quacks in the guise of physicians.[52]

Those persons who without really possessing them pretend to prosperity, fame, knowledge, and success such as true physicians have, and acquire the title of physicians, are said to be physicians by report.†[53]

The true accomplishments of a physician are said to reside in those persons that have a practical knowledge of the application of drugs, and acquaintance with the medical scriptures and the affairs

* The Commentator points out that 'bhuvi,' or 'on Earth,' is used by way of distinction from heaven, where there is only one kind of physician, *viz.*, the true ones in the two Açwinikumārs.—*T*,

† The sense is that those men who, without being true physicians, pretend to be such, and speak of their imaginary successes of treatment in other places, are called physicians by report.—*T*.

of men, that are celebrated for their success in treatment, that contribute to the real happiness of their patients, and that are restorers of life and strength.[54]

Medicines are of three kinds ; those that depend for their action upon the deities and invisible influences ; those that depend for their application and action upon knowledge and reason ; and those that appertain to the subjugation of the mind.

Among these, *mantras,* herbs and plants of invisible virtue (if kept in contact with the body), gems, auspicious rites, offerings in sacrifices, offers of articles to the deities in course of worship or religious rites, libations of meat and ghee on the sacred fire, practice of vows, expiatory ceremonies and rites, fasts, propitiatory rites, bows to the deities, and pilgrimage to sacred waters and shrines, constitute medicines of the first kind.

Diet and articles of medicinal virtue that are applied with the aid of knowledge and reason are medicines of the second kind.

The subjugation of the mind by withdrawing it from every kind of injurious or harmful acts and objects of the senses, constitutes medicine of the third kind.*[55]

When the sources of the faults of the body (*viz.,* wind, bile, and phlegm) become disordered, it is very generally seen that three kinds of medicines, all of which must be brought in contact with the body, become necessary. These three kinds are (1) those for internal application, (2) those for external application, and (3) the application of surgery.

Those medicines which are taken internally and which, entering

* The third kind of medicines is otherwise called penances or asceticism. Ascetics, as a rule, are free from every kind of physical and mental disease. The first kind of medicine, *viz.,* that which depends for its action upon the favour of the deities and invisible influences, is still extensively resorted to in this country by almost all classes of people. It should be noted, however, that no one relies on such medicine *exclusively,* the fact being that regular treatment is sought to be supplemented by it. The Hindus are a highly religious people, and hence their recourse to religious acts by way of supplementing regular treatment of disease. To this day, when medicines are prepared, certain supplemental religious acts are simultaneously performed.—*T.*

the body, destroy the disorders thereof, are said to be medicines for internal application.

Those medicines which are applied to the skin and which destroy disease by means of being rubbed gently, or by produce-ing perspiration, or by being used as plaster, or by fomentation, or by being rubbed with force, are said to belong to the second class of medicines, *viz.,* those for external application.

Application of surgery includes lopping, breaking, piercing, cutting, tearing extracting, puncturing, sewing, exploring (by needles and catheters and tubes), burning by salts, and applying leeches.[56]

Here occur some verses.

It is said that—When disease manifests itself, the man of wisdom, dispelling it, attains to health by external or internal application of medicines or by help of surgical operation.[57]

A person destitute of intelligence, without doubt, fails, through stupefaction or error of judgement, to notice a disease as soon as it arises, even as a fool fails to detect a foe (before the latter ruins him outright).[58]

Appearing at first in a very subtile form, disease afterwards increases, till, driving its roots deeply, it destroys the strength and cuts short the period of life of the man of little intelligence.[59]

The man of little intelligence does not awake to a consciousness of his situation till he is sorely afflicted by disease. When he becomes sorely afflicted, it is then only that he sets his mind upon the cure of his ailment.*[60] It is then that summoning his sons and spouses and kinsmen he says unto them,—Let some physician be brought even if I have to give away the whole of my property![61]—But what physician is there that is able to rescue such a person who, afflicted with disease, has been reduced in strength, who has become emaciated, whose senses have been weakened in respect of their functions, who has become exceedingly cheerless, and who

* Some texts read 'martyah' for 'mudah,' and 'Craddhām' for 'samjnām.' Both these readings are faulty.—*T*

is on the point of death?[62] Such a man of foolish understanding, from want of a rescuer, has to give up his life, even as a reptile of the iguana species gives up its life when dragged by the tale by a strong foe.[63]

Hence, before an ailment is contracted, or while it is new, it should be counteracted with the aid of medicines by one who wishes for one's own happiness.[64]

Here are two verses containing a summary.

The intelligent son of the dark-complexioned Atri, in this Lesson on the three Aspirations, has set down these eight points, *viz.*, aspirations, the stays or supports of the body, strength, the causes of disease, disease, the seat of disease, physicians, and medicine, each of which has been subdivided into three heads. Endued with competence, the Rishi has pointed out that upon these twentyfour existent and non-existent things depends medical science in its entirety.*

Thus ends the Eleventh Lesson, entitled the Three Aspirations, in the treatise of Agniveça as revised by Charaka.

LESSON XII.

We shall now expound the Lesson on the merits and faults of the Wind. Thus said the illustrious son of Atri.†[1]

The great Rishis, seated at their ease, and desirous of ascertaining the truth about the merits and faults of the Wind, asked one another, saying,—What are the virtues of the Wind? What is meant by provocation of the Wind? What, again, are those things that can allay that provocation? The Wind, again, is never stationary

* Some texts read 'Bhāvāveshwasaktena.' If this reading be adopted, then a stop occurs after 'Bhāvāh,' and *h* being dropped by rule of *sandhi*. It should then be taken as the substantive of the numeral adjective 'ashtau.' The next words would be 'bhāveshwasaktena,' *i.e.*, 'unattached to the objects of the senses' and would qualify 'the son of Atri.' 'Sarvam' may mean also 'dharmārthakāmāh.'—*T*.

† 'Vātakalākaliyam' is explained variously. The Commentator says that 'kalā' means merits, and 'akalā' means faults. He suggests another meaning, for 'kalākalā' may imply part of part, that is, a very subtile part; hence, the Lesson may be taken as one devoted to the treatment of the subtile constituents of the Wind.—*T*.

(being ceaselessly mobile). It is also impalpable (*i.e.*, neither solid nor liquid). Those things that are said to prvoke and allay it cannot come in contact with it. How then, without coming in contact with it, can they provoke or allay it ? The provoked or unprovoked Wind moves within the body and without the body. What, indeed, is its action within the body and what outside the body ?[2]

The questions being propounded, Kriça the son of Sankriti, answered :—The Wind has six qualities; these are dryness, lightness, coldness, fierceness, heat, and poisonousness. Hearing these words, Kumāraçira-Bharadwāja said,—It is even so as the illustrious one has said. Truly, these are the attributes of the Wind. By frequent recourse to objects possessed of similar attributes, and acts productive of similar attributes, the Wind becomes excited. The presence of objects possessed of similar properties is the cause of the increase of each of these elements of wind, bile, and phlegm.[3]

Hearing those words, Vadiça-dhāmārgava said,—It is even so as the illustrious one has said. These (objects and acts) are excitants and mitigating causes of the wind. We shall presently expound how these excitants and mitigating causes achieve their respective functions of exciting and mitigating, without actually coming into contact with the wind which is impalpable and unstable. Without doubt, things that are dry, light, cold, fierce, hot, poisonous, and wasting, are excitants of the wind in the body. The Wind occurring in bodies fed with substances of such attributes, increases in consequence thereof and becomes excited. Substances, again that mitigate or allay the Wind in the body are those that are juicy, heavy, hot, jelly-like, soft, oily, and constipating. The Wind occurring in bodies fed with such substances, moves in contact therewith and becomes mitigated or allayed.[4]

Hearing these words of Vadiça that were just and approved

* The question proposed is—what excites the wind ? The answer is that the wind has certain properties. When objects or acts that have or that produce similar properties are used or done by a person, the wind in his system becomes excited. Among acts, night-keeping, &c., may be noticed for their tendency to excite the wind in the system.—*T.*

by all the Rishis, the royal sage Vāryovida said,—It is even so as the illustrious one has said. All this is faultless. Bowing unto the Wind, I shall, according to my lights, declare with the aid of direct perception, of inference, and of authority, the nature of those functions which the excited and unexcited wind, dwelling in the body and out of it,, accomplishes while moving within the body and out of it.[5]

The Wind upholds the constituents of the body (such as blood, flesh, marrow, fat, &c.) and their courses through the body. It exists in the fivefold form of Prāna, Udāna, Samāna, Vyāna, and Apāna. It is the urging cause of movements of diverse kinds.*

It restrains the mind (from all undesirable objects) and concentrates it (on objects that are desirable). It causes all the (ten) senses (of knowledge and action) to perform their functions. It bears all the objects of the senses (after contact with the senses) to the mind. It holds together all the elements of the body. It assists the cohesion of the particles of the body. It causes speech. It is the prime cause of touch and sound, and the root of scent and touch. It is the origin of joy and cheerfulness. It excites the heat of fire. It dries up all faults. It throws out all impurities. It pierces through all the ducts of the body, gross and fine. It gives form to the embryo in the womb. It furnishes evidence of the existence of life. The Wind, when unexcited, achieves all these functions.[6]

When excited within the body, it pains the body with diverse afflictions. It destroys and injures strength, complexion, happiness, and period of life. It agitates the mind. It injures all the senses. It kills the embryo and causes miscarriage. It maims the embryo (by suspending the development of particular parts). It holds the fœtus longer than usual. It causes fear, grief, stupefaction, cheerlessness, and delusions. It destroys life.[7]

As regards the Wind that blows out of the body, when it is in its normal condition, it achieves the following functions.

* The Commentator (Chakrapānidatta) takes 'uchchāvachānām' as an adjective of 'cheshtānām.' The Bengali Commentator errs in taking the word as indicative of 'Cabdānām.'—*T.*

It upholds the Earth (in space); it causes the fire to blaze forth; it causes the sun, the moon, the stars, and the plants to move ceaselessly in their respective orbits. It creates the clouds. It causes the clouds to pour rain. It causes all currents or streams to flow. It causes all flowers and fruits to appear. It causes all vegetables to grow. It causes the change of seasons. It causes all solid substances to assume different forms.* It ordains the density of different substances as also their shapes, It causes seeds to sprout forth, and produces the kernel in fruit and crops. It protects crops and fruits from putrefaction while unripe and dries up crops when ripe. It prevents things from putrefying.[8]

When moving in the world in an excited state, without doubt, it achieves the following functions.

It breaks the summits of mountains. It uproots trees. It agitates seas. It swells the waters of lakes causing them to rise upwards. It causes the currents of rivers to run in opposite directions. It makes the Earth tremble. It urges the clouds.†

It causes frost, thunder, dust, sand, fish, frogs, snakes, ashes, blood, stones, lightning, to fall down on the Earth. It causes excess of virtues, absence of virtues,and contrariety of virtues in respect of the six seasons. It causes failure of crops. It produces disease and plagues. It destroys many objects. It causes those clouds and suns and fire and winds which bring about a universal dissolution at the end of the four Yugas. Possessed of divine attributes, the Wind is the cause of both production and destruction (of the universe). It causes all existent objects to start into life and also brings about their destruction. It ordains both happiness and misery. It is Mrityu, Yama, Niyantri, Prajāpati, Aditi, and Viçwakarman. It is of universal form. It is capable of going everywhere. It is the ordainer of all acts or rules. Of all existent objects it is exceedingly subtile, exceedingly gross, omnipresent and, therefore,

* It causes solid substances to become earth or stone or gold or silver, &c., explained by the Commentator.—*T.*

† Some texts read 'ādhāmanam,' means 'causes the clouds to roar.'—*T.*

embraces all things. The Wind is a divine object.*[9]

Hearing these words of (the royal sage) Vāryovida (about the virtues and nature of the Wind), the son of Marichi said,—If it be as thou sayest, what power can medical science possess in the matter of either understanding or describing this topic of discourse? Or, why has our discourse on this topic commenced in connection with medical science?†

Vāryovida said,—If the physician do not hear that the Wind is possessed of great might, that it is very fierce, that it is characterised by great celerity in respect of all its operations, and that it is productive of evil, why shall he make haste, with concentrated faculties, to restrain it at the outset when it becomes suddenly excited? Indeed, the physician should, at the very outset, seek to allay or restrain the Wind from fear of the injury it is capable of doing. The just propitiation of the Wind leads to health, the growth of strength and complexion; energy, the increase of vitality, the growth of knowledge, and extension of the period of life.[10]

The son of Marichi said,—The heat dwelling in the body, within the Bile, when excited, produces evil and when in its normal condition leads to beneficial consequences.

This is as follows:—In its normal condition it aids digestion, vision, the proper measure of warmth (of body), propriety of complexion, courage, cheerfulness, and free play of the faculties, &c. When excited, it produces indigestion, weakness of vision, an improper measure of warmth, an unhealthy complexion, fear, wrath,

* 'Mrityu' is represented as a goddess who sprang from Brahman the Creator. When asked to destroy all creatures, she refused to do so, moved by compassion. She was, however, ultimately prevailed upon by the Creator to accomplish the purpose for which she was created. Yama is the infernal Judge. It is his province to judge of all persons after death, and to award punishments to those that deserve them of different grades of severity. 'Niyantri' is a male deity that is employed in ordaining the occurrences of the lives of every person. 'Prajāpati' is the Regent that supervises the world. 'Aditi' is the mother of the celesticals. 'Viçwakarman' is the divine artificer. He is like Vulcan of Greek mythology.—*T.*

† Grammatically, 'kim' should be supplied after 'kathā.'—*T.*

error, &c. Excited and unmixed, it produces similar pairs of opposites.[11]

Hearing these words of Marichi's son, Kācyapa said,—Soma that dwells in the body with the phlegm, unexcited and excited, produces beneficial and evil consequences. They are as follow :—

Tightness of limbs and their relaxation ; growth and weakness ; exertion and langour ; virility and its reverse ; knowledge and ignorance ; understanding and stupidity, aud similar other pairs of opposite virtues.[12]

Hearing these words of Kācyapa, the illustrious Punarvasu, the son of Atri, said,—All of your illustrious selves have said what is sufficient and proper in respect of what is beneficial and what is injurious for man. Without doubt, all the (three) elements, *viz.*, Wind, Bile and Phlegm, when in their normal condition, keep a man's senses in good order ; bring about an accession of strength, complexion, and happiness ; and bestow length of life upon him, even as religion, wealth, and pleasure, judiciously sought, unite one, both here and hereafter, with what is highly beneficial. When Wind, Bile, and Phlegm become abnormal, they bring about an accession of immeasurable evil upon him even as the three seasons, when fraught with abnormal manifestations, bring about an accession of much evil upon the world, when their calamities begin to develop themselves.—All these words of the illustrious son of Atri were fully accepted by the Rishis and approved of by them.[13]

Here is a verse.

Hearing these words of Atri's son, all the Rishis (there present) accepted and approved of them even as the deities accept and approve the words of Indra.[14]

(*Here are two verses containing a summary.*)

The six qualities of the Wind, the two kinds of causes, *viz.*, excitement and unexcitement), the diverse functions of the Wind when excited and unexcited, the four kinds of functions of Bile and Phlegm, the opinions of the several Rishis, and the opinions of

Punarvasu, have all been expounded in this Lesson on the merits and faults of the Wind.[1-2]

Thus ends the Twelfth Lesson called the Merits and Faults of the Wind in Agniveça's treatise as revised by Charaka.

LESSON XIII.

WE shall next expound the Lesson on Oils. Thus said the illustrious son of Atri.[1]

Once on a time, as Punarvasu was seated in the midst of a number of Rishis who were all followers of the Sānkhya doctrine and who were well conversant with the four and twenty topics relating to Soul and Nature, Agniveça, moved by the desire of benefiting the world, questioned him for a solution of his own doubts. (His questions were as follow).[2]

What are those substances that are the sources of Oils? How many kinds altogether are there of Oils? What are the respective virtues of the several kinds of Oils? At what time which of them should be taken and with what drugs? What are the rules in respect of the uses of each?[3] How many kinds of measure are there in respect of Oils? What quantity should how be used in what diseases? Which of them is beneficial for whom? Which of them are superior as Emollients?[4] Who are those for whom these should be prescribed? Who are those for whom these should not be prescribed? What are the indications of the substances that are oily and what are the substances that are excessively oily? What is beneficial and what is not so for one before drinking oils, after drinking them, and after they have been digested?[5] Which of them are mild purgatives, and which strong purgatives?

What are the dangers that await upon the improper application of oils, and what are the methods for removing those dangers? What conduct should be followed for neutralising the faults of oils and for correcting those faults?[6]

By what rules should what kind of men be made to use these medicines? I desire, O master, to learn everything about the science of oils and their application![7]

Thus questioned, Punarvasu, the remover of Agniveça's doubts, answered him thus :

O amiable one, the source of oils is of two kinds, *viz.,* mobile and immobile.

Tila (*a*), Piyāla (*b*), Abhishuka (*c*), Vibhitaka (*d*), Chitrā (*e*) Abhayā (*f*), Eranda (*g*), Madhuka (*h*), Çarshapa(*i*), Kusumbha(*j*), Vilwa(*k*), Aruka (*l*), Mulaka (*m*), Atasi (*n*), Nikochaka (*o*, Akshoda (*p*), Karanja (*q*), and Çigru (*r*), are immobile substances that contain oils. Among mobile objects that are sources of oils are fishes and animals and birds. Of the latter, curds, milk, ghee, flesh, fat, and marrow, are taken for preparing oils.[8]

Of all kinds of oils, the oil that is produced from *Sesamum Indicum* is the best for purposes of giving strength and of emollients. The oil extracted from castor-seeds is the best for purposes of purgatives.*[9] Of all oils extracted from mobile sources, ghee, fat and marrow are regarded as the foremost. Among these again, ghee is the best in consequence of its adopt-

(*a*) *Sesamum Indicum.*
(*b*) *Buchanania latifolia* ; the fruits are called Cheraunji.
(*c*) A kind of nut obtained from the Himalyan regions.
(*d*) *Terminalia bellerica.*
(*e*) Called also Manjishta. *Rubia Cordifolia* ; syn. *Rubia Munjista* ; *Roxb.*
(*f*) *Terminalia Chebula.*
(*g*) *Ricinus Communis.* The Castor-oil plant.
(*h*) Liquorice.
(*i*) Mustard seeds.
(*j*) *Carthamus tinctorius.* Safflower.
(*k*) *Ægle Marmelos.*
(*l*) A kind of nut obtained from the Himalyan regions.
(*m*) *Raphanus sativus.* The garden raddish.
(*n*) *Linum usitatissimum.* (The Bengali name of this is Masina, and the Hindi name is Tisi.)
(*o*) *Allangium hexapotalum.*
(*p*) *Juglans regia.*
(*q*) *Pongamia glabra* ; syn. *Galedupa Indica.*
(*r*) *Moringa pterygosperma.*
* '*Agryam*' the Commentator explains, is connected with 'Erandam.'—*T.*

ing the virtues of those objects with which it is mixed for curing it.*[10]

Ghee corrects the faults of Bile and Wind. It is beneficial for the juicy or liquid elements in the body, for the vital seed, and for strength. It quenches all undue heat; and softens every part of the body. It also improves the voice and the complexion.[11]

Oil cures all faults of the Wind. It reduces Phlegm.† It enhances strength. It is beneficial for the skin. It possesses the property of heat. It contributes to the durability of the body.‡ It corrects the faults of the sexual organs.[12]

Fat is beneficial in cases of wounds, fractures, cuts caused by sharp weapons, inversions of the uterus, diseases of the ear and the head, in enhancing the vital seed, in emollients, and in physical exercises.[13]

Marrow enhances strength, vital seed, the juicy elements of the body, phlegm, fat and marrow.§ In particular, it adds to the strength of bones, and is approved as a good emollient.[14]

Ghee should be drunk in autumn; fat and marrow in spring; and oil in the season of rains. One should not drink oils when it is very hot or very cold.[15]

One should drink such liquids at night in the summer season if one's wind and bile be excited. If (wind and) phlegm be excited, one should drink such preparations at the day-time during the cold season. If bile (and phlegm) be excited, one should drink them at midday when the sun becomes very bright.[16]

Oils, if drunk when it is very hot or during day-time, by one whose wind and bile have been excited, produce swoons, thirst, madness, and jaundice.[17]

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* 'Samskāra' is a process to which Ghee and other oily liquids are subjected for adding to their virtues and neutralising their strength.—*T*.

† That oil produces durability is seen from the fact that in this country stricks of bamboos, books, and many other things of common use are always steeped in oil and made to soak as much oil as possible. Such things, when steeped in oil, always last longer than those which are not steeped in it.—*T*.

‡ The fact is, fat, if eaten by persons given to physical exercise, becomes beneficial. 'Viddha' implies wounds caused by piercing weapons.—*T*.

By drinking such substances at night-time during the cold season, a person whose phlegm has been excited gets stomachic disorders arising from suppression of the wind, disgust for food, shooting pains in the abdomen, and general anæmia.[18]

One should drink warm water after having taking ghee, and broth of flesh after having taken oil. After taking fat or marrow, one should eat gruel of rice. As an alternative, warm water is recommended to be drunk after taking all kinds of oily substances.[19]

There are four and twenty ways of taking oils. They are as follow :—

Oils may be taken with rice or with ointments and plasters, or with broth, or with meat, or with milk, or with curds, or with gruel of barley, or with soup (of flesh), or with potherbs, or with (ordinary) gruels, or with those called *kāmvalíka,* or with those called *khada,* or with flour of (fried) barley, or with cakes of sesame, or with limes, or with such semi-liquids as are licked up with the tongue, or with solid food, or with liquids used for rubbing the body, or with enemata. or with those drugs that are used after the application of enemata, or with liquids injected into the ear, or with things used as snuffs or with washes or collyria used for the eyes.*[20–21]

Of those oily substances which are taken without being mixed with any other object, there can be no classification. Physicians, in treating of oily substances, regard those as of the first kind.[22]

By permutations and combinations of the six different kinds of tastes, Oils mixed with these, come up to three and sixty varieties. Unmixed, they are of only one kind (as said above). Hence, in all, there are four and sixty varieties of oily substances. The physician possessed of knowledge should apply them in the cases of persons, always taking into consideration the nature of the disease, the time or season of application, and the peculiarities of the patients as dependents on the places they

* 'Kāmvalika' is a kind of gruel prepared from some vegetables. 'Khada' is butter milk boiled with some acid vegetables and spices.—*T.*

inhabit, their age and strength and habits.*[2-24]

The dose in respect of oils is of three kinds, *viz.*, the full dose, the middling dose, and the small dose. As regards the periods necessary for digestion, a full day and night is required for the full dose, a full day only for the middling dose, and half a day for the small dose. These are the three doses of oils in respect of quantity. I shall now expound to thee their application in respect of individual patients.[26-27]

For men that habitually take large quantities of such substances, for those that have keen appetites and thirst, for those whose digestive fire is strong, for those that are endued with great strength, for those that have abdominal tumours, for those that have been bitten by snakes, for those that have erysipelas, for those that are mad, for those whose urine is not copious, and for those whose stools are hard, the full dose is recommended. Listen to the benefits expected from the full dose in such cases. Well applied, it quickly alleviates disorders. Affecting every part of the physical system, it corrects its faults. It imparts strength to the body. It revives (invigorates) the body, the senses, and the mind.[28-31]

They that are afflicted with Aruska (*a*), malignant boils, Pidakā (*b*), pustules producing an itching sensation, and Pāmā (*c*), they that are afflicted with leprosy, gonorrhœa, and hemorrhages caused by disorders of the wind, they that do not eat much, they whose stools are not hard, and they that are not very strong, should take the middling dose. The middling dose acts as a mild purgative, does not reduce the strength, agreeably softens the body, and corrects many disorders.[32-34]

They that are aged, they that are young in years, they that are infants, they that are very delicate, they whose intestines have

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* 'Oka' implies, literally, the habitat, *i.e.*, the country or place inhabited by the person treated. It is taken here as implying the age, strength, and habits also of the person.—*T.*

(*a*) Probably, *Tinea favosa.*

(*b*) Pustules (common).

(*c*) Herpes.

been emptied by undue administration of purgatives, they whose digestive fire is not strong, they that are labouring for a long time under fever with diarrhœa and cough and phthisis, and they that are weak in strength, should thake the small dose. It can always be given up easily; it cools the body; it enhances the blood and other elements of the body; it increases strength, and keeps the body free from disease for a long time.[32-37]

The following persons should drink Ghee :—

They that have constitutions characterised by a predominance of wind and bile; they that are desirous of strengthening their eyesight; they that are wounded; they that have been weakened by disease; they that are advanced in years; they that are young in years; they that are weak; they that are desirous of lengthening their lives; they that are desirous of improving their strength, complexion, and voice; they that desire nourishment; they that desire brilliancy of complexion. or energy, or vigor of memory. or strength of understanding or a powerful digestive fire; or great intelligence, or strength of the senses; and they that are afflicted with burns, or with wounds inflicted with the aid of weapons, or with poison.[38-40]

The following persons should drink oil, and drink it in the cold season :—

They whose phlegm has been excited and who have abundance of fat; they whose necks and abdomens are lax and large; * they that are afflicted with diseases of the wind; they in whose constitutions the wind predominates; they who desire strength of body, or its leanness, or lightness, or hardness, or durability of limbs, or coolness and softness and thinness of the skin; they that have worms in their stomachs; they that labour under constipation of bowels; and they that have sores in their intestines.[41-43]

Amongst those for whom oily substances should be prescribed the following are the persons that should drink fat :—

They that are constantly exposed to the wind and the sun; they whose constitutions are dry; they who have been reduced by bearing

* 'Chala' is lax, *i.e.*. exceedingly fleshy.—*T*.

heavy burthens or by excessive walking; they whose vital seed or blood has been dried up; they whose phlegm and fat have been reduced;* they whose bones, joints, nerves, sinews, vitals, and stomach, have much pain; they whose ducts and other hollow parts of the body are filled with strong wind; and they that are habituated to the drinking of fat.[44–46]

Amongst those that deserve the administration of oily substances the following are those that should drink marrow:—

They that have a strong digestive fire; they that are constantly exposed to the drain of exertion and labour; they that are capable of eating much; they that are inured to the administration of oily substances; they that labour under disorders of the wind; and they that have constipitated bowels.[47]

I have thus told thee for what men what class of oily substances should be prescribed.

The periods for which oily substances should be taken are two, *viz.,* seven nights and three nights.

The persons for whom oily substances should be prescribed are those that require copious perspiration; those whose blood should be corrected by emetics and purgatives; those whose bodies are dry; those that have disorders of the wind; and those that are habituated to physical exercises, alcoholic drinks, and sexual congress.[40]

Oily substances should not be administered unto those whose constitutions require to be made dry without the application of emetics and purgatives and errhines. They should not also be administered unto those that have become divested of phlegm and fat. They also from whose mouths and anal and sexual canals discharges take place; they whose digestive fire is always weak; they that are always thirsty; they that are subject to swoons; they that are quick with child; they whose palates have become dry; they that have no appetite; they that have nausea; they that have diseased stomachs; they that are afflicted with dysentery or with

* In 'nisphita,' the particle 'ni' is equivalent to 'na.' Hence the compound means 'Kshina-kapha' and 'kshina-medas.'—*T.*

poison ; they that are weak ; they that are very emaciated ; they with whom such substances do not at all agree ; and they that are drunkards, are persons unto whom Oils should not be administered. Nor should these be prescribed for persons when errhines and enemata have been administered. These men become afflicted with serious diseases if they drink Oils.[50–53]

Hardness and dryness of stools, abnormal state of the wind, weakness of the digestive fire, and roughness and dryness of the skin, are symptoms which indicate that the administration of Oils has not been productive of beneficial results.*[54]

Restoration of the wind to its normal condition, a blazing digestive fire, oily and soft stools, and softness and smoothness of the skin, are the indications of one in whose case the administration of Oils has been successful.[55]

Paleness (of complexion), heaviness and inactivity (of the limbs), the presence of undigested food in the stools, drowsiness, disgust for food and drink, and vomiting, are indications of an over-administration (of Oils).[56]

One desirous of taking Oils the next day should, as far as authority goes, take on the previous day food that is liquid and warm, that emits no secretion, that is not very oily, and that is unmixed.†[57]

When one feels hungry and longs for food, one should, at the time of gratifying that hunger, take mild oils. When, again, Oils are taken for purifying (the blood and other elements), one should take them when the food taken on the previous night

* One of the questions asked has been,—What are the indications of a successful administration of oils ? In this Verse that question is answered. Indeed, this Verse points out the symptoms of 'ayoga' of 'sneha.'—*T.*

† This is the answer to the question,—'What is beneficial for one to take *before* the administration of Oils ?' 'Anabhishyandi' is food from which, when kept, nothing is secreted in the form of impurities. 'Sankirna' is food prepared by mixing two or three or more substances. The reverse of this is beneficial in the case of one who wishes to take Oils the next day.—*T.*

has been digested and the hour comes for taking food again.*[58]

One that has taken Oils and digested them already should use warm water (for purpose of both drinking and bathing), should conduct oneself like a *Brahmachārin* (*i.e.,* abstain in particular from sexual congress), should never sleep at day time and take to night-keeping, should never supress the urgings, when they become pronounced, of stools and urine and wind and eructations, and should avoid physical exercises, loud speech, indulgence in wrath and grief, exposure to cold and heat, and all places that are breezy.[59-60]

Upon a person taking Oils before those taken previously have been digested, many grave disorders are seen to arise in consequence of such improper administration of Oils.†[61]

When Oils are administered for purifying purposes, one whose stools are soft is sufficiently oiled in three nights. As regards persons whose stools are hard, they are sufficiently oiled in seven nights.‡[62]

Treacle, juice of sugarcane, milk from which the butter has been extracted, churned curds, rice and milk boiled with sugar, rice and sesame boiled with sugared milk, Ghee, the nuts of Gmelina arborea, decoction of the triple fruit (*viz.,* Terminalia chebula, Phyllanthus emblica, and Terminalia bellerica), juice of Vitis Vinifera, juice of Salvadora Persica, warm water, and newly-distilled wines,—these are the articles that are used for purging men of soft stools after the administration of Oils.[63]

As regards men with hard stools, the above-mentioned articles

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* In his Commentary, Kaviraj Gangādhara observes that Verse 58 answers the question as to what should be done the next day by one that has taken Oils on the previous day.—*T.*

† Both 'nare' and 'pratibhunjāne' are locatives, the locative termination of the next word having been dropped by rule of Sandhi. Hence, as the Commentator explains, the construction is 'sneham pitwā (aparam sneham) pratibhaunjāne nare &c.' The reading 'narah' is a blunder.—*T.*

‡ The Commentator observes that stools are to be examined *after* administration of Oils. If soft, the administration is to be continued for only three nights. If the stools remain hard the longer period is laid down.—*T.*

fail to purge them. On the other hand, by administering these articles to one whose stools are hard, chronic and lienteric diarrhœa is brought about accompanied with excited wind.*[64]

One whose stools are soft owns a *Grahani* which is characterised by excess of bile, deficiency of phlegm, and dearth of wind. Hence, such a person is fit for administration of purgatives.†[65]

He whose Grahani is characterised by an excess of bile and whose digestive fire is strong, succeeds, by the strength of that fire, in speedily consuming the Oils drunk by him. That digestive fire, having consumed the measure of Oil that has been taken, becomes (more) powerful and then weakens the *dhātu* called Ojas. That fire, strengthened by the oils taken,excites great thirst with diverse other painful symptoms. The heaviest food that one may take is not competent to quench the fire that is strengthened by the administration of Oils. Indeed, if such a man fails to obtain at such a time cold water, he is sure to burn as a snake of virulent poison burns with the fire of its own poison when kept confined in a hole or basket of straw.‡[66–68]

If one, after taking Oils, feels thirsty before they are digested, one should be made to throw them out (by the administration of some emetic). If by this method the whole quantity be not ejected, one should then drink cold water and eat dry food and once more seek to throw out (with or without the aid of an emetic).[69]

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* In Verse 62-64, the softness and hardness of stools refer to softness and hardness *after* administration of Oils.—*T.*

† By the word 'Grahani' Hindu physicians understand a certain duct in the abdomen. It lies, says Susruta, between the 'amāçaya' and the 'pakkāçaya.' When this duct is affected with sores and white flux is discharged, the disease is also called by the same name.—*T.*

‡ What is said here is this : if a man whose digestion is very strong takes Oils, these are quickly digested. The digestive fire, in consequence of this, becomes more powerful than before and one feels very thirsty. When this happens, one should not take heavy food, but only cool water is the remedy. Unless one takes cool water at such a time, one is sure to burn in pain. The analogy of the snake is very doubtful. Whether the snake, when confined within a hole or a straw basket, actually burns with its virulent poison or not, is more than one can say.—*T.*

One should not take Ghee when one's bile only has been excited, especially when one's bile, as existing with undigested food, has been excited. Ghee taken under such circumstances would spread over the whole body and bring about death itself.[70]

Stupefaction, nausea, epistasis or suppression of urine, fever, partial paralysis, coma, all the varieties of skin-disease, itches, chlorosis, anæmia, and jaundice, inflammation, hemorrhoids, thirst, cramps in the abdomen, diseases of the Grahani, shrivelling of the skin, stoppage of speech, sharp pains, and diseases of the stomach, arise from improper administration of Oils.[71–72]

In these diseases brought about by improper administration of Oils, the remedies laid down are vomiting by administering emetics, the production of perspiration (by vapours), abstention from food till the Oils taken are digested. Indeed, in the case of each disease,its weakness or violence should be judged,and vomiting should be resorted to by the application of proper emetics. The administration of vinous spirits also that are manufactured from butter-milk, the use of dry food and drinks, of (the eight kinds of animal) urine, and of decoction of the three fruits(*viz.*,Terminalia chebula or Chebulic myrobalans, Terminalia bellerica, and Phyllanthus emblica), are also resorted to.[73–74]

If a person takes Oils unseasonably, or those that are unsuitable to his constitution, or in measure that exceeds what is proper, or repeatedly, he is sure to fall into distress in consequence of such improper adminstration of Oils.[75]

One who, after having taken Oils, wishes to take a purgative, should wait for three days, eating during that period food that is oily, liquid, and warm, and that is mixed with the juice of meat.*[76]

* This Verse is read and interpreted differently by Kaviraj Gangādhar in his edition. Instead of 'Praskandanam yastuh' he reads 'Praskandano-jantuh.' He takes 'Prakandanah' to imply 'snehapānāt-prachalitah san,' which he further explains as 'snehapānam-vihāya.' There can be no doubt that he is in error. In this Verse, the author speaks of 'Praskandanam' as in the next of 'Prachcchardanam.' That 'praskandanam,' therefore, implies a purgative as 'prachcchardanam' an emetic, seems to be very plain. Chakrapānidatta adopts the reading 'Praskandanam yastuh,' and 'snehavat' in the second line instead of 'snehancha' as Gangādhar Kavirāja. The

One who, after having taken Oils, wishes to take an emetic, should wait for one day after having eaten the same kind of food (as is mentioned in the last Verse) during that day.

When Oils are administered of an unmixed kind, the conduct to be observed by the patient should be like that of one who has taken a purgative.[77]

In respect of persons unto whom Oils are repulsive, of persons that are accustomed to take Oils, of them that pass soft stools, of them that are of delicate constitutions (so as to be unable to bear a heavy strain of any kind), and of them that are habituated to the use of alcoholic drink, Oils mixed with other substances should be prescribed.[78]

The broth of Lāvas, of Tittiris, of peacocks, of ducks and geese, of pork, of fowl (cocks and hens), of beef, of goats, of sheep, and of fish, is beneficial if mixed with Oils.†[79]

Yava (*a*), Kola (*b*), Kulattha (*c*), the different kinds of Oil, with molasses and sugar, Dādima (*d*), curds and black pepper, long pepper, and dry ginger, these in brief are the articles that may be mixed with the several kinds of broth named above.‡[80]

Sesame seeds, taken before dinner, with Oils and the inspissated juice of the sugarcane, oilifies the body. Such *Kricaras* also as are very oily, taken before dinner, produce the same effect.

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fact is, the administration of Oils is no longer resorted to and, therefore, the error is immaterial so far as practice is concerned.—*T.*

† The sense is that the broth of these animals should be mixed with Oils if mixed Oils have to be prescribed. Lāvas are a sort of quail, *viz.*, the *Perdix Chinensis.* Tittiri is the *Francoline Partridge.—T.*

(*a*) *Hordeum hexastichum.*

(*a*) *Zizyphus Jujuba.*

(*c*) *Dolichos biflorus.*

(*d*) *Punica Granatum.*

‡ The sense is that these are some of the articles that may be mixed with the broth which is to be mixed with the Oils prescribed. The gruel of the first of these is to be taken. The juice of the *Punica Granatum* is to be used. The spices are to be powdered.—*T.*

Similarly, gruels with abundance of sesame seeds, act in the same way.*[81]

One whose body has become dry should drink wine mixed with the inspissated juice of the sugarcane and powdered ginger and oil of mustard, and after the wine thus taken has been digested, one should eat food mixed with roasted meat.†[82]

When one's wind has been excited, one should, with the barm of the wine called Varuni, drink oil of mustard seeds, or fat or marrow; or milk with the inspissated juice of the sugarcane. By doing this, one becomes sufficiently oiled.‡[83]

By drinking warm milk as it comes out of the udders (of the cow), mixing it with Oils and sugar, or by drinking the cream of curds, mixed with the inspissated juice of the sugarcane, one becomes sufficiently oiled.[84]

The five (well-known) substances, each of the measure of two Palas, should be drunk. It drunk, the beverage will oilify the drinker. Then, again, the Pāyasa made by boiling Māsha (*a*) in milk and which is known to be very oily, if drunk, will oilify the drinker.§[85]

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* 'Purvam' is explained by the Commentators as implying 'before dinner', *i.e.*, before taking substantial food, or while the stomach is empty. 'Kriçara' is a kind of pudding prepared with milk and sesame-seeds and sugar. 'Kāmvalika' is a kind of gruel. Kriçaras that are very oily are gruels of sesame and *Phaseolus Roxburghii.—T.*

† The three things, *viz.*, inspissated juice of sugarcane, powdered ginger, and mustard oil, should all be mixed with wine. 'Bhrita' is 'Bhatitrikrita' or roasted.—*T.*

‡ The sense is this: when one's wind becomes excited, one becomes dry. At such a time, one should drink barm of Vāruni wine with either mustard oil, or animal fat, or animal marrow; or, one may, at such a time, take milk with the inspissated juice of the sugarcane.—*T.*

§ In this Verse two separate drinks are spoken of. The first drink is called by the name of 'Pāncha-prasritaki.' The second drink is the kind of 'Pāyasa' indicated. (Peyā is feminine, 'pāyasah' is masculine). 'Prasritaki' implies a measure of 2 Palas, or about a handful. The five articles, each of which is to be taken of this measure, are, as explained in the next Verse, Ghee, mustard oil, fat, marrow, and rice. 'Pāyasa' is a kind of pudding or frumenty.—*T.*

A drink made of Ghee, mustard oil, fat, marrow, and the cold infusion of rice, each of the measure of two Palas, is called the fivefold Prasritaki. This drink should be taken by one that is desirous of oilifying one's body.[86]

One afflicted with leprosy or dropsy, or urinary afflictions, should not, in oilifying one's body, use the meat of domestic animals or of those that belong to marshy regions, or of those tha belong to water. Such a person should not also use molasses c. curds or milk or sesame seeds. For persons afflicted with such diseases, such articles as may be beneficial to their respective constitutions should be boiled with the unmixed Oils that may be prescribed for them and thus should the physician correct the Oils he is to administer by boiling them with the juice of Drākshā, Amlaka, curds, and Amla, mixing the corrected Oils with the three spices.*[87–38]

The juice of Yava, of Kola, and of Kulattha, milk, wine, and curds, and the Ghee of milk,—these should be boiled together for producing a Ghee that is regarded the best for purposes of oilifying the body.†[89]

Oil, marrow, fat, and Ghee, corrected by being boiled with the juice of Vadara and the infusion of the triple fruit, should be administered in diseases of women in respect of the genital organ and of men in respect of the vital seed.‡[90]

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* The Oils are to be corrected in this way for persons afflicted with the diseases mentioned in the previous Verse. The Commentators point out that the Oils are to be boiled either with Pippali or with Haritaki, or with the infusion of the triple fruit, or with the juice of Drākshā and Amlaka and curds and Amla mixed together. Pippali is *Piper longum* syn. *Chavica Roxburghii.* Haritaki is Terminalia chebula; Drākshā is *Vitis Vinifera.* (The dried fruits are called Kismiss). Amlaka is *Phyllanthus emblica.* Amla here refers to the juice of any kind of sour fruit or vegetable.—*T.*

† The juice of the three things mentioned and the three other articles, forming altogether a tale of six, should be boiled with Ghee or milk. 'Kshirasarpi' in 'sarpi' from 'kshira.' Yava is *Hordeum hexastichum;* Kola is *Zizyphus Jujuba;* and Kulattha is *Dolichos biflora, Roxb.*—*T.*

‡ The Commentators explain that the juice of Vadara (*Zizyphns Jujuba*) the infusion of the triple fruit, should all be mixed together. This liquid then should be boiled either with each of the four articles mentioned, *viz.*, oil or marrow or fat or Ghee; or it may be boiled with all the four oily articles. The physician should exercise his discretion in prescribing the kind of the five snehas to be thus got.—*T.*

As a piece of dry cloth sucks only a limited quantity of water so that if more water be poured upon it, the excess, without being sucked in, escapes and flows away, after the same manner, Oils, when administered in proper measure, are assimilated by the digestive fire, but when administered in overdose, they escape from the body (in the purging, without producing the benefits desired).[91] As water, when quickly poured upon a clod of earth, drenches it only partially and flows away without dissolving it at all, after the same manner, Oils taken quickly, escape from the system (in the form of purging, without producing the result desired, *viz.*, oilifying and cooling the body).*[92]

The diverse kinds of Oils mentioned before, when mixed with salts, succeed in quickly oilifying the body, since, mixed with salts, they acquire the virtue of expelling diverse kinds of secretions from the system, become soft without retaining their character for dryness, succeed in penetrating into the most subtile parts of the body, become warm, and all-pervading or extensively diffusive.†[93]

Oils should be administered first. After this should heat be administered for producing perspiration. For one unto whom both Oils and heat have been administered, the procceses should be resorted to of purging and vomiting.[94]

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* In these two Verses, the Rishi explains a point not occurring in the questions addressed to him by his disciples. In the first Verse he points out that an overdose of Oil cannot be assimilated. The digestive fire fails to consume it. In the second Verse he points out that a rapid succession of doses proves futile. A clod of earth can be dissolved by a certain quantity of water. This water, or even much more, when poured upon it, drenches the clod very partially and then escapes or flows away without producing the intended result, *viz.*, dissolution of the clod. A rapid succession of doses, similarly, without being able to sufficiently oilify the body or make it cool, escapes from the system. Medicated Oils and Ghee are often administered as mild purgatives. A rapid succession of doses, without producing benefit, escapes from the body.—*T.*

† All kinds of Oils are directed to be mixed with salts. 'Ushnam' is warm; hence, the Commentator points out, they aid digestion. 'Vyavāyi' does not mean 'increases virility' but only 'all-pervading.' In consequence of being all-pervading, they succeed in quickly oilifying the body.—*T.*

PART VI.

CHARAKA-SAMHITĀ

TRANSLATED INTO ENGLISH.

PUBLISHED BY

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Here is a Verse containing a Summary.

The different kinds of oils, the rules about their administration, the evil consequences of the improper administration of Oils, with the medicines that should be used on such occasions, have all been expounded (in this Lesson by the illustrious son of Chandrabhāga (*viz.*, Punarvasu) unto Aginveça agreeably to the questions he asked.

Thus ends the Thirteenth Lesson on Oils in Agniveça's treatise as revised by Charaka.

LESSON XIV.

We shall now expound the Lesson on Sweda. Thus said the illustrious son of Atri.*[1]

I shall now explain the different kinds of Sweda. By duly administering them, diverse diseases generated by disorders of wind and phlegm that admit of being removed by such processes, are alleviated and cured.[2]

If the wind be subjugated by administering Sweda after the proper use of Oils, stools and urine and vital seed are easily passed or discharged without any kind of obstruction.[3] Even wood that is dry, can, by the proper application of oil and heat, be made to bend. What then need be said of human beings having life ?[4]

When consistent with the diseases (in which it is applied), the season (of its application), and the constitution of the person treated, Swedana, consisting of the proper materials properly selected, and applied to the proper parts of the body, is regarded beneficial. Only it should not be very hot nor very mild.†[5]

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* To render the word 'Sweda' into 'diaphoretic,' would be incorrect. It should be explained that Sweda is often used to signify the application of heat or fomentation even when the causing of perspiration is not the end proposed. It includes also warm water baths, vapour baths, and hot cataplasms of medicinal plants. I shall, therefore, use the word *Sweda* or *Swedana* in the original, for diaphoretics would not be a good substitute.—*T*.

† The word 'apekshah' is grammatically connected with all the three words preceding it. 'Dravyavān' is consisting of the proper materials or articles. 'Mridu' is literally mild, *i.e.*, cool.—*T*.

In diseases generated by cold, and when the body becomes cold (in certain diseases), Sweda should be resorted to. If the patient happens to be endued with great strength, the Swedana to be applied should be strong ; if the patient be of middling strength, the Swedana to be applied should be of middling force ; and, lastly, if the patient be weak, the Swedana to be applied should be mild.[6]

In diseases of wind and phlegm, of wind only, and of phlegm only, the Swedana that should be resorted to should respectively be both cool and dry, cool, and dry.*[7]

If the wind in the Āmācaya be excited, the Sweda that is beneficial in the first instance is the dry one. So if the phlegm in the Pakkāçaya be excited, the Sweda that is beneficial in the first instance is the cool one.†[8]

Sweda should never be applied to the testicles, the region about the heart, and the eyes. If at all necessary, the mildest Sweda sbould be used with regard to those parts. As regards the pubic and iliac region, Sweda of middling force should be applied. With respect to the rest of the regions of the body, Sweda of the desirable force may be used.[9]

If Sweda is ever to be applied to the eyes, the eyes should be first shut and then pure cotton cloth, or soft balls made of the flour of wheat, or the petals of the lotus or other flowers, should be used for the purpose ‡[10]

If Sweda is ever to be applied to the region of the heart, it should be with cool strings of pearls, with cool vessels (made of metals), with lotus-petals, and with hands cooled in water.[11]

When the body has become cool or the pain has been alleviated, when the stiffness and heaviness of the body or limbs have

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* The meaning is this : in diseases of wind and phlegm, the Swedana should be both cool and dry ; in diseases of wind only, it should be cool ; and in those of phlegm only, it should be dry.—*T*.

† The 'āmācaya' is that part of the stomach where the food goes immediately after being eaten ; while the 'pakkāçayā' is that part of the stomach where digestion takes place.—*T*

‡ 'Naktaka' is a piece of cloth or a wiper made of cotton. 'Pure' is 'free from dust.—*T*.

disappeared, when the body has become soft, the process of Sweda should, it is said, be discontinued. Excitement of the bile, swoons or loss of consciousness, langour of limbs, thirst, burning sensation in the skin, perspiration, and weakness of limbs, are indications of one unto whom Sweda has been administered in excess.[13-14].

The course of conduct, depending upon the use of sweet unctions and cooling things, that has been laid down in the Lesson called Tasyāçitiya (VI)., in respect of the hot season, should, in its entirety, be followed by one unto whom Sweda has been applied in excess.

Sweda should not be applied to the following persons, *viz.*, those that are habituated to eat or drink astringents, those that regularly drink alcoholic stimulants, women that are quick with child, persons subject to hemorrhage caused by excitement of the bile, those whose bile has been excited, those that have diarrhœa, those that are dry, those that are afflicted with diabetes, those that are suffering under prolapsus ani or polapsus uteri, those whose constitutions have been injured or disordered by poison or alcohol, those that are fatigued, those that are in a swoon, those that are adipose, those that are afflicted with gonorrhœa through disordered bile, those that are thirsty, those that are hungry, those that have given way to wrath, those that are under the influence of grief, those that are afflicted with anæmia and dropsy, those that have sores on their bodies, those that are afflicted with hemorrhages caused by disorders of the wind, those that are very weak or very emaciated, those whose constituent elements have dried up, and those that labour under gutta serena.*[15-18]

Sweda is regarded as beneficial in all the following diseases, *viz.* catarrh, phthisis, hiccup, asthma, heaviness of limbs, otalgia, wry neck, head-ache, hoarseness of voice, choking up of the voice, facial paralysis, paralysis of a particular limb or of the whole body, in spasms and contortions of the body, suppression of stools and

* Chakrapānidatta points out that notwithstanding this prohibition, if the disease to be treated be such that nothing but the application of Sweda will cure it, then Sweda should be applied on the principle of choosing the lesser to the greater evil. By 'Madhu-meha' every kind of Meha is supposed to be indicated. 'Meha' is a common term by which various affections of the urine are indicated.—*T.*

urine, obstruction in the flow of the vital seed, yawning, pains in the sides or back or loins or abdomen, sciatica, strangury or painful micturition, enlargement of the testicles, pains all over the body, diseases in the feet, the thighs, the knees, and the calf, and pains in those parts of the body, swelling or intumescence, spasms, diseases of the stomach, exposure to cold, tremblings and tremours, diseases in ankles caused by the wind being excited, diseases in which the body becomes contracted in consequence of the provocation of the wind, diseases called Āyāma (due to the wind), sharp and shooting pains of evry kind, stiffness of limbs, heaviness of limbs, and loss of the sensation of touch.[19-23]

Sweda should be applied with balls made of *Sesamum Indicum*, *Phaseolus radiata*, *Dolichos uniflorus* (syn, *Dolichos biflorus*, Roxburgh), rice, ghee, oil, meat boiled with rice, Pāyasa, Kriçara, and meat.*[24]

With the dung of the cow , the mule, the camel, the boar and the horse, mixed with chaff (of paddy) or wheat, as also with sand, dust, pounded stone, dried and pounded cowdung, and iron dust, collected together within a piece of cloth and made into a loose ball, Sweda should be applied to persons of phlegmatic constitutions. With the articles mentioned in Verse 24, Sweda should be applied to persons whose constitutions are subject to the influence of the wind.

In Prastara-sweda the articles mentioned above are applauded, the selection, of course, depending upon the particular disorder or disease that is sought to be removed.†[25-26].

In subterranean chambers, rooms specially designed for the

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* Each of these articles is to be used for being converted into a ball. The Bengali Commentator explains that this is cooling Sweda. ' Pinda-sweda ' is explained by the Commentator as ' Pinda rupa Sweda '; ' Sweda ' here means the articles with which the operation is to be performed. Of course, the sense is, as already said, that the operation is to be performed with balls made of the articles indicated.—*T.*

† Having spoken of the ' Pinda-sweda,' the speaker refers here to the ' Prastara-sweda.' The difference between the two is that in the former the articles used are first converted into a jelly-like substance and then formed into balls. In the latter, the articles remain partially or totally dry, and are, therefore, put into a piece of cloth and made into a *loose* ball.—*T.*

purpose and called Jentākas, and chambers having no windows and, therefore, very warm, all heated for sometime by smokeless fire, the patient, after being rubbed with oil, may easily undergo the operation of Swedana.*[27]

The flesh of domestic animals (such as goat or sheep), of animals living in marshes (such as buffalos), of aquatic animals (such as tortoises), and the head of the goat, as also the middle portion of the boar, its bile and blood, oily seeds (like those of the castor-oil plant), sasame, and rice, should all be boiled together and with the decoction thus obtained should a patient be subjected to the operation called Nādi-sweda by the learned physician, experienced in the modifications brought about by country and season, and guided by reason.†[28–29]

Vāruna (*a*), Amritaka (*b*), Eranda (*c*), Sigru (*d*), Mulaka (*e*), Sarshapa (*f*), the leaves of Vāsā (*g*), and Vangça (*h*), and Karanja (*i*), and Arka (*j*), and Açmantaka (*k*), as also the leaves of Sobhānjanaka (*l*), of Çairiya (*m*), of Surasā (*n*), and of Arjjaka

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* 'Bhugriha' is any subterranean chamber. Throughout the North West such chambers still occur in almost all respectable mansions. 'Jentāka,' as used here, means an artificially heated chamber.' Ushnagarbha griha' is one into which no air is admitted either because there are no windows or because of the windows, if any, not being opened. All these chambers are directed to be heated by means of burning charcoal from which no smoke should emanate. 'Avyakta' is 'rubbed with oil.'—*T.*

† The operations of Swedana spoken of in verses 27 and 28 are intended, the Commentators remark, for persons whose wind has been excited.—*T.*

(*a*) *Cratæva religiosa*; syn., *Capparis trifoliata, Roxb.*

(*b*) Another name of Guduchi. *Tinospora cordifolia*, syn; *Menispermum cordifolium.*

(*c*) *Ricinus communis.*

(*d*) *Moringa pterygosperma.*

(*e*) Garden radish. *Raphanus sativus.*

(*f*) Mustard seeds.

(*g*) *Justicia Adhatoda*; syn., *Adhatoda Vasica.*

(*h*) *Bambusa arundinacea, Retz.* The Bamboo.

(*i*) *Pongamia Glabra*; syn., *Galedupa Indica.*

(*j*) *Calatropis Gigantea*; syn., *Asclepias Gigantea.*

(*k*) Called also Pāshānabhedi. *Colcus Amboinicus.*

(*l*) *Moringa pterygosperma* (of the red variety.)

(*m*) Called also Nila-Jhinti. *Berleria cristata, Linn*

(*n*) *Ocimum Sanctum.*

(*o*), should all be boiled together. With the decoction thus obtained, a patient should be subjected to the operation called Nâdi-Sweda.[30-31]

Another kind of Nâdi-Sweda consists of the decoction obtained by boiling together the following, *viz.*, Bhutika (*p*), Panchamula (*q*), wine, butter-milk, the eight kinds of animal urine, the several acids, and oil.[32]

Keeping these several kinds of decoctions in a trough, or filling the trough with ghee, milk, and oil, Sweda should be administered by the physician.[33]

Plasters made of the flour of wheat and barley mixed with Kânjika and other acids, as also with Oils, the seeds with which fermentation is set about for making wines, and salt, are spoken of as highly beneficial.[34]

The physician should apply plasters made of fragrant substances (such as sandal &c.), the seeds with which fermentation is produced for making wines, Jivanti (*a*), Çatapushpi (*b*), Umâ (*c*) Kushtha (*d*), and Oils.*[35]

After applying the plaster, it should be bound with some hairy skin that should be free from bad odor and that should be capable of imparting heat or keeping off cold. If such a piece of skin cannot be found, then some silken cloth or warm blanket or petticoat may be used.[36]

A plaster bound up in this way in the night should be exposed

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(*o*) *Ocimum Basilicum.*

(*p*) Called also Yamâni. *Ptychotis Ajowan.*

(*q*) This is a technical term in Charaka, Susruta, and other medical works. There are three kinds of Panchamula, *viz.*, *Trina* Panchamula, *Swalpa* ditto, and *Mahat* ditto. Here the last kind is indicated. It consists of the barks of *Ægle Marmelos, Colosanthes Indica, Steriospermum-Suave-olens, Gmelina arborea,* and *Premna serratifolia.*

(*a*) *Cœlogyne ovalis.*

(*b*) *Pucedanum Sowa.*

(*c*) *Linum usitatissimum.*

(*d*) *Saussurea auriculata* ; syn., *Aplotaxis auriculata.*

* The Commentators explain that in cases of phlegm, Umâ, Kustha, and Oils are not necessary. Only when wind and phlegm are both excited, all the drugs are necessary.—*T.*

(by the bandage being taken off) during day time. Similarly, if it be bound up during the day, it should be exposed (by the bandage being taken off) at night. This is necessary for letting off the excess of heat. In the cold season, however, the bandage may be kept for a longer time.[37]

There are altogether thirteen kinds of Sweda. There are (1) Sankara, (2) Prastara, (3) Nādi, (4) Parisheka, (5) Avagāhana, (6) Jentāka, (7) Açmaghana (8) Karshyu, (9) Kuti, (10) Bhu, (11) Kumbhi, (12) Kupa, (13) Holāka.[38-39]

When the Sweda is applied by means of pounding the drugs, placing them within a piece of cloth, and heating them on fire, it is called Sankara-sweda.*[40]

The Sweda that is applied to a patient by first rubbing him properly with oil, and making him lie down upon a piece of stone or on a silken cloth or woolen blanket, (and wrapping him there-with), or on a bed made of the leaves of Panchāngula (*a*) Uruvaka (*b*) and Arka (*c*), with a loose ball made of boiled Çuka and Çami and Pulaka, paddy, or with Veçavāra, or Pāyasa, or Kriçara, or Utkārikā, is known by the name of Prastara-sweda.†

Take the articles indicated beforehand as fit for purposes of Swedana, *viz.*, the roots and fruits and leaves and calyxes of buds, and the flesh, heads, and feet of the animals and birds (named

* This process is very simple. The drugs mentioned are all pounded together and placed in a piece of cloth. The four corners of the cloth are then tied together for preventing the drugs from falling down. The knot, however, is generally tied very loosely, so that the pounded drugs have sufficient space to turn or move about within the cloth. The drugs within the cloth are then heated along with the cloth by exposure to a smokeless fire. When the proper measure of heat is obtained, the cloth, with the drugs within it, is then applied to the part directed.—*T.*

(*a*) A variety of Eranda, *i. e., Ricinus communis.* It is called Panchāngula because its leaves have indentations at the edge so that there are altogether five projections that look like the five fingers projecting from the palm of the hand.

(*b*) Uruvaka is a variety of the above plant.

(*c*) *Calatropis gigantea* or *procera* ; syn., *Asclepias gigantea.*

† Çuka, Çami, and Pulaka are varieties of paddy that are indeginous and are gathered by the poorer classes for food. Veçavāra is prepared by pounding a quantity of boneless flesh and boiling it with treacle, Ghee, *Piper longum*, and *Piper nigrum.* Pāyasa and Kriçara are particular preparations resembling frumenty. Utkārikā is a kind of frumenty made of *Phaseolus radiatus*, *Roxb.*—*T.*

before) as also of such as are warm or hot by nature. Mix them with the proper acids and salts and oils or with the proper varieties of urine and milk. Cast all these into a pot or vessel and boil them together in such a way that no vapour may escape therefrom, (that is, by shutting the mouth of the vessel properly.) Make a tube then with any of these leaves, *viz.*, those of the blade of the *Saccharum Sara,* Roxb; or of the bamboo, or of *Pongamia Glabra*, or of *Calatropis gigantea*. The tube should be as thick as the fore part of an elephant's trunk. Its length should be a Vyāma (about a fathom).* Its circumference or calibre at one end should be of the measure of the fourth part of a Vyāma while at the other end it should be of the measure of an eighth part of a Vyāma. The tube should be made air-tight by means of such leaves as are thick and not porous. It should have two or three bends. The patient should first be rubbed with prepared Oils that have the virtue of curing all disorders of the wind. Dipping the thicker end of the tube into the boiling vessel, the vapour should be conducted through it to the body of the patient. The vapour, in consequence of its not passing in a straight course, as also owing to its force being broken by the several bends of the tube, will serve the purpose of a delightful Sweda. Such Sweda is called Nādi-sweda.[41]

Take the roots and fruits and calyxes of such plants and trees as are destructive of wind as also of all the three faults when they exhibit themselves with force. Boil them together for obtaining their decoction. When agreeably warm, pour the decoction into a jar or a smaller vessel (metallic or earthen) or into a tube. Rub the patient with some Oils, having boiled it previously with the proper ingredients, and cover his body with a piece of cloth. Gently pour or sprinkle over the patient the said decoctions, (using the jar or smaller vessel or tube). This kind of Sweda is Parisheka.*[42]

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* A Vyāma is the length measured by the outstretched arms of a grown up person.—*T.*

† 'Vātika' means 'Vātāhara,' *i.e.*, capable of destroying disorders of the wind. 'Uttara-vatikāni' is 'pravala-vātatridoshaharāni,' *i.e.*, capable of destroying all the three faults of wind, bile, and phlegm, even when they appear in a violent form. 'Varshunikā' is a kind of small vessel. Its exact shape is not known. 'Pranādi' is

Take of the articles that are destructive of wind a sufficient quantity. Boil them together for obtaining their decoction. Mix the decoction with Milk, Oil, Ghee, and broth of the proper meat. Pour the mixture into a large tub or trough of warm water and cause the patient to bathe in that tub or trough. Such Swedanam is called Avagāha.[43]

If the sixth kind of Sweda, which is Jentāka, has to be applied, the land must first be examined. Some spot to the east or the north (of the residence of the patient) should be selected. It should be fertile and of wide extent. The soil should be black in color and sweet to the taste, or it may be of a golden complexion. It should be situated on either the south or the west of some river or lake or tank full of water, and very near to its shore or bank. It should be perfectly level. Selecting a particular spot removed from the water by about seven or eight cubits, a round chamber, should be erected, facing either the east or the north. It should, however, face the piece of water near to which it is to be erected. Its height should be sixteen cubits. Its circumference also should be of the same length. The walls and the roof should be of Earth and should be well-plastered over with mud. There should be many holes or windows in the walls. Within this chamber, there should be constructed, (touching the walls) all around, but excluding only the space about the door, a ridge of mud whose height should be one cubit and breadth the same. Upon the floor should then be constructed an oven whose circumference should be four cubits, and height twice that of a full grown man. This oven should be of earth. It should have many small holes, and its mouth should be covered. A hollow space should be left within it for holding (burning) charcoal. Fill the oven with the wood of Khadira, of Açwakarna, and of other kinds of sacred trees, and set fire to the wood thus placed therein. When the physician understands that the wood has been burnt off and that only a smokeless

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'Nālikā.' The jar, smaller vessel, and the tube must all have many holes in them for the facility of pouring the liquid gradually or in little quantities. The warmth should be agreeable, *i.e.*, capable of being borne without torture.—*T.*

fire has been left, consisting of burning charcoal, and the degree of heat has become such as to be fit for the purpose of Swedana, the patient should then be introduced into the chamber, after having been first rubbed with such oils as are destructive of wind and covered with a piece of cloth. Before introducing the patient into the chamber, he should be addressed in these words :—O amiable one, do thou enter this chamber for thy good and for being cured of thy ailments! Having entered the chamber, lie down at thy ease, on thy right or left side, upon the ridge running all around the floor. Thou shouldst not leave the ridge however copiously thou mayst perspire and near thou mayst feel to the point of losing thy consciousness. In fact, thou must adhere to the ridge as long as thou art not deprived of breath, that is, till thou feelest thyself to be on the point of death itself. If thou leavest the ridge for coming to the door of the room (from desire of escaping from it), thou shalt then, in consequence of thy copious perspiration and the reeling state of thy senses, immediately meet with death. Thou shalt not, therefore, on any account, leave the ridge. When thou shalt feel that all thy impurities have passed out of thy body, that thy perspiration has been copious, that all the pores of thy body have secreted thy impurities, that thy body has become light, that all stiffness of limbs has abandoned thee, that all rigidity has left thee, that thou hast been freed from pain and heaviness, thou shalt then leave the ridge and come to the door.—Coming out of the room, the patient should, for protecting his eyes, abstain from entering or diving into cold water. When thus his pains and lassitude shall have disappeared, the patient should bathe, in happiness, in the usual manner, in warm water. Having bathed thus, he should then eat. This is called Jentāka Sweda.*[44]

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* 'Gunavati' is explained as possessed of fertility ; a piece of land, that is, on which the trees are vigorous. 'Madhura-mrittikā' implies that the soil should be sweet instead of being saltish. 'Supatirthe' is very near or close to the water. 'Aratni,' though rendered cubit, means the distance from the elbow to the end of the little finger. It is a few inches less than an ordinary cubit. 'Kutāgāram' is explained by Chakrapānidatta at 'Vartulāgāram' or a round chamber. 'Pindikā' is an 'āli' or ridge. It should go all round the chamber, only the space near the entrance should be kept as usual. 'Kishku' is a cubit. 'Kandu-samsthānam' is 'Kandukārasya samsthānam,' *i.e.*, a place for holding fire or oven, 'Angāra-koshtha-stambha' is ex-

Take a piece of entire stone of the measure of the patient who is to lie on it. It should be heated by setting fire to a quantity of such wood as has the virtue of destroying the wind. After the wood has been reduced to smokeless charcoal, these should be swept off and the stone washed with warm water, and then overlaid with silken cloth or wooden blankets. The patient should be well-rubbed with oil and then made to lie down on the stone. By this may he easily be subjected to the process of Swedana. He should, however, while made to lie down on the heated stone, be properly covered with skins and blankets and silken cloth. This process is called Açmaghana sweda. I shall now speak of Karsu sweda.*[45]

The physician conversant with the qualities of soil should cause a hole to be dug below the patient's bed. The hole should be of the form of a *Karshu* (that is, its stomach should be large or spacious but mouth or aperture narrow). This hole should then be filled with burning but smokeless charcoal. The patient should then be made to lie on a beadstead placed above that heated hole. He may thus be easily subjected to a process of Swedana (called Karshu).[46]

A little chamber should be erected neither high nor spacious. It should be circular or round, and should have no windows or holes. The walls should be thick, and they should be plastered over with Kushtha† and other plants. Within the chamber thus constructed, the physician should cause a bed to be made of warm cloth or blankets. All around and over that chamber should then be placed earthen pots containing burning but smokeless charcoal.

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plained by Chakrâpanidatta as ' Angârârtham koshtah avakâçah vidyate-yasmin, sa eva stambhah ; *i.e.*, within the oven there must be kept a hollow column-like space for holding the burning charcoals. The Commentator explains that the ' sah ' here is equivalent to ' Twam'. It may even be omitted, for ' Jâniyât ' alone would give the sense. ' Aprânochcchwâsât ' means as long as the breath of life continues. Khadira is *Acacia Catechu ;* syn. *Mimosa Catechu*. Açwakarna is *Shorea robusta*.—*T*.

* " Raurava ' means the skin of the Ruru deer. Generally, it stands for warm skins used either as bedsheets or quilts. Some texts read' Kaurava.' Chakrapânidatta adheres to this reading. It means cloth made of cotton.—*T*.

† *Applotaxis auriculata ;* syn., *Saussurea auriculata.*

The patient should be rubbed with oil and then made to lie down on the bed thus prepared within the chamber. He may, by this process, be easily subjected to the process of Swedana known by the name of Kuti-swedana.[47]

The procedure that has been laid down in the case af Açma-ghana-sweda (*vide* 45) is the same for what is called Bhu-sweda. A spacious ground, perfectly level and unexposed to the wind, should be selected for the purpose.[48]

Take a jar. Fill it with the decoction of such drugs as are destructive of the wind. The jar should then be implanted into the earth to half or three-fourths of its height. Upon its mouth should a bedstead or seat be placed. The bed or the bedstead or the covering of such seat should not be thick. Into the jar containing the decoction should then be thrown heated balls of iron or heated pieces of stone. The patient, after having been properly rubbed with such oils as are destructive of the wind and covered with warm cloth, should be made to lie down or sit upon the bed or seat placed above the mouth of the jar. In this way may he easily be subjected to the process of Swedana called Kumbhi-swedana.[49]

A pit or hole should be dug. Its length should be of the measure of an ordinary bed (about 5 feet). Its depth should be twice its length. The spot selected for the pit should not be exposed to the air and should be sufficiently wide. The sides and bottom of the pit should be smooth and level. The pit should then be filled up with the dried dung of the elephant, the horse, the cow, the ass, mule, and the camel. The contents should then be set on fire. After the contents have burnt off and become a smokeless fire, a bedstead should be placed upon the pit. A good bed should be placed upon the stead. The patient should, as usual, be rubbed with oil and then properly covered. He should then be made to lie upon the bed thus made. By this he may be easily subjected to the process of Swedana called Kupa-swedana.*[50]

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* 'Cayana-vistāram' means of the length of an usual bed. 'Vedhatah' is by depth. 'Avachcchannah' (or, as some texts read, 'Swavachcchannah') means well-covered. This has reference to the body of the patient. 'Susamstirna' means 'properly laid over with a bed.'—*T.*

Make a circular or round heap of the dried dung of the animals spoken of above (*viz.*, Elephant, Horse, Cow, Ass or Mule and Camel). Set fire to the heap. When the heap has been burnt off and reduced to a smokeless fire, a bed of proper dimensions should be spread upon a bed-stead placed upon the heated heap of burnt off dung. The patient should be first rubbed well with such oils as are destructive of the wind, and should be carefully covered with warm cloth. He should then be made to lie down on the bed so made. He may then be subjected to the pleasant process of Swedana called Holāka. These are the three and ten kinds of Sweda spoken of by the Rishi, all depending upon the virtue of fire. * [51]

Physical exercise, the shelter of a warm chamber, the wearing of thick and warm clothing, hunger, copious drinking, fear, anger, plasters or unguents, battle and sunshine,—these ten, without the action of fire, serve the purposes of Swedana.[52]

Thus have been expounded the two kinds of Swedana, *viz.*, that which depends upon the action of fire and that which does not depend upon it. Sweda that is to be applied to a particular part of the body and that which is applied to the whole body have also been indicated. Oily and dry Sweda have also been described. On the subject of Sweda, therefore, these three couples or pairs have been spoken of. Abstaining from Sweda after the benefit expected from it has arisen, one should rub oneself with oil and then seek to eat the proper food. One who has been subjected to Sweda should abstain for that day from every kind of work requiring physical exertion. † [53]

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* ' Dhitikā ' is explained by Chakrapānidatta as ' Cushka-gomayādi-kritah Agnyācrayah, ' *i.e.*, a platform of dried dung.—*T.*

† That Sweda which depends upon the action of fire is of three and ten kinds as indicated above. That, again, which does not depend upon the action of fire is of ten kinds. These two kinds of Sweda may again be spoken of as of two kinds, *viz* ; as applied to a particular time or to the whole body of the former kind is Sankarasweda ; of the latter, Prastarasweda and others. Upanāha is of the first kind, *viz.*, local. Physical exercise is of the latter kind, its action being extended to the whole body. A third classification into two kinds arises from the fact of some Sweda being oily or watery, and some being dry.—*T.*

Here occur some Verses containing a summary.

What benefits may be expected from Sweda, what kind of Sweda is beneficial to whom, the kind of Sweda that is needed for the kind of spot (in the body), those parts of the body unto which Sweda should never be applied, the indications of one in whose case Sweda has been successful and of one unto whom it has been applied in excess, the remedies that should be applied in the case of the latter, they unto whom Sweda should never be applied, and they unto whom it should be applied, the different kinds of articles with which Sweda should be applied, the three and ten kinds of Sweda that depend upon the action of fire, and the ten kinds that do not depend upon the action of fire, and lastly six kinds of Sweda, have all been indicated in this Lesson on Sweda. All that should be said in the matter of Sweda has been said by the great Rishi. The instructor is Punarvasu. The pupils should commit everything to heart.[1-4]

Thus ends the fourteenth Lesson on Sweda in the treatise of Agniveça as revised by Charaka.

SECTION XV.

We shall, after this, expound the Lesson on such articles as should be kept ready (in view of any untoward consequences that may happen of the administration of emetics and purgatives.) Thus said the illustrious son of Atri.[1]

Verily, the physician, who wishes to administer either emetics or purgatives to a king, or one that is like a king, or one that is possessed of great wealth, every one of whom is fully competent to store large quantities of all sorts of articles, should, before administering emetics or purgatives, cause certain articles to be brought together. If the medicines administered work properly, the articles to which we refer, by being collected together, will not be useless ; for they will, as a matter of fact, be of use in many ways. If the medicines, on the other hand, produce evil consequences, then the nature of those evil consequences should be noted and ascertained, and the articles stored may then be used as remedies for neutralising or correcting those evil consequences.

If the consequences to which we refer do actually arise, then the articles to which we refer, if not previously kept ready, may not be immediately obtained notwithstanding the possession of wealth by him for whom they are wanted.[2]

Unto the illustrious son of Atri that made this observation, Agniveça said,—

It seems to me, O illustrious one, that a physician of knowledge and wisdom should, at the very outset, act in such a way (in view of the disease he is to treat) that the drugs (emetics or purgatives) he is to administer may, in consequence of his action, at once succeed in producing the intended results without leading to the faults of excess of correlation, absence of correlation, or injudicious correlation. With respect to all actions, that success is desirable which results from a judicious application of means. Distress or evil is always due to an injudicious application of means. If action commenced judiciously or injudiciously were to lead to success or failure in quite an arbitrary way, knowledge and ignorance then would have no distinction.*[3]

Unto Agniveça the illustrious son of Atri replied in these words :—

O Agniveça it is only ourselves, or persons like ourselves, that can act in such a way in view of the disease to be treated that the drugs to be administered may at once lead to success in producing the intended results without the appearance of the faults of excessive correlation or absence of correlation or injudicious correlation. There is no one competent to properly teach such felicity in the matter of the administration of drugs. Nor is there any one that is competent to receive, even when taught, that felicity of which we speak.[4]

Even if one may be found competent to receive such instruction, I do not see one that is competent to comprehend it, or, having comprehended it, to apply it in practice. The diverse and change-

* I have rendered the first portion of Agniveca's observation rather freely. The drift of the observation is clear. ' Ekântena ' is explained as ' without the faults of Atiyoga, Ayoga, and Mithyâyoga. ' If action commenced judiciously or injudiciously were to lead to success or failure' means 'If action commenced judiciously lead to success or failure, ' as also ' if action commenced injudiciously lead to success or failure'.—*T.*

ful conditions and properties are exceedingly subtile (and therefore, difficult to understand) of the triple faults (*viz.*, wind, bile and phlegm), of drugs, of the place which forms the patient's habitat or the seat of his disease, of the season in which the disease has appeared, of the constitution of the patient, of his diet, of the adaptability of the patient, or the medicaments to the conditions of existence surrounding the patient ; of the strength, disposition (both physical and mental), and age or years of the patient. The conditions and properties, if reflected upon, would confuse and confound the understanding of even a person of ample and clear intelligence. What need then be said of one that is endued with little understanding ?*[5]

Hence it is necessary that we should give instructions in respect of both the topics, *viz.*, the proper administration of dangerous drugs, and the remedies that are needed (if the dangers feared do occur). We shall also, after these, discourse upon what steps and things are necessary for achieving success. In this Lesson, however, we shall lay down in brief those diverse articles that require to be kept ready in view of the dangers to which we allude. They are as follows :—

In the first place a mansion must be constructed under the supervision of an engineer well-conversant with the science of building mansions and houses. It should be spacious and roomy. The element of strength should not be wanting in it. Every part of it should not be exposed to strong winds or breezes. One portion at least should be open to the currents of wind.†

* The diverse conditions and properties of the things indicated here have all been referred to in the previous Lessons. They are thus recapitulated by the Commentator, The conditions of wind, bile, and phlegm,refer to their decrease, increase, and equability or moral measure. 'Deça' or place refers to both habitat and seat of disease. The conditions of drugs have reference to their newness, freshness, staleness, and dryness or the reverse; in case of drugs derived from animals, the reference is to the kind of food upon which the animals have subsisted ; the character of the soil that has produced them ; their purity or impurity owing to co-existence with other objects ; then again whether the decoction is to be taken, or pills or the other forms in which they are capable of being used ; their measure ; &c.—*T.*

† The meaning is that though protected against the breeze or strong winds, one portion of the mansion should be exposed to the breeze.—*T.*

It should be such that one may move or walk through it with ease. It should not be exposed to smoke, or the Sun, or dust, or injurious sound and touch and taste and form and scent. It should be furnished with staircases, with pestles and mortars, privies, accomodation for belting, and cook-rooms.[6]

After this should be secured a body of attendants of good behaviour, distinguished for purity or cleanliness of habits, attached to the person for whose service they are engaged, possessed of cleverness and skill, endued with kindness, skilled in every kind of service that a patient may require, endued with general cleverness, competent to cook food and curries, clever in bathing or washing a patient, well-conversant in rubbing or pressing the limbs,* or raising the patient or assisting him in walking or moving about, well-skilled in making or cleaning beds, competent to pound drugs, or ready, patient and skilful in waiting upon one that is ailing, and never unwilling to do any act that they may be commanded (by the physician or the patient) to do. A number of men should also be secured that are skilled in vocal and instrumental music, in hymning encomiums and eulogies, conversant with and skilled in reciting verses and pleasant discourses and narratives and stories and legendary histories, clever in reading the face and understanding what is wanted by the patient, approved and liked by him upon whom they are to wait, fully conversant with all the requirements of time and place, and possessed of such politeness as to become agreeable companions. The mansion should also be stored with an adequate supply of Lāva (a), Kapinjala (b), Çaça (c), Harina (d), Ena (e), Kālapuchcchaka (f), Mrigamātrika (g) and Urabhra (h).[7]

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* 'Samvāhaka' is explained by the Commentator as 'Hastapādādi-sammarddaka.'—*T.*

a. *Perdix Chinensis.*

b. The francoline Patridge.

c. The hare.

d. The common variety of the spotted deer.

e. The black antelope.

f. The black-tailed deer.

g. A large species of deer fatter towards the abdominal and hinder parts.

h. Sheep.

A cow also should be kept, yielding copious milk, of a quiet disposition, healthy, having all her calves living,* well tended with food and drink, and kept in a fold that is properly cleaned. So also should be kept little vessels or cups, larger vessels for washing the hands and face, water-vessels or jars, small jars or pitchers, dishes, metallic or earthen jars, cauldrons or pans, larger and smaller jars,† vessels called *kundas*, hollow vessels for covering articles, wooden or metallic ladles, mats, covers of cloth or blankets, vessels for boiling oils and ghee, churning rods, deer-skins and sheep-skins, rags, cloths made of cotton and wool, strings and chords, beds and seats, vessels called *Bhringâras* full of water and flatter vessels for holding spittle and evacuations, all placed ready for use, good beds placed upon bedsteads and overlaid with white sheets and containing pillows, for use when sleep is needed, beds and carpets for lying down or sitting upon, articles necessary for the operations of *Sneha, Sweda, Avyanga*, plasters, fomentation, rubbing, vomiting, purging, application of oily or other kinds of enemata, errhines, urination, and passing of stools, well-washed mullers, and flat stones that are smooth and rough and neither smooth nor rough, and diverse kinds of instruments, domestic and surgical. Smoking tubes, enemas, and enemas of a special kind called *uttaravastikas*, brushes and brooms, balances and weights, measuring vessels and baskets, Ghee, oil, fat, marow, honey, treacle, salt, fuel, water, honey-wines, sour gruels of different varieties, different kinds of wines, whey, butter-milk, sour gruel of paddy or rice, and the different varieties of animal urine, should also be kept ready.

So also Çali (*a*), Shashtika (*b*), Mudga (*c*), Masha (*d*),

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* If a cow loses a calf, that is taken as an indication of ill-health or of some disease.—*T.*

† These are all vessels of smaller or larger size for holding water. They differ also in shapes.—*T.*

(*a*). A variety of paddy.

(*b*). Ditto., so called for it is supposed to ripen in 60 days.

(*c*). *Phaseolus Mungo.*

(*d*). *Phaseolus Roxburghii*; syn. *Ph. radiatus*, *Roxb.*

Sesame, Kulattha (*a*), Vadara (*b*), Mridvikā (*c*), Parushaka (*d*) Abhayā (*e*), Āmlaka (*f*), Vibhitaka (*g*) and diverse other article fit for the extraction of Sneha and for Sweda, as also emetics and purgatives, and articles that are both emetics and purgatives, those that are astringent, that increase the appetite, promote digestion, cool the system, and destroy the wind, should be kept ready. Besides these, such other articles should be kept ready as may be needed in view of other anticipated evils. Other things, again, that may conduce to the ease, comfort, and happiness of the patient, should similary be kept ready.[9]

Having kept these articles ready for use, the patient should be treated with either Oils or Sweda as the case may demand. If during the period of such treatment any mental or physical disease of a violent character suddenly afflicts the patient, the physician should strive to suspend the administration of Oils and Sweda.[8] *

Having suspended the administration of Oils and Sweda, the physician should, during the period of suspension, adopt towards the patient the treatment that is laid down for that mental or physical disease whose appearance has been sudden. After such adventitious disease will have been cured by this means, the physician should recommence the administration of Oils and Sweda. When in consequence of such administration the patient is seen to become cheerful and restored to happiness, and regain such appetite as to properly digest what has been taken the day before (in the form of food or drink), then should he be caused to bathe by plunging in water up to the neck, † to smear his body

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(*a*). *Dolichos uniflorus*; syn. *Dolichos biflorus, Roxb.*

(*b*). *Zizyphus Jujuba.*

(*c*). Dried grapes, called Kiss-Miss. *Uvæ passæ.*

(*d*). *Grewia Asiatica, Linn.*

(*e*). *Terminalia Chebula.*

(*f*). *Phyllanthus Emblica, Linn.*

(*g*). *Terminalia Bellerica. Roxb.*

* The Commentator explains that 'asyaļ' in the last line means 'Snehasya' or Swedasya vā.—*T.*

† *I.e.*, the head should not be permitted to be plunged into the water.—*T.*

with fragrant unguents, to wear garlands of flowers and clean vestments, and worship and honor the deities and the sacrificial fire, the Brāhmanas, preceptors and seniors, and the physicians waiting upon him. Then, under an auspicious constellation, in a favourable lunar day, at a good *Karana* (*a*), and by a propitious *Muhurta* (*b*), the patient should be caused to drink an astringent decoction that has been properly blessed by a Brāhmana with sacred *Mantras* (*c*), and prepared from honey and liquorice and rock-salt and liquid molasses and the fruit called *Madana* (*d*).[10]

The astringent drink that should be given to the patient should, of course, be of the proper measure. What measure or quantity should be prescribed must depend upon the constitution of each individual. That should be regarded as the proper measure or quantity for an individual which is capable of removing the complaint. Indeed, that which is productive of neither excess of correlation or absence of correlation should be taken as the proper measure.[11]

Having caused the patient to drink the astringent, the physician should wait for a little while. When it is understood, from the appearance of perspiration, that the faults (of bile, wind, and phlegm) in the petient are abating, or from the hair of the patient standing on end that the faults have changed their locale, or from the noise in the stomach that the faults have passed into the stomach, or from the appearance of nausea or of saliva in the mouth that the faults are seeking an outward course for escape through the mouth, the patient should then be given a bed or seat as high as the knee, fraught with comfort, spread over with an excellent cover, and furnished with pillows. This seat or bed should be as well made as one for sleep. A pan should also be kept for holding the saliva and other matter ejected from the patient's stomach. A number of men should be kept in attendance for doing such

(*a*). An astrological division of time, depending upon conjunctions of planetary bodies. They are eleven in number.

(*b*). A division of time, less than an hour.

(*c*) Sacred texts from the Vedas and other scriptures.

(*d*) *Randia dumetorum, Roxb.*

clinical services as may be needed. Only such friends and well.wishers should be employed as are agreeable and at whose sight the patient does not shrink. They should be set to the task of holding the patient's forehead and sides and gently pressing and rubbing the navel and the vertebral regions. The patient should then be instructed in these words :—Disposing the mouth, the palate and the throat in a proper manner, and without much exertion, throwing out the matter when the urging to throw out becomes pronounced, bending the while the neck, head and whole body slightly forward, promoting urgings that are unpronounced, with nailless fingers or the stalks of Utpala (*a*), of Kumuda (*b*), and of Saugandhika (*c*), so inserted as only to touch the throat without penetrating it, do thou conduct thyself for a little while. *[12-13]

The patient should conduct himself according to this way. The physician should, with close attention, observe the ejected matter in the pans. From observation of the characteristics of the ejected matter, the skilled physician will be able to understand whether there has been excess or absence of correlation or judicious correlation in the matter of the administration of emetics. The physician who observes with attention the ejected matter, will, again, succeed in doing what is proper for counteracting the faults, guided by the indications noticed.

Hence, the physician should always observe with close attention the ejected matter.[14]

As regards this, the following are the indications from which are to be inferred the excess and absence of correlation, and judicious correlation, (in respect of the administration of emetics.)†

(*a*). *Nymphœa stellata.*

(*b*). *Nymphœ Lotus, Linn.*

(*c*). Otherwise called Kalhāra. A variety of Lotus.

* The two fingers generally inserted are the second and the third. Regarding those that are to attend upon the patient, the physician should always select such persons as are agreeable to the patient.—*T.*

† *I.e*, over-administration, insufficient administration, or proper administration of the drug. Henceforth, when the terms Atiyoga, Ayoga, and Yoga occur, I shall render them as over-administration, insufficient administration, and proper or judicious administration.—*T.*

A disinclination to vomit arising from whatever cause, a throwing out of the medicine unaccompanied by the faults or impurities whose ejection is desired, the entire absence of ejection of either the medicine or the faults or both, are symptoms indicative of an insufficient administration of emetics.

An inclination to vomit, arising at the proper time *i. e.* neither too soon after the administration of the medicine nor too long after it), the existence of mild pains when the urging to vomit becomes pronounced, the throwing out of the anticipated impurities in due order (*i.e.*, at first phlegm, then bile, and lastly wind), and disappearance of the action of the medicine of itself (*i.e.*, without the necessity of admininistration of antidotes), are symptoms of a judicious or proper administration of emetics.

When the administration has been proper or judicious, the physician should, by observing the quantity of the matter ejected, ascertain whether the vomiting has been violent, or middling, or mild.

When there has been an over-administration of emetics, the ejected matter becomes frothy and mixed with blood, and its hue becomes as variegated as that of the peacock's plumes. These are the indications of over-administration.[15]

The disorders or afflictions brought about by over dose and insufficient dose are flatulence in the stomach, cutting pains in the anal canal or lower duct, secretions from both the mouth and the anal duct,* and a sensation of pressure against the heart; pains in the body, and discharge of living blood, stiffness or rigidity of the body, and a sense of weariness or fatigue.[16]

When by a judicious administration of emetics the patient is seen to have vomited copiously, the physician should cause his hands, feet, and mouth to be washed, and should give him rest for a short space of time (comforting him the while with words of assurance). He should next cause the patient to drink (inhale), according to the extent he can, the smoke of any of these three kinds, *viz.*,

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* In the case of emetics, secretion issues from the mouth ; while in that of purgatives, it issues out of the anus.—*T.*

smoke that serves the purpose of oilifying the body, or smoke that acts as a purgative, or smoke that has the virtue of destroying the faults of wind, bile, and phlegm. After this, the patient should once more undergo the operation of washing his hands, feet, and mouth. When he has undergone this operation, he should then be introduced into a chamber that is not exposed to the wind. Thither he should be made to occupy a bed and lie down at his ease. The physician should then give him the following instructions :—

Thou shouldst refrain from speaking in a loud voice. Thou must abstain from eating too much. Thou must not sit idly for a long time. Thou must abstain from excessive walking. Thou must not give way to wrath and grief, and thou must not expose thyself to cold and heat and the night dew, and thou must avoid such places as are exposed to the wind. Thou must avoid riding animals and vehicles as also sexual congress, night-keeping, and sleep during day time. Thou must avoid eating such food as is prepared with ingredients that do not agree with one another, or food that is not easily digestible, or food that does not agree with thy constitution, or unseasonable food, or excessive food, or food that is not nutritive, or food that is heavy, or food that is irregular in respect of quantity. Thou must not seek to suppress urgings that have become pronounced, or excite urgings by pressing the diaphragm. Thou shouldst not indulge in any of these in even thy mind. As regards thy diet, there need not be any restriction (in respect of kind or quantity, besides those hereinbefore indicated.)—The patient should follow all these injunctions strictly.* [17]

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* 'Muhurtamāçwāsya' is explained by the Commentator as 'giving him rest for some time and comforting him the while with soothing speeches.' Smoke, as has been indicated in the Lesson on Smoking, is of diverse kinds. Some oilify the body, some act as purgatives ; and some correct the disorders of wind, bile, and phlegm. Any of these three may be taken by the patient. 'Sāmarthyatah' is 'according to the extent of his power,' *i.e.*, of smoke the patient should take as much as he can. 'Avaçyāya' is night-dew. Grāmya-dharmam,'—the vulgarity of the act cannot be better indicated than by this word. The decency of the Sanskrit language knows no bounds. An instance of food whose ingredients do not agree would be ghee or milk and fish ; unseasonable food implies food that is taken unseasonably or at irregular intervals. 'These should not be indulged even mentally.' The Hindu physicians understand the action of the mind upon the body.—*T.*

The patient should then, in the evening of that day, or on the next day, be caused to bathe in lukewarm water. Take then a little quantity of red Çâli rice, boil it in water and make a *manda* of it. The liquid portion that is to be obtained after the *manda* has settled down is the gruel that should be administered, while still agreeably warm, to the patient. Marking the strength of his appetite, similâr food should be administered to him when the time comes for his second as also his third act of eating. When the time comes for the fourth act of eating, similar kind of Çali rice should be taken and boiling it well into a jelly-like substance, mixing it with warm water, and without using any ghee or salt, or using a very little of either, it should be administered to him. The physician should do the same when the time comes for the fifth and sixth acts of eating. When the time comes for the seventh act of eating, take of the same kind of rice a quantity measured by two *Prasritas*.* Boil it well till it becomes very soft. Mix it then with warm water and make it very thin, and use a very little quantity of ghee and salt, and mix it then with the gruel of Mudga. Even this is the food that is to be administered to the patient. The same kind of food is prescribed for the eighth and the ninth acts of eating. When the time comes for the tenth act of eating, take any of these, *viz.*, Lâva, Kapinjala, and the others. Boiled rice, served with the decoction of such meat, with a little salt, will constitute a nutritive food that should be given to the patient. After taking such food, the water that is to be drunk should be warm. The same rule should be observed when the time comes for the eleventh and twelfth acts of eating. After that, the same kind of diet should be continued for a week in succession. On the expiry of a week, however, the patient may betake himself to his usual regimen.[18]

In this state the patient should once more be subjected to the processes of Oiling and Sweda. When he is seen to become cheerful and happy, digesting his food easily, and performing his daily *Homa* and offering the usual articles to the deities and going through the usual auspicious rites and doing his silent

* A *prasrita* is a handful. To this day, little quantities of rice are measured by *prasritas* for domestic purposes.—*T.*

recitations, and when he goes through the prescribed rites of expiation, he should be advised to obtain the benedictions of Brâhmanas at an auspicious lunation, under a sacred constitution, in a proper conjunction, and at a fit hour. He should next be made to take of the measure of an *Akshâ*, the paste of Trivrit corrected by the proper ingredients being mixed with it.*[19]

After this, the physician, observing the differences of condition of wind, bile, and phlegm, of the drugs to be administered, the place inhabited by the patient or the seat of the disease, the season in which the disease has happened, of his strength, of the state of his body, of the nature and quantity of his food, of its suitability or assimilation, of the nature of the mind, of the disposition the patient has, and of his age, and noting also all other disorders under which the patient may be suffering, should then treat the patient, that has been sufficiently purged, which such processes as have been laid down in that portion of this work which treats of vomiting, leaving out all methods that depend on smoking. Verily, he should pursue this treatment till the natural strength, complexion, and disposition of the patient returns.†[20]

* The *Homa* is the rite of pouring libations of clarified butter on the sacred fire. It should be performed daily by every good man of the three higher orders, *viz*; Brâhmanas, Kshatriyas, and Vaiçyas. By 'Vali' is meant everything offerd or dedicated with *mântras* to the deities. It may consist of both vegetables and flowers or animals In the case of the latter, they are, of course, slaughtered. The Hindu scriptures, however, always discourage the offer of animals to the deities. 'Japa' means the silent recitation of sacred *mantrâs*, notably the Gâyatri which is regarded as the holiest *mantra* of the Vedas. All disease is regarded as the result of sin. When a Hindu falls sick, he performs the ceremony of expiation, either during the continuance of the illness or after becoming convalescent. An *Aksha* represents the weight of about a Rupee. 'Kalkya' is prepared by grinding dry or fresh vegetable substances on a stone with a muller, and then making a thin paste, with the addition of water when necessary.—*T.*

† These observations apply to the patient that has been sufficiently purged according to the injunctions laid down in respect of purging. The treatment to be followed should be according to what has been laid down in respect of vomiting or the administration of emetics, and should be continued or persisted in till restoration to perfect health. In pursuing such treatment, however, the physician is required to observe the various particulars mentioned. Patients differ from one another in respect of these, and drugs also, although of the same kind, have differences depending, as said already, on freshness or staleness, or manner of use, or quantity, &c.—*T.*

When at least the physician sees that the patient regains his natural strength and complexion and that his mind has become cheerful and that he is living in happiness, indeed, when it is seen that he is digesting easily the food that he takes, when he washes his head, and smears his person with sandal paste and other fragrant unguents, wears garlands of flowers and clean and good vestments, and decks himself with ornaments, the physician should then show him unto his friends and relatives and allow him to conduct himself in way he likes.*[21]

Here are certain verses.

It is only a king, or a person that is like a king, or one that is enormously wealthy, that can afford to be treated in the above way for the correction of his faults or disorders. †[22] If a poor man finds himself in similar affliction, he should take such purgatives as may be suited to the condition of his affliction, without storing previously such costly and rare articles as have been mentioned before. [23] All men cannot be expected to have or command all kinds of articles. It is, again, not true that the fiercest diseases do not come upon and afflict the poor. [24] Whatever, therefore, a person however indigent his means, is able to accomplish, when overcome by afflictions, in the matter of medicines, he should, to the utmost extent of his power, accomplish in the matter of taking emetics and such diet as may be prescribed for him by the physician. [25]

By taking these corrective medicines judiciously, which are cleansers of all impurities, which check and cure disorders, and which improve the strength and complexion, one becomes possessed of longevity. [26]

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* 'Çirasnâtah' means, literally, 'with head washed.' The sense, however, is that of washing the whole person. A sick person may wash his body only with a wet towel, but in India no one is permitted to wash the head, *i. e*; the whole body with the head, unless he is perfectly hale.—*T.*

† The treatment that has been described above is called 'Samçodhanam' or correction. The chief end kept in view, while administering Emetics and Purgatives, is the correction of the faults of wind, bile, and phlegm. Graver disorders, or those due to specific causes, have laid down for them other kinds of treatment.—*T*

Here are some verses containing a summary.

The manner in which Emetics and Purgatives are to be administered unto great men possessed of vast wealth, the articles that should be stored and the object for which they should be stored, and being stored should be applied or administered, the measure in which Emetics and Purgatives (and other articles) should be applied and the manner of their administration, what the indications are of injudicious administration, of judicious administration, and of excessive administration, what the faults are and what the evil consequences are that may follow, what articles should not be used (for purging and vomiting) by persons that are regarded as pure, and what the order is in which the corrective medicines should be administered,—all these have been expounded by Punarvasu in this Lesson called *Upakalpaniyam.*

Thus ends the fifteenth Lesson called Upakalpaniyam in the treatise of Agniveça as revised by Charaka.

SECTION XVI.

We shall now expound the Lesson on the subject of the skilful Physician. Thus said the illustrious son of Atri.*[1]

That man unto whom are administered purgatives by a physician that is skilled in treatment, that is possessed of learning, conversant with the scriptures, and ready for action, enjoy the happiness of a restoration to health in consequence of the administration being always judicious.[2] That man, however, unto whom purgatives are administered by a person that pretends to be a physician and is destitute of learning, suffers much misery through either injudicious or excessive administration.[3]

Weakness, lightness of the limbs, abatement of pain and the disease, liking for food, proper action of the heart, improvement of the complexion, the appearance of hunger and thirst and of the

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'Prābhritiyam' comes from 'Prabhriti' which means 'prabharanam.' Hence, by 'Chikitsā'-prābhitih' is implied a skilful physician. This Lesson gives certain miscellaneous matters connected with the skilful physician.—*T.*

urgings in respect of both fæces and urine in proper time, the unobstructed action of the understanding, the senses, and the mind, natural or normal action of the wind (within the body), and enhancement of the digestive fire,—these are the symptoms of one that has been properly purged.*[4-5]

The indications of those that have not been sufficiently purged are constant secretions from the salivary glands, heaviness of the heart or the breast, throwing up of phlegm and bile, flatulence, disgust for food, nausea and vomiting, the absence of weakness, heaviness of the limbs or of the whole body, lassitude of the calf and the thigh † sleepiness, and sensation of chill pervading the entire body, accession of catarrh,‡ and abnormal course of the wind.[5]

The indications of an excessive or over administration of purgatives are evacuation, in the first instance, of stools, bile, phlegm, and wind, in due order, and then the discharge of blood that looks like liquified fat or broth of meat, and after this, the discharge of pure water without any phlegm or bile being mixed with it, and then blood of a dark blue. The other symptoms are thirst and pain in consequence of the obstruction of wind.[7]

The symptoms of an over-administration of emetics also are the same. The additional indications are afflictions of the wind and suspension or loss of voice.[8]

Hence, in the matter of the administration of purgatives and emetics for purifying or correcting the constitution of its faults,. an intelligent man should seek a learned and skilful physician for his help, one, that is, who will bestow upon him both long life and happiness.[9]

* The weakness here indicated is not the weakness of disease but that which naturally follows copious purging. By 'anulomanam 'of the wind is meant the downward motion of the wind. This is its natural or normal course. It is only when it rises up that it becomes the source of diverse kinds of disease, 'Kāyāgni' is the fire that resides in the body, or the digestive fire.—*T.*

† 'Janghā' is literally that part of the leg which is between the knee and the sole. 'Uru' is the upper part, *i. e*; from the knee to the hip-joint.—*T.*

‡ 'Pinasa' is inflammation of the schneiderian membrane. Generally, it stands for all kinds of catarrh.—*T.*

Indigestion, disgust for food, obesity, paleness, heaviness of the limbs, langour or sense of weariness, black eruptions on the skin, urticaria evanida, eruptions of diverse kinds on the skin, discontentedness, lassitude, fatigue after slight exertion, a fœtid smell of the body, cheerlessness, constant throwing up of phlegm and bile, sleeplessness, exessive sleep, loss of virility, drowsiness, loss of understanding, wild dreams, loss of strength and complexion, are the symptoms of a man in whom faults have accumulated. These are also the symptoms of one that has been regaled with medicines that promote nutrition and obesity. For one labouring under such symptoms are the processes of purification or correction beneficial. Correction, which is of two kinds, *viz.*, *Urddhya* and *Anulomya*, to be beneficial, should be administered according to the nature or strength of the faults enumerated above and according to the strength or weakness of the patient.*[10-13]

The symptoms of one whose stomach has been corrected or purified are the increase of the digestive fire; alleviation of all diseases, the normal action of all organs; a happy state of the senses, the mind, and the understanding; a healthy complexion strength, growth, children and virility. Decripitude comes over such a man after a long time. Longevity becomes his, and that long life is passed in freedom from disease. Hence it is clear that one should, at the proper time, drink the purifying or corrective medicines suited to him and agreeably to sound or judicious advice.[14-16]

The faults of the system, if subjugated by fasts and Pāchanas, may reappear. If subjugated by correctives, they cannot reappear.†[17]

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* 'Sançodhanam,' *i.e.*, the processes of purification or correction described in the previous portion of the work, is of two kinds, *viz.*, Urddhyam and Anulomyam. The first means that Sançodhanam which tends to make wind, bile, and phlegm, act in directions opposite to their normal functions. The second means that which makes these act in directions consistent with their normal functions.—*T.*

† 'Pāchanas' are medicines compounded of vegetable substances. They are administered for aiding the digestion of undigested food. In some cases, they act as appetizers.—*T*

If the roots be not exterminated of faults and trees, and of such diseases as have the tendency to appear and spread, then, even if they temporarily disappear, they are sure to make their reappearance.[1]

For those in whose case there has been an over-administration (of emetics or purgatives), the drinking of Ghee is applauded, or Oil that is boiled with the ten ingredients having Madhuraka for their first , or the use of oily enemata.*[21]

That man in whose case the administration of (emetics or purgatives) has been insufficient, should first have Oils administered unto him and then should he once again be subjected to the corrective treatment. Indeed, in administering to him such corrective treatment again, the physician, who must be competent in matters connected with dose and time and strength of the patient, should be guided by his remembrance of what has happened before, *viz.*, the recollection of the former dose, the time when it was formerly administered, &c.).[22]

The treatment that is to be adopted in all diseases that are generated by the improper administration of Oils, of Sweda, of correctives, and the improper use of food and drink, will be described especially in that portion of this work which is called *Siddhi* (or success).[23]

The constituent elements of the body become inharmonious in consequence of the presence of cause opposite or antagonistic to them. When, however, causes favorable or not adverse are present, those constituents grow harmonious. It is always the nature, again, of those constituents to suffer diminution and decay.

For the generation or appearance of all existent objects there is adequate cause. For their destruction, however, there is no cause. Some philosophers, in this matter, hold that the cessation of the

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* 'Madhuraka' here implies the 'Jivaniya Gana,' *i.e.*, the aggregate of eight, numbering Jivaka, Rishabhaka, Medā, Mahāmedā, Riddhi, Vriddhi, Kākoli, and Khirakākoli. Some of these are not obtainable or identifiable. With two more *viz.*, Jivanti and Madhuka, they form the Jivaniya Gana. Jivanti is *Cœlogyne ovalis*, and Madhuka is Liquorice.—*T.*

cause (that uphold existent objects) is the cause of their destruction.[25]

Unto the preceptor that had said so, Agniveça put the following question, *viz.* If destruction proceeds from the very nature of all objects, what then is the function of skilful treatment?[26] What are those constituent elements then that the physician brings back into harmony with the aid of his medicines? What also, O illustrious one, is treatment (of disease)? Indeed, for what end is medical treatment resorted to?[27]

Hearing those words of his pupil, Punarvasu said,—Hear, O blessed and amiable one, what the reasons are that are shown or advanced by the great Rishis.[28]

It is said that for the destruction of existent objects there is no cause, since the cause which brings about destruction cannot be ascertained, like the cause of the lapse of Time that goes on ceaselessly.[29] As time, quickly passing away, becomes what is called Past, even so an existent objects passes away. There is no cause to be ascertained for its destruction. For all that, medical treatment cannot be inoperative.[30]

Those acts by which the constituent elements of the body become harmonious are said to constitute what is called (medical) treatment of disorders or disease. Those acts constitute the duty of men called physicians.[31]

Treatment is adopted with the view of preventing the constituent elements of the body from becoming inharmonious. Verily, it is adopted for the purpose of perpetuating the harmony of those elements.[32]

By avoiding all causes that lead to disorder or the absence of harmony and by having recourse to those that lead to order or harmony, the constituent elements of the body become harmonious, their disorder or absence of harmony being corrected or checked.[33]

Since the physician, that is skilled in treatment, restores, with the aid of favorable causes, the constituent elements of the body into harmony, therefore is he regarded as the giver of happiness

with respect to the body as also of long life.[84] Verily, the physician, in consequence of such happiness of the body and long life, becomes the giver of righteousness and wealth and pleasure both in this world of men and hereafter in heaven.*[85]

Here are some verses containing a summary.

The merits of a physician that is skilled in treatment, the faults that attach to one of a different stamp, the indications of a judicious, insufficient, or over dose in respect of the administration of correctives, (*viz.*, emetics and purgatives), the character of the diverse disorders (that require the administration of correctives), the benefits of the administration of correctives, the chief aphorisms with respect to treatment, the methods of alleviating the faults resulting from an insufficient and over administration of correctives the reasons that exist for treatment, and the object the physician keeps in view, have all been declared by the sage (Punarvasu) in this Lesson on skilful physicians.[1-3]

So ends the discourse on the four principal divisions of this Lesson. Thus ends the sixteenth Lesson, called 'That about the skilful Physician,' in Agniveca's treatise as revised by Charaka.

LESSON XVII.

We shall, after this, expound the Lesson called 'Some diseases of the Head.' Thus said the illustrious son of Atri.[1]

Agniveça said,—Of embodied creatures, what are those disorders which have been said to affect the head ? And what are those which affect the heart ? What are those disorders, again, of wind, bile and phlegm (and diverse other constituents of the body), born of variations in respect of their measure ?†[2] How many kinds are there of deterioration or loss (as regards the elements of the body)? How many kinds are there, O sinless one, of those

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* All that concerns man is classified under four heads, *viz* ; Religion or Righteousness, Wealth or earthly possessions, pleasure or enjoyments, and Salvation.—*T*

† 'Māna-vikalpajā' means 'born of variations in respect of quantity.' The sense is that diverse disease are generated by inequalities in respect of wind, bile and phlegm, and of the other constituent elements of the body.—*T*.

PART VII.

CHARAKA-SAMHITĀ

TRANSLATED INTO ENGLISH.

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eruptions on the skin which are known by the name of Pidakā? And, O dispeller of all kinds of faults (that may assail the body), how many kinds of courses or tracks are there of what are called faults (of the body)?[3]

Hearing these words of Agniveça, the preceptor said,—O amiable one, hear in detail about what thou hast asked me![4]

It has been seen that there are altogether five diseases of the head. The diseases of the thorax also are five in number; of diseases, again, that are generated by inequalities in respect of the measure or quantity of wind, bile, phlegm, and the other constituent elements of the body, the number is two and sixty.[5] The kinds of deterioration or loss are eight and ten in number. There are altogether seven kinds of eruptions and abscesses due to diabetic affections. Of what are called faults, the courses or tracks are three in number; of these, I shall speak in detail.[6]

From suppression of the urgings of nature, sleep during the day-time, night-keeping, intoxication, loud talking, exposure to the night dew, exposure to east winds or to winds blowing strongly, excess of sexual congress, inhalation of putrid or other kinds of disagreeable scents, exposure to dust, smoke, wind and the heat of the sun, eating heavy food or acids or potherbs and other vegetables of that kind, exposure to water that is very cold, exposure of the head to the heat of the sun, inability to digest the food that has been taken, crying (in grief), suppression of tears, a cloudy atmosphere, grief and irregularities in respect of time and place, wind and the other constituent elements of the body become excited and afflict the blood that is in the head. From this cause spring diseases of divers symptoms in the head.[7-10]

That part of the body in which the life-breaths are said to inhere, to which all the senses are said to belong, and which is said to be the most important of all the limbs of the body, is called by the name of Head.[11]

Hemicrania, or headaches affecting the whole head, catarrah, diseases of the mouth, the nose, and the eye, swimming of the head,[12] facial paralysis, tremors of the head, inflammation of the throat, wry-neck, dislocation of the cheek bone, and numerous

other diseases, born of disorders of the wind and worms in the stomach, affect the head (and are included among diseases of the head).[13]

Listen now to me as I enumerate the five diseases of the head with their causes and symptoms, that have been separately mentioned by the great Rishis in the abstract or abridgment of diseases.[14]

From loud talking and excessive talking, powerful scents, night-keeping, exposure to cold, physical exercise, suppression of the urgings of nature,[15] fasting, violence done to the body, purging and vomiting in excess, from tears and grief and fear and alarm, from carrying of heavy loads, and walking of long distances,[16] the wind that is in the head increases and entering the veins of the head becomes excited. From the wind (thus excited) one gets a severe headache.[17] The two temples begin to throb with a piercing pain; the nape or back of the neck feels a tearing pain; the space between the two eye-brows, as also the entire forehead, burns with heat and pain.[18] The two ears also throb with noise and pain. The sensation in the two eyes is as if they are being torn out. The whole head swims. All the joints (in the head) seem to be torn asunder.[19] All the nerves and veins also throb incessantly. The neck becomes stiff. The remedy in affections of the head due to disorders of the wind is the use of things cooling and warm.*[20]

In consequence of the use of things that are pungent or sour or saltish or saline, through anger, exposure to heat, or to strong winds, the bile in the head becomes disordered and produces disorders in the head.[21] In consequence thereof, the head becomes the seat of burning and tearing pains. A wish arises for cooling things. The eyes also burn. Thirst arises. The head swims. The whole body perspires.[22]

From constant enjoyment of luxurious seat, from constant indulgence in luxurious sleep, from excessive eating of heavy and cooling food, the phlegm in the head becomes disordered and produces disorders in the head.[23] In consequence thereof, mild

* In Verse 15, 'tikshnaghrânât' and not 'tikshnapânât' is the correct reading. In 16, 'Vamanâdati' and not 'Vamanâditi.' This ,ati, qualifies all the previous words. 'Cankhau' are the two temples. 'Ghâta' is the nape of the neck. In Verse 20, 'Stabhyate and not 'tudyate' is the correct reading.—*T.*

pains appear in the head The sensation of touch in the head becomes weakened. A sensation of dulness or drenching too appears. The head becomes heavy. The langour of sleepiness, general weakness, and disgust for food are the other symptoms. [24]

In disorders of the head caused by the excitement of the wind, the pronounced symptoms are excess of pain, swimming of the head, and a tremor also. In disorders caused by the excitement of the bile, the symptoms are a sensation of burning, of intoxication, and thirst. In disorders caused by the excitement of the phlegm, the symptoms are heaviness and the langour of sleep. In disorders of the head due to the excitement of all the three faults, all these symptoms appear.* [25]

In consequence of eating sesame, milk, molasses, undigestible things, rotten fish or meat or vegetables, and such food as is made of inconsistent ingredients (as milk and fish, or milk and meat), a person whose wind, bile or phlegm is disordered, gets impurities in his blood, phlegm, and flesh.[26] From those impurities, worms take birth in the stomach of the man of vicious habits.

These, in their turn, cause in the person's head, head-disease with terrible symptoms.[27] Such, indeed, are the effects produced by those worms that the person afflicted by them feels piercing and cutting pains, a sensation of itching, intumescense, and a fœtid odor in the body.[28]

In consequence of grief, fasting, physical exercise, food that is unoily, dry food, and insufficient food, wind penetrating the thorax, produces excessive pain.†[29] When the thorax becomes afflicted with wind, the symptoms that manifest themselves are as follows:—tremor of the whole body, a sensation of pressure on the chest and the abdomen as if tightly wrapped round with a broad piece of skin, stiffness of the whole body, a sensation of giddiness or intoxication producing delusions, a sensation of emptiness in the chest and heart, and of booming sounds about the heart. When

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* 'Bhramah' or swimming has previously been said to be the sympton of head-disease when caused by excitement of the bile. Here, however, it is set down as a symptom of that disease which is induced by disorder of the wind. Kávirája Gangádhara explains that 'Vātāt' here implies such wind as exists with bile.—*T.*

† Some texts read 'Amlabhojanaih' for 'Alpabhojanaih.' The meaning would then be 'food that is sour' instead of 'insufficient food.'—*T.*

the food filling the stomach has been digested, the pains become excessive.*[30]

In consequence of taking food that is hot or sour or saline or bitter or indigestible, as also of alchoholic drinks, indulgence in anger, and exposure to the rays of the sun, the bile in the thorax becomes excited.[31] The symptoms of thoracic diseases caused by excitement of the bile are a sensation of burning in the region about the heart, a bitter taste in the mouth, bitter and sour eructations, a sensation of langour and exhaustion, thirst, loss of consciousness or swoons, delusions, and perspiration.†[32]

Excessive food, or food that is heavy, or food that is oily, or the total absence of mental and physical labour, or excessive indulgence in the pleasures of sleep. are causes of thoracic diseases due to excitement of the phlegm.[33] The symptoms that then manifest themselves are numbness of the heart (so that the region about the heart loses the sensation of touch), a sensation of the region about the heart being wrapped round with a piece of wet and heavy cloth, sleepiness, and disgust for food. Such a man has also the sensation of his heart being pressed down by a heavy mass of stones ‡[34]

When the causes and the symptoms (as hereinbefore indicated of the different kinds of thoracic disease) exist together, such diseases are then called Sánnipâtika. The wretch who, while suffering under a thoracic disease that is due to disorders of all the three ingredients, *viz*; wind, bile, and phlegm, takes sesame, milk, molasses, and other articles of the kind, brings on the affliction called *Granthi.* Impurities and fœtid humours are then generated in his vital parts. In consequence of those impurities, again, diverse kinds of worms are generated in the body of the

* In the first line, for 'çunyatâdravah' some texts read 'çunyatâbhramah.' The last reading does not seem to be correct, for the mention of 'bhramah' after 'pramohah would be superfluous.—*T*.

† In the second line, some texts read 'dâhah' for 'swedah.' After the mention of 'hriddâhah' in the first line, it is not probable that 'dâha' should be repeated, though 'dâha,' standing by itself, would mean a burning sensation throughout the body.—*T*.

‡ 'Stimitabhârikam' is one word, the meaning being 'a sensation of the heart being wrapped round with a piece of wet cloth producing a feeling of heaviness or pressure.'—*T*.

afflicted wretch. Born in his vital part, those worms move about and wander through every part of his body and devour his flesh, blood, and other vital ingredients. He then feels piercing pains in his heart like to what would happen if somebody were to repeatedly pierce his heart with a needle. Sometimes he feels as if he were receiving cuts from a sharp weapon. An itching sensation also follows, as also an intolerable agony. Judging from these symptoms that the affliction under which the patient is suffering is a thoracic disease, in an aggravated form, due to the generation of worms, the physician possessed of learning should lose no time in conquering it, for fatal consequences, if the disease is not checked, are sure to be brought on very soon.*[35-39]

The seriousness or gravity of thoracic-disease is altogether of thirteen kinds. Six of these are due to the aggravation of the faults affecting two of them at a time or only one of them at a time. Six other kinds are due to the attention of the one, the middling state of the second and the aggravation of the third; while from an equal measure of excitement of each of the three faults, only one kind is derived.†[40]

Through union of the faults (taken two at a time), the variety will come up to nine. Of this, when one only of the faults is aggravated, six varieties result; while, only one (of the two) becoming aggravated, the variety comes up to three. Each of the three faults again becoming aggravated separately, the variety would come up to three. (With the thirteen mentioned in the pre-

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* 'Granthi' has been described to be of various kinds. Its English equivalent seems to be cystic tumours. 'Sankleda' is impurity of every description. The kind of 'rasa' here referred to is, of course, fœtid humours. From these are generated worms of various kinds.—*T.*

† This verse is characterised by great terseness and brevity. The combinations which produce the thirteen kinds of 'Sānnipātika' are thus explained: (1) when wind and bile are both excited; (2) when wind and phlegm are both excited; (3) when bile and phlegm are both excited; (4) when wind is excited; (5) when bile is excited, and (6) when phlegm is excited. The six other kinds are (1) wind excited, bile more excited, and phlegm most excited; (2) wind excited, phlegm more excited, and bile most excited; (3) bile excited, phlegm more excited, wind most excited; (4) bile excited, wind more excited, and phlegm most excited; (5) phlegm excited, bile more excited, and wind most excited; (6) phlegm excited, wind more excited, and bile most excited. When all the three are excited in an equal measure, only one kind is derived Thus the total of 13 is made up of 6...6...1.—*T.*

vious verse) these nine and three would make a total of five and twenty in all.[41]

The variety of thoracic disease due to attenuation of the faults (taken one, two, and three at a time) comes up to five and twenty, like to what is arrived at in the case, as explained above, of aggravation. The mode of treatment in cases of aggravation are, of course, different from those laid down for cases of attenuation. That topic shall now be treated.[42]

The aggravation of one, the unchanged or normal state of the other, and the attenuation of the third, produce a variety of six. So the aggravation of two and attenuation of one, and the aggravation of one and attenuation of two, produce a variety of six.[43]

When upon attenuation of the phlegm, the wind moves from its natural position and forces the bile existing in its normal condition, to wander with itself through different parts of the body, then in those particular parts of the physical frame where the wind accompanied by bile may be for the time being, the sensations would arise of pain and burning and langour and weakness. Such pain &c., does not become permanent, for they disappear as soon the wind accompanied by bile leaves the spot.[44-45]

When upon the attenuation of the bile, the wind gaining strength, forcibly drags or draws up the phlegm existing in its normal condition, it then generates acute pains, a sensation of cold or chill, dulness of the body, and heaviness of the limbs.[46]

When upon the attenuation of the phlegm, the bile restrains the wind existing in its normal condition, then a sensation of burning and accute pain is produced.[47]

When upon the attenuation of the wind, the bile restrains the phlegm existing in its normal condition, it then produces fever with heaviness of the body and sleepiness.[48]

When upon the attenuation of the bile, the phlegm restrains the wind existing in its normal condition, it then produces fever with heaviness of the body and a sensation of chill.[49]

If upon the attenuation of the wind, the phlegm restrains the bile existing in its normal condition, it then produces loss of appetite, headache, sleep, sleepiness, delirium, heart-disease, heaviness of the body, yellowness of the nails and other parts of the body, and constant expectorations of phlegm and bile.[50-51]

The phlegm of a person whose wind has been attenuated, moving in the body with the bile in its company, produces a disgust for food, indigestion, lassitude of the whole body, heaviness of the limbs, nausea and hiccough, expectorations (of saliva and water from the mouth), chlorosis and anæmia, pain, giddiness like that of intoxication, disorders of purging (that is, either excess of purging or constipation), and disorders of the digestive fire (that is, either excess of appetite or loss of appetite).[52-53]

The phlegm of a person whose bile has been attenuated, united with the wind, generates temporary stiffness of the body, chill, and pain, as also heaviness of the body, loss of appetite, disgust for food, tremors, whiteness of the nails and other parts, and roughness of the skin.[54-55]

When the phlegm becomes attenuated and both the wind and the bile become excited, listen to the symptoms which these generate.[56] They are delusions, a sensation of the whole body being wrapped round a heavy cloth or skin, pain, a sensation of burning, a sensation like that of the body being constantly pierced with pains, tremors, lassitude of the body, a driness of the chest, and smoke-like exhalations from the mouth and the nose.[57]

When both the wind and bile become attenuated, the phlegm, strongly affecting all the ducts of the body, brings about the loss of all exertion (*i.e.*, general langour), loss of consciousness, and suppression of the voice or speech.[58]

When both the wind and the phlegm become attenuated, the bile, affecting the element known by the name of Ojas, produces a general lassitude of the body, a general weakness of all the senses, thirst, loss of consciousness, and inability to do any act.[59]

Upon the attenuation of both bile and phlegm, the wind afflicting all the vital parts of the body, destroys consciousness and causes tremors.[60]

The three faults of the system (*viz.*, wind, bile, and phlegm), when excited and strengthened, put forth their respective indications according to the measnre of their respective strength or force. When, on the other hand, they become attenuated, a disappearance takes place of their respective indications, commensurate with the degree of their attenuation. When all of them exist

in their normal state, each of them puts forth its own indications equally with the other two.[61]

Attenuation is in respect of the wind and the others; of the (seven) elements beginning with *Rasa* or humour and the others; of the impurities evacuated by the system; and of the element called Ojas. Amongst these several kinds of attenuation, the indications have already been laid down of wind and the others.*[62]

When the element called Rasa (liquid humour) becomes attenuated, the heart becomes subject to a sensation of strong agitation; it becomes incapable of hearing any kind of loud noise; palpitation overtakes it; it becomes the seat also of an acute pain; it also becomes subject to a dull pain without any intermission; and the person feels such a sensation of langor that the slightest exertion fatigues him.[63]

When the element of blood becomes attenuated, a roughness overspreads ths whole body; portions of it are seen to burst open; a loss of splendour also overtakes the patient; and the skin becomes dry.[64]

If the flesh becomes attenuated, the symptoms that manifest themselves are those enumerated above (as the consequences of the loss of blood) and the following in particular, *viz*', emaciatiou of the waist, of the neck, and of the belly.[65]

If the element of fat becomes attenuated, the symptoms that appear are a sensation like that of the bursting of the joints, a painful or burning sensation in the eyes, fatigue upon the slightest exertion, and an emaciation of the belly.[66]

Upon the attenuation of bones, the symptoms that appear are the falling away of the hair on the head and the body, of nails, of the beard, and of the teeth; a sensation of fatigue upon the slightest exertion, and utter weakness of all joints.[67]

If the marrow becomes attenuated, the symptoms that should

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* There are altogether eighteen kinds of attenuation or decrease. Three appertain to wind, bile, and phlegm; seven to the seven elements beginning with Rasa; two to the impurities evacuated, *viz*; stools and urine; five of the impurities evacuated by the five senses; and one of the element called Ojas. Of these, the indications have been explained of the attenuation that appertains to the three elements of wind, bile, and phlegm. The rest are to be discoursed upon in answer to the disciple's question.—*T.*

be ascribed to that cause are a sensation of, as it were, the bursting of all the bones, excessive weakness of the bones, and their loss of weight. All kinds of diseases, again, due to disorders of the wind, also appear.[68]

The symptoms of a person whose vital seed has been attenuated are general weakness, a dryness of the mouth, paleness of complexion, languor of the body, fatigue upon the slightest exertion, loss of virility, and emission of the semen.*[69]

When the stools decrease below the quantity that is normal, the wind in the constitution of the patient who has become dry, becomes provoked or aggravated and afflicting his entrails forces them upwards and penetrates the abdomen in transverse and upward directions.†[70]

When the urine decreases below the normal quantity, the symptoms that appear are strangury, and loss of color of the urine itself. Besides this, the patient suffers from thirst, and his mouth becomes dry.[71]

As regards the other organs or outlets of the body, when their secretions decrease below the normal measure, all of them seem to be empty, light, and dry.[72]

When the element called Ojas becomes attenuated, the patient yields to causeless fears, becomes weak, indulges in anxious thoughts ceaselessly, and feels pain in all his senses. His body again loses its splendour; he becomes cheerless; a dryness pervades the whole system; and a languor comes over him so that he feels fatigue upon the slightest exertion.[73]

There resides in the heart a quantity of pure blood, which is slightly yellowish. This blood in the body is called Ojas. Through attenuation of this blood or its loss, even death may overtake the man.‡[74]

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* At the end of the first line, some texts read 'bhramah' for 'klamah.' If the former reading be adhered to, the meaning would be 'swimming of the head.—*T*.

† 'Praviddhah san' should be supplied after 'marutah.' Some texts read 'unnamayet' for 'unnamayan.'—*T*.

‡ In some texts there is a verse of two lines on the subject of Ojas. It is as follows: "That which is called Ojas at first appears in the bodies of embodied creatures, endued with the color of clarified butter. In taste it resembles honey. Its scent resem

The following are the causes of the attenuation or loss of the constituent elements of the body, *viz.*, excessive physical exercise, fasting, anxiety, taking food that is dry and insufficient, or food in excess, exposure to wind or the sun, circumstances creating fear, grief, drinking liquids whose properties are dry, night-keeping, the excessive emission of phlegm, blood, and semen (through disease), or expectorations and emissions of the same through other causes, phthisis, and afflictions caused by evil spirits or forces of nature.*[74-75]

Of persons who eat heavy, oily, sour, saltish food or food in excessive quantities, or who take new rice or new water or drinks that are newly manufactured, or who enjoy in excess the pleasures of sleep and of soft beds and seats, or who give up every kind of physical exercise and mental exertion, or who abstain from having recourse to corrective treatment when such treatment has become necessary, the phlegm, bile, fat, and flesh increase and stop the free course of the wind. The wind of such people, having its free vent thus obstructed, seizes the Ojas and proceeds to the anal canal. When such becomes the case, a painful form of Diabetes appears.[76-77]

The disease Diabetes repeatedly shows the symptoms of increased or excited wind, bile, and phlegm. Those symptoms (during the continuance of the disease) having shown themselves again undergo attenuation and then disappear.[78]

If this disease, upon its first appearance, be not attended to, seven painful diseases, all belonging to the class called Piḍakā, appear in those parts of the body that are fleshy, in the vital organs, and in the joints also. Those seven diseases are Çaravikā, Kachcchapika, Jālini, Sarshapi, Alaji, Vinatā, and Vidradhi.†[79-80]

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bleṣ that of fried paddy. As honey is gathered by bees from diverse kinds of flowers and fruits, even so is the Ojas of men gathered by the wind, bile, and phlegm from the several elements mentioned above."—*T.*

* 'Ativartana mokshanam' is explained as 'Ativartanam vahirnihsaranam vyadhyāditah; mokshanam vamanādibhiratipravartanam.'—*T.*

† All these diseases have been described in the following verses. Their English names, so far as they are identifiable, have been given under the respective verses treating of them. Piḍakās are either eruptions or abscesses.—*T.*

When the nature of the eruption is such that its form is like that of the circular cup called Çarāva, the boundary line raised above the level of the skin, the middle portion is depressed, blood and secretions flow from it without pus, and when it is attended with pain, the eruption is then called Çarāvikā.[81]

When the eruption is such that the pain it generates is deep-seated and afflicts the patient very much, and when it covers a large area, presents a smooth appearance, and resembles the back of a tortoise, it is called by the name of Kachcchapi.*[82]

When the eruption is such that it neither abates nor grows, when its surface seems to consist of fleshy chords or strings laid in the form of warp and woof, when it emits oily secretions and covers a large area, when it is attended with pain as if innumerable needles are piercing the part, and when its surface is perforated with numerous minute holes, it comes to be called by the name Jālini.†[83]

That eruption or abscess, which is not very large in circumference, which ripens very quickly, which is attended with considerable pain, and whose surface is covered with innumerable pimples each resembling a mustard seed, is called Sarsapi.[84]

That eruption or abscess which produces a burning sensation on the skin when it begins to appear, which is accompanied by thirst, loss of consciousness, and fever, which incessantly changes its place (going from one part of the body to another), and which burns, causing excessive pain, like fire, is called Alaji. ‡[85]

That eruption which, whether it appears on the back or on the belly, is attended with deep seated pain, which is large in circumference, lower than the general level of the skin, and blue in color, is called Vinatā.[86]

Vidradhi has been said to be of two kinds, *viz.*, external or superficial, and deep-seated. External or superficial Vidradhi is that which appears on the skin, the nerves, or the flesh. It is

* Enlarged scrofulous glands. The name is sometimes applied to a wart or blotch or a large pimple.—*T.*

† 'Jālini' seems to be a Carbuncular eruption on abscess.—*T.*

‡ 'Alaji' is taken for all painful and quickly ripening abscesses.—*T.*

attended with great pain and puts forth many raised or elevated arcs.[87]

From eating food that is very cold, or food that is very hot and burning, or food that is totally destitute of oil or very dry, or food that is excessive in quantity, or food that is combined of articles having opposite virtues (such as milk and meat), or food that is indigestible, or food that is rotten, or from taking food at unseasonable or irregular hours, or food that is not adapted to or capable of being assimilated by the system, or food that is stained by some fault or other, or from drinking alcoholic spirits in excess or from suppressing the urgings of nature (in respect of stools, urine, semen, tears, &c.), or from excessive toil, or from undue indulgence of physical exercise, or from improper methods of lying down (for rest or sleep), or from bearing excessively heavy loads or walking excessively long distances or excessive indulgence in sexual congress, wind, bile and phlegm penetrate the flesh and blood that are within the body. When this happens, the disease called Granthi, affecting the deep parts of the body and of great virulence, becomes generated.*[89-90]

Accompanied with great pain, this disease appears within the thorax, the part that joins the throat with the thorax,† on the liver or the spleen, the abdominal cavity, below the thorax or by its sides, within the navel, the groins, and the anal canal.[91]

In consequence of the excess of impure blood, the Granthi very soon becomes ripe. And because it ripens soon, therefore is it called *Vidradhi*. ‡[93]

When the Granthi has been due to excitement of the wind, the symptoms it manifests are piercing pains, cutting pains, giddiness, epistasis or suppression of the urine, noise in the ears, sudden throbbings of the body, and a sensation of something creeping through the limbs. When due to excitement of the bile, the symptoms are thirst, a sensation of burning, loss of consciousness, a sensation of intoxication, and fever. The Granthi is to

* 'Granthi' seems to be a general name for deep-seated abscesses.—*T*.

† 'Kloman' sometimes indicates the bladder.—*T*.

‡ 'Vidâhitwât Vidradhi.'—*T*.

be regarded as due to the exitement of the phlegm when the symptoms that appear are yawning, nausea, disgust for food of every kind, stiffness of the whole body, and a sensation of cold. In all these kinds of Vidradhi the pain that is generated is very great.[92–94]

The patient feels as if some cutting or piercing weapon is afflicting him in the particular part, or that some burning brand is applied to the part for scorching it incessantly. When the Vidradhi becomes ripe, the patient feels as if dozens of scorpions are biting him.[95]

When the Vidradhi is occasioned by excitement of the wind, the secretion emanating from it is thin, dry, reddish, and frothy. When due to excitement of the bile, the secretion resembles the solution of paste of sesame, Phaseolus Roxburghii, and Dolichos biflorus; when due to excitement of the phlegm, the secretion is white, oily, thick, and copious. When caused by excitement of all the three together, the secretion presents all the attributes mentioned above.[96–97]

For enabling you to understand which Vidradhi is curable and which not, we shall instruct you about their especial symptoms as depending upon the particular part of the body in which they may appear. Amongst the several kinds of this disease as depending upon the locality, when the Vidradhi appears in the thoracic region, the especial symptoms are excessive pain in the region about the heart, that form of asthma called Tamaka, fainting or loss of consciousness, and consumption. In those cases of Vidradhi which appear in the region joining the throat and the chest, the especial symptoms are thirst, dryness of the mouth (as if it were parched), and a choking sensation of the throat, accompanied with pain. When the disease appears in the liver, the especial symptom is asthma. When it appears in the spleen, the especial symptom is suffocation or difficulty of breathing. When it appears in the abdominal cavity, the special symptoms are excessive pain in the flanks, the back, and the waist. When it appears in the navel, the especial symptom is hiccup. When it appears in the groins, the especial symptom is stiffness or paralysis of the

thighs. When it appears in the anal canal, the special symptoms are difficulty of micturition, and very fœtid stools.[98]

When the Vidradhi that appears in the upper regions of the body ripens and bursts, the secretion emanating from it comes out through the mouth. When that which appears in the lower parts of the body ripens and bursts, the secretion emanating from it comes out through the anus. When it appears in the navel and ripens and bursts, its secretion escapes through both the outlets, *viz.*, the mouth and the anus.[99]

Amongst the different kinds of Vidradhi, when those that appear in the thoracic region, the navel, and the anal canal, ripen, they lead to death. Those also that are caused by disorders in all the three elements (of wind, bile, and phlegm), lead to the same result. The rest, if treated by a skilful physician competent to give relief without delay, abate and admit of cure. Hence, as soon as the Vidradhi is generated that afflicts the patient like a sharp weapon or a snake or the lightning-fire, it should be treated with Oils, Sweda, and Purgatives. All cases of Vidradhi should be treated in the same way as glandular enlargements in the abdomen.[100]

Here occur some Verses.

All these diseases, included under the common name of Piḍakā, may be generated in even the absence of Diabetes in the patient. They may be due to a diseased state of the fat. They are, again, not noticed till they actually localise themselves by occupying some part of the body.[101]

Of one who is possessed of copious fat or phlegm, the diseases Çarāvika, Kachchapikā, and Jālini, when they appear, become very painful. Indeed, they assume a virulent type in such persons.[102]

That Sarshapi, and Alaji, and Vinatā, and Vidradhi, which are due to the inordinate excitement of the bile and to which persons without much fat are liable, are all capable of being cured with ease.[103]

That person, suffering under diabetes, who gets the disease called, Piḍakā is his vital parts, or the shoulders or the anus, or

in the tips of the ears, or in the breasts, or in the hip-joints or knee-joints or ankle joints, meets with death.[104]

There are other kinds of Pidakâ some of which are yellow, or blood-red, or dark, or reddish, or yellowish white, or whitish, or brown as ashes, or dark-blue. Some are mild and some virulent; some are large, some minute; some appear slowly and some rapidly; some are attended with little pain, and some with much pain. Ascertaining their nature, from observation of the causes and indications of wind or bile or phlegm (to which they may be ascribable), one should explain (what they are to the patient), guided by observation of the supervening afflictions.[105-106]

The supervening afflictions of the diseases called Pidakâ are thirst, short or asthmatic breath, sloughing of the flesh, diabetes, hiccough, sensation of intoxication, fever, erysipelas, and sense of heavy pressure upon the heart and other vital parts.[108]

The faults of the system, *viz*; wind, bile, and phlegm, have three kinds of courses: first, they may be attenuated, or remain in normal measure, or be increased or excited; second, they may range upwards, or downwards, or in transverse directions; and thirdly, they may travel into the stomach, the branches, or subsidiary ducts, or all vital parts and bone-joints. These are the three courses, in respect of kind, of wind, bile, and phlegm.[109-110]

The growth, aggravation, and attenuation of wind, bile, and phlegm, in their due order, happen one another, in the six seasons beginning with the season of the clouds.*[111] Such growth, aggravation, and attenuation constitute a fourth kind of course (in respect of the faults) called the course dependant upon season or time. This course, again, is of two kinds, *viz.*, normal and abnormal.[112]

The digestion of men arises from the heat of the bile. The bile, when excited, produces diverse kinds of disorders.[113]

The phlegm that is normal is called strength of the body.

* They are Varshâ, Carat, Hemanta, Cita, Vassanta, and Grishma. *Vide* note p. 66 *ante*.—*T.*

When the phlegm changes its normal condition, it becomes those impurities that are evacuated by the system. It is the phlegm that is also called the Ojas in the system. When its normal condition becomes altered, it becomes a source of evil.[114]

All acts and functions are due to wind as their cause. The wind has been called the Life of living creatures. It is through the wind that all diseases are generated. It is through the wind also that all creatures meet with destruction.[115]

The enemy (disease) is always in one's immediate proximity. One endued with wisdom should, therefore, always observe oneself and conduct oneself with concentrated attention, desiring to have a long life.[116]

(*Here is a summary containing a couple of Verses*).

In this Lesson, called Kiyantah Çirasiya, diseases of the head, with the diseases of the thorax and all diseases that are generated by the varying measures of what are called the faults, (*viz.*, wind, bile, and phlegm), and attenuation, and all those diseases which are called Pidakās, and the diverse kinds of the courses which the faults have, have been spoken of by the truth-seeing Rishi, that benefactor of all creatures, for the instruction of physicians.[1-2]

Thus ended the Lesson called "Kiyantah Çirasiya," in the treatise of Agniveça as revised by Charaka.

LESSON XVIII.

We shall next expound the Lesson called Triçothiya (the triple Inflammation).

Even this was said by the illustrious son of Atri.[1]

Three kinds of Inflammations appear. They are due to wind, bile, and phlegm.

Inflammations, again, may be divided into two classes, *viz.*, Constitutional and Accidental.

Those called Accidental are caused by cuts, piercing wounds, fractures, dislocations, pressure caused by heavy weights or pounding any part of the body (as if in a mortar), or the violence caused by something coiled or twined round with great force, or beating, or severe belabouring, or binding with chords, or griping or other kinds of pain caused by external bodies.

Inflammations also set in, due to contact of the body with the flower or fruit or secretion of Bhallātaka (*a*); the bristles of Ātmaguptā (*b*), the bristles of the worm called Çuka; leaves, creepers, and plants that are poisonous to the touch; or the sweat or limbs or the urine of poisonous animals. *

Inflammation may also set in through wounds in the body caused by the teeth, the horns, and the nails or claws of animals whether poisonous or otherwise. † Inflammations are also caused by sea-water, poisonous winds, exposure to excessive cold and burns. [8]

Accidental Inflammations, again, differ from Constitutional ones in this respect, *viz.*, the symptoms of the latter with respect to wind and the others manifest themselves *before*, whilst the symptoms of the former springing from their respective causes,—the symptoms, that is, with respect to wind and the others,—manifest themselves in a different way, that is, *afterwards*. ‡ [8]

Treated with bandages, Mantras, plasters made of drugs that

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a. Semecarpus Anacardium.

b. Called also Kapikachchhu; in Bengali, Alkusi; *Mucuna pruriens*; syn. *Carpopogon pruriens, Roxb.*

* 'Parisarpana' is moving over. If a person treads upon any such animal, or any such animal moves over his body, inflammation sets in.—*T.*

† The claws or teeth of the tiger, for example, cause inflammation that brings about death. The nails and teeth of even human beings can cause inflammation. Cannine bites can cause inflammation, even when the dog has no rabies.—*T.*

‡ This aphorism is exceedingly terse. I, therefore, expand it for making it intelligible. The sense is this: in Constitutional Inflammations, disorders first arise in respect of wind and the others; those disorders *then* bring about the Inflammations; in Accidental Inflammations, the reverse of this is seen, for the Inflammations, with their respective symptoms as due to their respective causes, first set in and then the disorders in respect of wind and the others take place.—*T.*

are destructive of poison, and emollients possessed of soothing or cooling virtues, and other means of the kind, Accidental Inflammations are relieved. [4]

Constitutional Inflammations arise from injudicious administration of oils, of Swedana, of emetics, of purgatives, of dry enemata, of oily enemata and of errhines, as also from the insufficient administration of proper diet after corrective and other modes of treatment have been gone through. *[5]

Constitutional Inflammations also arise from attacks of nausea or vomiting, tympanites, violent diarrhœa or cholera, asthma, coughs, diarrhœa, consumption, anæmia or jaundice, stomachic and abdominal diseases, mænorrhagia, fistula-in-ano, and Hœmorrhoids, when the patient is exceedingly afflicted by any of these diseases. [6]

Constitutional Inflammations may also arise from some of the varieties of Leprosy, Itches, and Pidakās, or from suppression of the urgings of nausea or vomiting, of sneezing, of eructations, of semen, of wind, urine, and stools. They may also arise from the various kinds of skin diseases and in a person who has been very much afflicted and emaciated by hunger or fast. [7]

Constitutional Inflammations may also be due to suddenly eating food that is very heavy or very sour or very saltish, or pounded or sodden food, or fruits, or potherbs, or unripe mangoes dressed with sugar and oil, curds, vegetables, wines and alcoholic spirits, all kinds of bad food, paddy that has put forth sprouts or is very new, paddy of the variety called Çuka and also of the variety called Çami, and meat of animals living in marshy regions and also of acquatic animals. Such Inflammations may also arise from one's eating (burnt) earth or clay or dry clods of earth or anything that is exceedingly saline. They are also due to injuries to the uterus, or very premature abortions, or improper administration of diet and defective observance of prescribed rules of conduct

* 'Samsarjana' means the use of proper or prescribed diet after the administration of oils and Swedana, emetics and purgatives, &c.—*T.*

soon after delivery, or aggravation or excitement of wind, bile, and phlegm, through causes already enumerated.*

These, however, are all general causes of Constitutional Inflammations.[§]

In this connection, the following are the particular causes. In consequence of one's having taken food that is cold or unoily or light or poisonous, or of one's having been exceedingly afflicted and emaciated by toil and hunger or fast, or of one's having undergone an administration of correctives without attending to prescribed rules, the wind being excited prevails over the skin, the flesh, and the blood, and brings about Inflammation.†

Such Inflammations appear quickly and disappear as quickly.

Inflammation generated by excitement of the wind presents a brown or a red color or the same color as that of the skin itself. It appears on the same part of the body and does not change its locality. It is attended with a throbbing pain. It presents a stiff and hard surface, and is dry. The skin is seen to burst. With respect to the hair growing on the spot, one feels as if these are being torn out or extracted by the roots. Sometimes the part seems to be wounded with some cutting weapon. Sometimes the pain seems to resemble that of violent strokes or cuts of a cane or a supple stick.

Sometimes the patient feels as if he were being constantly pricked with needles.

Sometimes the patient feels that ants are moving up and down within the inflamed part. Sometimes the sensation is like to what is produced by the application of a mustard plaster. The inflamed

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* 'Raga,' the Commentator explains, is used for 'Rāgashādava,' which is a preparation of unripe mangoes with sugar and oil. It is used chiefly as a sauce.

Burnt earth, clay, and dry clods of earth, in consequence of being a little saltish, are very much liked by particular men and women. Hindu women, when quick with child and when the usual nausea sets in, every day eat large quantities of burnt and dry earth As to clay, I have never seen or heard any one eating.—T.

§ 'Navaçuk &c.,' seems to be the correct reading and not 'Yāvaçuka &c.'—T.

† Instead of 'çramopavāsāti &c.' some texts read 'dhumopapāsāti &c.' 'Kshapana' is explained by the Commentator as 'Vamanādibhirdoshakshapanam.'—T.

part may sometimes be seen to contract and shrivel up, and sometimes it extends and covers a larger area.

Even this is what happens in the case of Inflammations caused by excitement of the wind.[9]

In consequence of eating food that is hot, pungent, bitter, alkaline, and saltish, or food that is undigestible, or of exposure to the heat of fire or the sun, the bile, becoming excited, prevails over the skin, the flesh, and blood, and brings about Inflammation.

Such Inflammation appears quickly and disappears as quickly.

Its color becomes dark, or yellow, or blue, or coppery. It becomes hot to the touch and soft also. The hair that grows on the inflamed part becomes tawny or coppery in hue.

The part seems to burn, or become the seat of afflicting pains. Vapours seem to rise from it. It becomes also very hot, and covered with sweat. Secretions sometimes issue out of it. It cannot bear any kind of warmth or heat.

Even this is the nature of Inflammations caused by excitement of bile.[10]

In consequence of taking (in excess) food that is heavy, or sweet, or cold, or oily, or of excessive sleep or physical exercise, and the like causes, the phlegm becomes excited and, prevailing over the skin, the flesh and the blood, brings about Inflammations.

Such Inflammation appears slowly and disappears as slowly.

Its hue becomes whitish or white. It becomes oily and smooth. A sensation of heaviness is felt in the part. It does not change its locality. It looks as if wet or drenched with water. The hair that grows on the part presents a white color at the end. It is capable of bearing the application of warmth or heat.[11]

Inflammations are altogether of seven kinds. When the causes (in respect of the excitement of the wind, the bile, and the phlegm) and the symptoms are unmixed, the varieties are three in number. When in respect of their causes and indications, they are mixed

two at a time, the varieties are three in number. When all the causes and symptoms are combined, there is but one variety called Sânnipâtika.*[12]

Inflammation, classified according to these several natures, is of two kinds, three kinds, four kinds, and seven kinds. They are, again, of one kind, judged by the swelling.†[13]

Here occur some Verses.

When in consequence of an Inflammation, the limbs of a patient become afflicted with pain or benumbed and destitute of sensibility, or when such pain becomes very acute, and when the Inflammation, if pressed down, swells up quickly, such Inflammation should be set down as due to the action of the wind.[14] That Inflammation, again, which is of a reddish splendour, whose pains abate during the night, and which disappears upon being rubbed with oil or ghee and warm substances, should also be known to be due to the action of the wind.[15]

That Inflammation which appears in a person afflicted with thirst and fever, which is attended with pain, and which burns, which is covered with sweat, which secretes juicy liquids and which is endued with a bad odor, should be known as an intumescence due to the action of the bile.[16] That Inflammation which causes the face, the eyes, and the skin to become yellow, and which is first generated from the middle part of the body (although it may subsequently change its place), which is such that the skin on the affected part becomes very thin, and which brings about an attack of diarrhœa, is said to be due to the action of the bile.[17]

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* I have expanded the passage a little. The fact is the seven varieties are these: (1) due to excitement of the wind, (2) to excitement of the bile, (3) to excitement of the phlegm, (4) to excitement of both wind and bile, (5) to excitcment of both wind and phlegm, and (6) to excitement of both bile and phlegm, and (7) to excitement of wind, bile, and phlegm. The symptoms in each case must correspond with the cause.—*T.*

† Two kinds, such as Constitutional and Accidental. Three kinds, such as due to excitement of the wind, of the bile, or of the phlegm: Four kinds such as due to wind and bile, phlegm and bile, wind and phlegm, and all three united together. Seven kinds, as explained in the note above.—*T.*

That Inflammation which is cool, which is generated slowly, which is attended with itching, whose color is whitish, and which if pressed down does not swell up soon, is said to be an intumescençe due to the action of phlegm.[18]

That Inflammation must be ascribed to the action of phlegm from which, if opened by a lancet or a blade of Kuça grass, no blood is seen to flow but, instead, only an oily secretion of scanty measure.[19]

When the causes with their indications combine (two at a time) the Inflammation is said to be due to two combined faults. When all the causes with their indications combine, the Inflammation presents the features observed separately in separate varieties thereof, and the symptoms are necessarily of a mixed kind.[20]

That Inflammation which, in the case of a male person, setting in from the feet gradually extends over the whole body upwards, or which, in the case of a female, setting in from the mouth, gradually extends over the whole body downwards, is regarded as not easy of cure.[21]

That Inflammation which, in the case of both sexes, is generated in the anus, is regarded as very difficult of cure. That also in which there are supervening consequences of a painful nature, is of the same kind.[22]

The supervening symptoms of Inflammation are, in brief, seven in number, *viz*, vomiting, difficulty of breath, disgust for food, thirst, fever, diarrhœa, and weakness.[23]

When the phlegm of a person becoming aggravated or excited, stays at the root of his tongue, such phlegm very soon generates an Inflammation. From such Inflammation proceeds the disease called Upajihvikā.*[24]

When the phlegm of a person becoming excited stays at the root of the palate, it very soon causes an Inflammation from which proceeds the disease called Galasundi.†[25]

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* Ranula.

† Enlarged tonsil.

When the phlegm of a person, becoming excited, stays on the exterior surface of the neck, it slowly causes an Inflammation from which proceeds the disease called Galaganda.*[26]

When the phlegm of a person, becoming excited, stays in the interior of the neck, it very soon produces an Inflammation from which proceeds the disease called Galagraha.†[27]

When the bile of a person, becoming excited along with the blood, moves over the skin, it generates an Inflammation which presents a red color, from which proceeds the disease called Visarpa.‡[28]

When the bile of a person, becoming excited, stays in the blood, it generates an Inflammation in the skin which presents a red color. From this proceeds a disease called Pidakā.[29]

When the bile of a person becomes excited and mixed with the blood, and as a consequence the blood becomes dry, the diseases that appear are Tilaka, Piplava, Vyanga, and Nilikā.§[30]

When the bile of a person, becoming excited, stays in the region of the forehead or the temples, the Inflammation that sets in is called Çankhaka. It is attended with violent symptoms.[31]

When the bile of a person, becoming excited, stays at the root of the ears, such person gets an Inflammation upon the subsidence of fever. Such Inflammation becomes unconquerable and terminates in death.[32]

When the wind of a person becoming excited, stays in the body after causing the spleen to swell, such wind, slowly afflicting the flank, causes an enlargement of the spleen.[33]

When the wind of a person, becoming excited, stays in that

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* Bronchocele.

† This leads to difficulty of deglutition and suppression of the voice.—*T.*

‡ Erysipelas.

§ Tilakā is identifiable with Pigmentary nævi or moles.

Piplava indicates small pimples on the body.

Vyanga consists of brown spots on the face. Nilikā consists of dark spots on the face.—*T.*

part of the abdomen which is called the seat of Gulma, it generates an Inflammation with an acute pain called Çula. From this, the person gets the disease called Gulma. *[34]

When the wind of a person becomes excited and causing an Inflammation with the acute pain called Çula, moves from the groins to the testes, the person gets the disease called Vradhna. [35]

When the wind, becoming excited, goes into the space between the blood and the skin, it then generates an Inflammation in the abdomen and the man gets the disease called Udara. †[36]

When the wind, becoming excited, stays in the abdomen and does not go either downwards and upwards for escaping out, the man is said to get the disease called Ānāha ‡[37]

In consequence of their similarity with Inflammation in respect of a swelling appearance, fleshy excresences and tumours, distinguished by names and symptoms, should be included in this enumeration of Inflammations. [38]

When the wind, bile, and phlegm of any person all become excited together and stay at the root of a person's tongue, and cause him burning pain by reaching the acme of aggravation or excitement, they then generate a violent Inflammation, with pains of diverse kind. This disease, which rapidly reaches a crisis, should be included in the class called Rohiniká. Such a person can expect to live for three days only at the most. If treated, however, by a skilful physician, he very soon becomes cured. [39-41]

There are diverse diseases (falling under Inflammation) which though regarded as virulent, are still curable (if treated by a skilful physician). These, however, if not treated by a skilful physician, or treated upon false principles, cause the death of the patient. [42]

There are others (falling under Inflammation) which are regarded mild and which are certainly curable. Whether the patient takes care of them or not, whatever is done with respect to them brings about their cure. [43]

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* A Gulma is a windy tumour in the abdomen.—*T.*

† This name stands for many abdominal affections —*T.*

‡ 'Anāha,' is epistasis or suppression of urine.—*T.*

There are others (of this class) which are regarded incurable. Some, again, (though incurable) are capable of being suppressed. In diseases of this latter kind, well-applied treatment assists the patient to live on.*[44]

There are others that are truly incurable. In them no treatment produces success. Only fools strive to treat them. The learned physician never sets his hand upon them.[45]

Diseases are of two kinds, *viz.*, Curable and Incurable. Distributing them according to the considerations of mildness and violence, they become of four kinds.†[46]

The diseases which fall under the general heading of Inflammation are innumerable when distinguished by considerations of pain, color, manner of appearance or element affected, area or part of the body occupied, and name.‡[47] The treatment, however, in all cases should be according to what is laid down in this brief enumeration mentioning general points. In all their modifications, the same general feature is said to be present.[48]

The physician who may not know the seperate name of each particular modification should not hesitate to undertake its treatment. As a matter of fact, of all the modifications the names do not certainly occur in the Medical scriptures.[49]

A particular fault which has been excited (and from which an Inflammation proceeds) may, in consequence of the particular cause that has excited it, change its locality, and thus generate diverse

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* Incurable diseases are of two kinds. Some of them are capable of being suppressed thongh not cured. Others are incapable of even suppression. In diseases called Suppressible or Yâpya, 'well-applied treatment prolongs life. 'Susâdhu api karma' is the correct reading, divested of 'Sandhi.' 'Yâtrâkaram' is 'competent to make the patient live on.'—*T*

† Four kinds, such as (1) Mild and Curable, (2) Violent and Curable, (3) Mild and Incurable, and (4) Violent and Incurable. Among these, Mild and Incurable would mean Yâpya or suppressible.—*T.*

‡ What is said here is this: Inflammation is a general name applied to a very large number of diseases whose common characteristic is swelling. If differentiated from one another by considering the pains they cause, the colors they present, the manner in which they appear (*i.e.*, swiftly or slowly or as due to this or that cause), &c. the variety will seem to be great.—*T.*

kinds of or varieties of the disease.[50] The physiciān, therefore, that undertakes the treatment, should commence his operations after first ascertaining what the disease is, what is its nature (in respect of the particular fault that has caused it and the particular element of the body that has been affected), and the distinctions in respect of the part of the body that is afflicted.[51]

That physician who commences his treatment after ascertaining these three (*viz.*, the name of the disease, its nature in respect of cause and the element affected, and the part of the body afflicted), and conducts himself with the aid of knowledge and conformably with principles, is never stupefied.[52]

In the bodies of creatures endued with life-breaths, the faults, *viz.*, wind, bile, and phlegm, are always to be found. Whether these are in their normal or abnormal state, the man of learning should seek to ascertain.[53]

The following are the acts of the Wind when in its normal state, *viz.*, energy in respect of action or movements, inhalation and exhalation of the breath, the proper functions of the physical organs (such as speech, thought, &c.,) the equable course of the several elements of the body, and the equable or proper discharge of excreta and urine and such other impurities as escape or are secreted out of the body.[54]

Vision, digestion, the heat that is natural to the body, hunger, thirst, softness of the body, splendour of complexion, cheerfulness of mind, and intelligence, are due to the action of the Bile in its normal state.[55]

All oily matter in the body, tightness of joints, general tightness of body, weight of body, sexual power, strength, capacity to bear or endure, patience, and absence or renunciation of cupidity, āre due to the action of the Phlegm in its normal state.[56]

When wind, bile, and phlegm become attenuated, the indications of such attenuation are the absence of those acts and operations that are due to their normal state. When these (*i.e.*, wind, bile, and phlegm), become aggravated and, therefore, exist in an

inharmonious state, some of the acts, or operations described above become abnormally vigorous.[57]

If the indications of any of the faults present themselves in an excessive form, such excess is always said to be a symptom of aggravation.

The normal condition, attenuation, and aggravation of faults are to be ascertained by remembering these points.[58]

Here occur some Verses containing a summary.

The kinds in respect of number, the causes, the forms, and the curability of Inflammations, the incurability of the different modifications thereof, those Inflammations that are the precursors of other diseases, the varieties, three in number, of the diseases that fall under Inflammation, as stated in the Verse giving an abstract of what should be noted wiih a view to treatment, the normal functions of the faults, and the indications of their attenuation and aggravation, have all been explained, in this Lesson on diseases that is called Tri-çothiya, by Punarvasu who was divested of error and the fault of darkness and cupidity and pride and arrogance and attachment to worldly objects.*[1-4]

Thus ends the Eighteenth Lesson, called Triçothiya, in the treatise of Agniveça as revised by Charaka.†

LESSON XIX.

We shall expound the Lesson called Ashtodariyam.

Even this was said by the illustrious son of Atri.[1]

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* 'Sankhyâ implies number. The different kinds in respect of number, are implied. The words 'na cha' are connected with the second line. Hence, the meaning is, 'the incurability of the different modifications of Inflammation.' The 'purvajân cothân' are those referred to in Verse 24 and the others immediately following. The words 'Vidhi-bhedam,' 'trividham,' and 'Vodhya-sangraham' have reference to Verse 51.—*T.*

† Following U. C. Dutt (*vide* his *Nidāna*) the word Cotha has been rendered in the Eighteenth Lesson as 'Inflammation' Cotha is a general name for swelling or

In this Lesson shall occur the following: Eight varieties of diseases called Udara (stomachic and abdominal afflictions); Retention of urine which is of eight kinds; the faults of the milk (in the breast) which are of eight kinds; the faults of the semen, of eight kinds; the disease called Kushtha (Leprosy), of seven kinds; the disease called Pidakā, of seven kinds; Visarpa (Erysipelas), of seven varieties; Diarrhœa, of six varieties; the disease called Udāvarta, of six kinds;* Gulma (abdominal tumours), of five varieties; the disorders of the spleen, of five varieties; Consumption, of five varieties; five varieties of Asthma; Hiccup, of four kinds; Vomiting, of five kinds; Disgust for food, of five varieties; Diseases of the head, of five varieties; the diseases called Anæmia, of five varieties; Lunacy or madness, of five kinds; Apasmāra or Epilepsy (in which the patient believes that he is pursued by a black or red complexioned creature and becomes insensible as soon as the creature touches him), of four varieties; the diseases of the Eye, of four kinds; the four varieties of the diseases of the Ear; Catarrh of the nose (in consequence of which putrid discharges constantly flow from that organ, of four kinds; the diseases of the mouth, of four kinds; the diseases of the Grahani, of four kinds † Mada (Delirium Tremens), of four varieties; Swoons, of four varieties; Phthisis, of four varieties; Loss of virility or impotence, of four kinds; Inflammations, of three varieties; the diseases called Kilāsa (white leprous spots), of three varieties; Hemorrhage, of three kinds; Fevers, of two varieties; Abscesses, of two kinds; Sciatica, of two varieties; Kāmala (aggravated Jaundice), of two kinds; Constipation (in which hard and unhealthy stools are passed), of two varieties; Vāta-rakta (Rheumatism), of two kinds; Fistula-in-ano, of two varieties; Paralysis of the thigh, of one kind; Sanyāsa or Apoplexy

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intumescence of any kind. It may or may not be attended with pain. Inflammation, as ordinarily understood, is a swelling with heat and pain. With this explanation, Cotha may be taken for Inflammation as rendered above.—*T.*

* Udāvarta is a general name for such diseases as are generated by the suppressed wind.—*T.*

† The duct that seizes the food and is the seat of the digestive fire.—*T.*

of one kind ;* Mahāgada, in which the patient affects all kinds of ugly behaviour, of one kind ; Worms, which are of twenty varieties ; the twenty varieties of Prameha or Diabetes ; and twenty varieties of the disorders that affect the sexual organs of women.

These eight and forty diseases have been indicated in this abstract,

We shall explain the nature of the diseases that have been so indicated.[2]

There are eight varieties of stomachic or abdominal diseases. They are 1. that born of wind, 2. that born of bile, 3. that born of phlegm, 4. that born of wind, bile and phlegm, 5. enlargement of the spleen, 6, Vaddhodara, and 7. Chhidrodara, and 8. abdominal dropsy.[3]

The eight varieties of Mutraghāta or suppression of urine are 1. that born of wind, 2. that born of bile, 3. that born of phlegm. 4. that born of wind, bile, and phlegm, 5. Açmari, *i.e.*, stone or calculus, 6. Çarkarā or gravel, 7. diseases born of the vital seed, and 8. diseases born of the blood.[4]

The eight varieties of the diseases of the milk in women's breasts are 1. discolored milk, 2. milk with bad odour, 3. milk with bad taste, 4, oiliness in the milk, 5. frothy milk, 6. dry milk, 7. heavy milk, and 8. very oily milk.[5]

The faults or disorders of the Semen are eight in number. They are 1. thinness, 2. dryness, 3. frothiness, 4. absence of whiteness, 5. fœtidness of smell, 6. oiliness, 7. mixture with other elements (like blood), and 8. such heaviness as to be drowned in water.[6]

The seven varieties of Kushtha or Leprosy are 1. Kāpāla, 2. Udumvara, 3. Mandala, 4. Rishyajihva, 5. Pundarika, 6. Sidhma, and 7. Kákana. †[7]

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* Sanyāsa in a diseases of both body and mind, the chief feature of which is a total loss of cosciousness, and which is caused by aggravation or disorders of all the three faults together. It is identifiable with Apoplexy.—*T.*

† Udumvara is marked by coppery spots ; Mandala by circular spots or arcs ; Rishyajihva is characterised by spots or blotches resembling the deer's tongue ; Pundarika has spots that look like lotus petals ; Sidhma has blotches or scabs that are raised Kākana is characterised by black and red spots.—*T.*

Of Pidakâs there are seven varieties. They are 1. Çarâvikâ, 2. Kachchhapikâ, 3. Jâlini, 4. Sarshapi, 5, Alaji, 6. Vinatâ, and 7. Vidradhi.[8]*

Visarpa (Erysipelas) is of seven kinds ; *viz.*, 1. that born of wind, 2. that born of bile, 3. that born of phlegm, 4. that born of heat, 5. Carddama, 6. Granthi, and 7. that born of all the faults.[9]

Atisâra (Diarrhœa) is of six varieties. They are 1. that born of wind, 2. that born of bile, 3. that born of phlegm, 4. that born of wind, bile, and phlegm, 5. that born of fear, and 6. that born of grief.[10]

Udâvarta is of six varieties. They are 1. that born of the wind, 2. that born of the urine, 3. that born of the stools, 4. that born of semen, 5. that born of vomiting, and 6. that born of catarrh.†[11]

Gulma (abdominal tumours) is of five varieties. They are 1. that born of wind, 2. that born of bile 3. that born of phlegm, 4. that born of wind, bile, and phlegm together, and 5. that born of the blood.[12]

Spleen is of five varieties. They are the same as in the case of Gulma above.[13]

Consumption is of five varieties. They are 1. that born of wind, 2. that born of bile, 3. that born of phlegm, 4. that born of wounds, and 5. that born of waste.[14]

Asthma is of five varieties. They are 1. violent Asthma, 2. Urddhaçwâsa or that in which the breath goes upwards, 3. Chhinnaçwâsa or that in which the breath seems to be broken, 4. Tamaka and 5. Kshudra.‡[15]

Hiccup is of five varieties. They are 1. violent, 2. deep, 3. Vyapetâ or Yamalâ, 4. Kshudrâ (mild), and 5. that born of food (or a loaded stomach).[16]

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* *Vide* p. p. 194 and 195 *ante.*—*T.*

† It has been already said that Udâvarta is a general name for many diseases whose common characteristic is the suppression of the normal functions of some abdominal organs. Suppression of urine, suppression of stools &c., all fall under Udâvarta.—*T.*

‡ The symptoms of Tamaka and Kshudra are set forth in the Lesson on Asthma, *supra.*—*T.*

Thirst is of five kinds. They are 1. that born of wind, 2. that born of bile, 3. that born of undigested food in the stomach, 4. that born of waste (of tissues and elements), and 5. that born of the supervening afflictions of a diease.[17]

Vomiting is of five kinds. They are 1. that born of having taken food of a repulsive kind, 2. that born of the excitement of the wind, 3. that born of the excitement of the bile, 4. that born of the excitement of the phlegm, and 5. that born of the excitement of all the faults, *viz.*, wind, bile, and phlegm together.[18]

Disgust for food is of five kinds. They are 1. that born of wind, 2. that born of bile, 3. that born of phlegm, 4. that born of aversion for food, and 5. that born of toil or fatigue.[19]

Diseases of the Head are of five varieties. Regarding what has been said before, they are 1. that born of wind, 2. that born of bile 3. that born of phlegm, 4. that born of wind, bile, and phlegm all together, and 5. that born of worms.[20]

Thoracic diseases are of five varieties. They have been explained in the Lesson on the diseases of the Head. (Like diseases of the Head, they are 1. that born of wind, 2. that born of bile. 3. that born of phlegm, 4. that born of wind, bile, and phlegm all together, and 5. that born of worms).[21]

Anæmia is of five varieties. They are 1. that born of the wind. 2. that born of the bile, 3. that born of phlegm, 4. that born of all the faults together, and 5. that born of eating burnt or dry earth or clods of clay.[22]

Lunacy or madness is of five varieties. They are 1. that born of the wind, 2. that born of the bile, 3. that born of the phlegm, 4. that born of all the faults together, and 5. that born of adventitious circumstances (such as sudden fright, evil spirits, &c.)[23]

Apasmāra or Delusion is of four varieties They are 1. that born of the wind, 2. that born of the bile, 3. that born of the phlegm, and 4. that born of all the faults together.[24]

Diseases of the Eye, diseases of the Nose, diseases of the Mouth, diseases of the Grahani, Mada or delirium tremens, and

Loss of consciousness or swoon, is each of four varieties. They are exactly the same as in the case of Apasmāra or Epilepsy above; (that is 1. those born of the wind, 2. those born of the bile, 3. those born of the phlegm, and 4. those born of all the faults together).[25]

Çosha or Phthisis is of four varieties. They are 1. that born of acts of temerity or rashnes, 2. that born of suppressing the urgings of nature, 3. that born of waste (of tissues and other elements), and 4 that born of taking food made of disagreeing ingredients.[26]

Loss of virility is of four kinds. They are 1. that born of some physical obstruction to the emission of the semen, 2. that born of the absence of erection, 3. that born of decrepitude or old age, and 4. that born of the decrease or attenuation of the semen.[27]

Çotha or Inflammation is of three kinds. They are 1. that born of the wind, 2. that born of the bile, and 3. that born of the phlegm.[28]

Kilāsa or Leucoderma is of three kinds. They are 1. that which presents a red color, 2. that which presents a coppery color, and 3. that which presents a white color.[29]

Lohita-pitta (or Rakta-pitta), *i. e.*, Hemorrhage, is of three kinds. They are 1. that which affects the upper part of the body and in which the discharge takes place through the upper organs, 2. that which affects the lower parts of the body and in which the discharge is downward, and 3. that which affects both the parts of the body and in which the discharge is both upward and downward.[30]

Fever is of two kinds. They are 1. that which arises from cold and in which the patient expresses a desire for hot or worm things, and 2. that which arises from heat and in which the patient expresses a desire for cold or cooling things.[31]

Vradhna or Abscess is of two kinds They are 1. that which is constitutional, and 2. that which is caused by adventitious circumstances (such as wounds, touch of poisonous plants, or bites of poisonous worms, &c.)[32]

PART VIII.

CHARAKA-SAMHITA

TRANSLATED INTO ENGLISH.

PUBLISHED BY

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Āyāma or Tetanus is of two kinds. They are 1. External and 2. Internal.[33]

Gridhrasi or Sciatica is of two kinds. They are 1. that born of wind, and 2. that born of wind and phlegm.[34]

Kāmala or aggravated Jaundice is of two kinds. They are 1. that which affects a Koshtha or any viscus (such as heart, lungs, stomach, bowels, &c,) and 2. that which affects any duct leading from a viscus.[35]

Diseases of the Āma or stomach are of two kinds. They are 1. Alasaka or Tympanites, and 2. Visuchi or Visuchikā, *i. e.*, Cholera.[36]

Vāta-rakta (Leprosy) is of two kinds. They are 1. Gambhira or deep, and 2. Uttāna or superficial.*[37]

Piles are of two kinds. They are 1. Dry, and 2. Wet.[38]

Urustambha (paralysis or Rheumatism of the thigh) is of one kind. It arises from the three faults together affecting the abdominal region.[39]

Sanyasa (Apoplexy), characterised by disorders of all the three faults and affecting both mind and body, is of one kind.[40]

Mahāgada or the great disease is of one kind. It is characterised by inattention to what is proper (and attention to things improper).†[41]

There are twenty species of worms. They are as follows: Yuka and Pipilaka, constituting two varieties, are born of external impurities: Keçāda, Lomāda, Lomadwipa, Saurasa, Audumvara, and Jantumatri,—these six varieties are born in the blood: Antrāda Udarāda Hridayachara, Chyurava, Darbhapushpa, Saugandhika, and Mahāguda,—these seven varieties are born of the phlegm in the body: Kakeruka, Makeruka, Leliha, Saçulaka, Sausurāda,—these five varieties are born in the stools. Even these are the twenty varieties of worms in the physical organism.‡[42]

* Vāta rakta is a kind of leprosy. The word is sometimes used for gout or rheumatism.

† Mahāgada is a disease in which the patient develops all sorts of vagaries and eccentricities. Hateful actions appear as proper, and proper actions appear hateful.—*T.*

‡ It is impossible to translate these names or identify them with those mentioned in

There are twenty varieties of Prameha or diabetes. They are as follow:—1. Udakameha, 2. Ikshuvālika, 3. Rasameha, 4. Sāndrameha, 5. Sāndraprasādameha, 6. Çuktameha, 7. Çitameha, 8. Çanairmeha, 9. Sikatāmeha, and 10. Lālāmeha,—these are born of the phlegm; 11. Kshārameha, 12. Kālameha, 13. Nilameha, 14. Lohitameha, Manjishthameha, and Haridrāmeha,—these six are born of the bile; 17. Vasāmeha, 18. Majjāmeha 19. Hastimeha, and 20. Madhumeha,—these four are born of the wind. Even these are the twenty varieties of Prameha.*[43]

There are twenty varieties of diseases affecting the genital organs of women. They are as follow:—1. that born of wind, 2. that born of bile, 3. that born of phlegm, and 4. that born of all three together. The remaining sixteen kinds, ascertained by considerations of contact with the vitiated elements as their cause, are mentioned below.† They are 1. Raktayoni, 2. Arajashka, 3. Acharanā, 4. Aticharanā, 5. Prākcharanā, 6. Upaplutā, 7. Pariplutā, 8. Udāvartini, 9. Karnini, 10. Putraghni, 11. Antarmukhi, 12. Suchimukhi, 13. Çushkā, 14. Vāmini, 15. Shandayoni, and 16. Mahāyoni.

These are the sixteen varieties of diseases of the genital organs of women. They are simply mentioned here. The names only are given with reference to what has been said in the second aphorism above.[44]

European Medical works. The etymologies of some can be given. Keçāda is hair-eater; Lomāda is eater of the hair on every other part of the body save the head; Antrāda is eater of the entrails; Udarāda is eater of the stomach; Hridayachara is moving in the heart; Darbhapushpa is of the form of the flower of the Darbha or Saccharum cylindricum. The etymologies of the other names are not so well known, or if guessed, would throw no light upon the forms and habits of the worms indicated.—*T.*

* All these different kinds of Prameha or urinary affections are fully described in later portions of the treatise. The distinctions are founded upon the character of the urine passed, *i. e.*, its quality and quantity, and the ingredients that may be found to be mixed with it.—*T.*

† 'Dushya-samsarga-prakriti' is explained thus: 'prakriti' is cause; 'samsarga' is contact; and 'dushya' is constituent elements of the body, such as blood, &c. They are called 'dushya' because of their susceptibility of being affected or vitiated by wind, bile, and phlegm which are called 'doshas' or faults. These sixteen varieties are ascertained by a referenee to, or consideration of, their contact with vitiated blood or other elements of the body as their cause. Thus some diseases may co-exist with vitiated blood, some with vitiated fat, &c.—*T.*

Here occur two verses.

Among the diseases mentioned in this Lesson called Ashtodariya, three are of twenty varieties; three of only kind; three of three kinds; eight of two varieties; ten of four varieties; twelve of five varieties; four of eight varieties; two of six varieties; and three of seven varieties. Even thus has this Lesson on diseases been compiled.[45-46]

All constitutional diseases that affect oneself never spring from any other source than one's wind, bile, and phlegm. Even as a bird, roving wheresoever it likes, can never transgress its own shadow, after the same manner all the diseases that afflict a person, born of the disorders of his own constituent elements, can never transgress his own wind, bile, and phlegm. Intelligent physicians observing the especial seat or place, the indications, and the exciting causes, of wind, bile, and phlegm, refer all diseases as caused by disorders of wind, or bile, or phlegm.*[47]

[*Here are two verses.*]

All the numerous diseases that appear in the body, arising from the disorders of one's constituent elements, are not separable from (disorders of) bile, phlegm and wind. All diseases, however, that are accidental, are distinguished therefrom.[1] The Accidental becoming aggravated, follows the Constitutional disease; similarly the Constitutional, becoming aggravated, follows the Accidental.† Hence, ascertaining properly the adjunct and the cause, the work of treatment should be commenced.[2]

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* 'Sthâna-samsthana-prakriti-viceshân' is explained by the Commentators as follows: 'sthâna is the seat or place, where the wind, &c., have been excited, such as blood, or stomach, &c. 'Samsthâna' is 'lingam' or particular indications or symptoms noticeable; 'Prakriti' is cause, such as excessive eating or sleeping, absence of oily food or of sleep, &c.—*T.*

† What is stated here is this: diseases are either Constitutional or Accidental. The former are evidently inseparable from disorders of wind, bile and phlegm. The latter may at first sight be regarded as separable thereform. But even Accidental diseases, when aggravated, (as when a wound is deep and has begun to fester), fever, loss of strength and appetite, headache, and other Constitutional diseases may set in, caused by disorders of wind, bile, and phlegm induced by the Accidental disease. A Constitutional disease also, becoming aggravated, may apparently be cured; but in consequence of its seeds being present in the body, one becomes more susceptible of catching diseases by accidents than another who has been always hale.—*T.*

Thus ends the Nineteenth Lesson called the Ashtodariya in the treatise of Agniveça as revised by Charka.

LESSON XX.

We shall now expound the Lesson called Mahāroga. Thus said the illustrious son of Atri.[1]*

The diseases that occur are of four kinds : They are 1. Accidental, 2. those born of wind, 3. those born of bile, and 4. those born of phlegm.

Though distributed into four kinds, their character as disease is of one kind in consequence of the common element being present in all of them of producing affliction or pain.

In consequence, again, of diseases being distributed into two kinds, *viz.*, Accidental and Consititutional, their causes are of two kinds.

In consequence, again, of the distinction between mind and body, the substrata of disease are of two kinds.

The modifications, again, of those four are innumerable, in consequence of the differences in respect of causes, seats, symptoms, areas, and varieties, being innumerable.†[2-6]

The immediate causes of Accidental diseases are, verily, wounds inflicted by nails, or teeth, or falls, incantations (with Atharvan rites), curses (of men possessed of ascetic puissance), assaults of evil spirits, acts of violence (done with weapons, &c), binding, pressure, cords, burns, Mantras, fall of lightning, and the assaults of other physical agents.[7]

Of all Constitutional diseases the causes are disorders of wind bile, and phlegm.[8]

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* 'Mahārogādhyāya' implies an elaborate or long-extending lesson on diseases. Here numerous diseases have been named, and their causes, and other considerations.—*T.*

† In the sixth sentence, some texts omit 'eshām.' The sense remains the same. 'Prakriti' is cause ; 'adhishtānam' is seat ; 'linga' is symptoms or external indications ; 'ayatana' is the area or place where wind, bile, or phlegm, may be excited or attenuated; 'vikalpa is variety, as in the case of swellings, in respect of pain, color, extent, &c.—*T.*

The inducing causes of both Accidental and Constitutional diseases are injudicious correlation of objects with the senses, want of wisdom or foresight, and time.

Verily, all the four kinds of diseases, when aggravated, follow one another. No doubt, however, can arise in the matter of distinguishing one from another.[9]

Accidental disease arises at first with pain and afterwards causes disorders of wind, bile, and phlegm.

In Constitutional diseases, wind, bile, and phlegm in the first instance become disordered and afterwards lead to pain.

The respective divisions of the body shall now be laid down that constitute the seats of the three faults (*viz.*, wind, bile, and phlegm).[10]

They are as follow :—

The hypogastric or pubic region, the place where the fæces collect, the regions about the loins, the thighs, the feet and the bones are the seats of wind. That portion of the stomach, however, where digestion goes on, among the seats of wind, is in particular the seat thereof.[11]

Sweat, the thorax, saliva, blood, and that portion of the stomach where undigested food remains, are the seats of bile. Amongst these all, the last is especially the seat of bile.[12]

The thorax, the head, the throat, all the joints, that portion of of the stomach which holds the undigested food, and the fat are the seats of phlegm. Amongst these all, the thorax is especially the seat of phlegm.[13]

Verily, wind, bile, and phlegm wander over every part of the body. Excited or unexcited, they produce bad or good consequences in every part of the body.

In their normal or unexcited state they produce beneficial results, such as growth, strength, good complexion, clearness of the senses, &c.

When not in their normal state, they produce many evil consequences called Disease.

Amongst diseases there are some that are due to ordinary causes, and some to diverse other causes.

Diseases due to ordinary causes have been expounded in the Lesson called 'Ashtodariya. Diseases due to diverse other causes shall now be explained.14-17

They are as follows :—

The diseases of Wind are of Eighty kinds ; those of Bile are of forty kinds ; those of Phlegm are of twenty kinds.18

As regards this we shall first expound the diseases due to Wind.* They are as follows :—

1. Nakhabheda, 2. Vipādikā, 3. Padaçula, 4. Pádabhrangsha, 5. Suptapáda, 6. Vátakhuddatá, 7. Gulphagraha, 8. Pindikodveshtana, 9. Gridhrasi, 10. Jánubheda, 11. Jánuviçlesha, 12. Urustambha, 13 Urusháda, 14. Pángulya 15. Gudabhrangça, 16. Gudárti,

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* I have thought it fit to give the Sanskrit names in the text. Their equivalents in English will be given below. The fact is, the identification, in every instance, may not be accurate. The names in original may help scholars to detect inaccuracies and even errors. Differences in readings may be observed in this passage. The above list has been compiled from two printed texts.—*T.*

1. Nakhabheda is otherwise called Kunakha. It implies a diseased nail. Psoriasis of nails.
2. Vipadikā implies sores or blisters in the hands and feet. A kibe or ulcerated chilblain.
3. Pādacula is a sharp pain in the feet.
4. Pādabhrangca is a distortion of the feet from their natural shape.
5. Suptapāda implies benumbed or paralysed feet.
6. Vātakhuddatā is another name for Andhaka as Chakrapanidatta explains. Kaviraja Gangādhara says that it is otherwise called Chāluka. It is probably a kind of pain that moves over the feet.
7. Gulphagraha is pain in the ankle.
8. Pinddikodveshtana is twitching of the calves of the legs.
9. Gridhrasi is Sciatica.
10. Jānubheda is Fracture of the knee.
11. Jānuviclesha is Dislocation of the knee.
12. Urustambha is Rheumatism or paralysis of the thigh. It sometimes leads to suppuration and requires operation.
13. Urusāda is weakness of the thigh.
14. Pāngulya is total lameness occasioned by malformation of the legs or owing to the legs being undeveloped.
15. Gudabhrangca is Prolapsus ani.
16. Gudārti is Ulceration with pain in the anus.

17. Vrishanotkshepa, 18, Vankshanānāha, 19. Çonitabheda, 20. Vidbheda, 21. Udāvarta, 22. Khanjatwa, 23. Kuvjatwa, 24. Vāmanatwa, 25. Trikagraha, 26. Prishthagraha, 27. Pārçavamardda, 28. Udarāveshta, 29. Unmāda, 30. Hriddrava, 31. Vakshogharsha, 32. Vaksha-uparodha, 33. Vakshastoda. 34. Vāhuçosha, 35. Grivāstambha, 36. Manyāstambha, 37. Kanthopadhwangsa, 38. Hanubheda, 39. Oshthabheda, 40. Dantabheda, 41. Dantaçaithilya 42. Mukatwa, 43. Vāksanga, 44. Kasāyāsyatā, 45. Mukhaçosha, 46. Arasajnatā,

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17. Vrishanotkshepa is a bursting out of the testes from their fleshy case.
18. Vankshanānāha is a griping pain in the groins or the pubic or illiac regions.
19. Conitabheda implies Hemorrhages of every kind.
20. Vidbheda is a particular kind of diarrhœa that is regarded as induced by disorders of wind.
21. Udāvarta is a general name for abdominal diseases characterised by pain and induced by suppression of wind.
22. Khanjatwa is lameness of foot.
23. Kuvjatwa is hump-back.
24. Vāmanatwa is dwarfness.
25. Trikagraha is inflammation or pain in the lower part of the spine.
26. Prishthagraha is inflammation or pain in the back.
27. Pārçāvamardda is pain on the sides or flanks.
28. Udarāveshta is a pain in the abdomen causing the sensation of the abdomen being pressed by a heavy substance wrapped all around it on the outside.
29. Unmāda is Lunacy.
30. Hriddrava is Palpitation of heart.
31. Vakshogharsha is, probably, a sensation of the chest being pressed from within.
32. Vaksha-uparodha is pain in the chest, inducing a sensation of heavy pressure on it from outside.
33. Vakshastoda is pain in the chest, inducing a sensation of needles or sharp-pointed stakes piercing against it.
34. Vāhuçosha is emaciation of the arms.
35. Grivāstambha is stiffness of the neck.
36. Manyāstambha is wry neck.
37. Kanthopadhwangsa is hoarseness or suppression of the voice.
38. Hanubheda is dislocation of the cheek-bones.
39. Oshthabheda is a rupture of the lips.
40. Dantabheda is falling off of the teeth.
41. Dantaçaithilya is looseness of the teeth.
42. Mukatwa is dumbness.
43. Vāksanga is temporary dumbness, or difficulty of speech, (such as stammering), or unintelligibility of speech.
44. Kasāyāsyatā is the presence of an astringent flavour or taste in the mouth.
45. Mukhaçosha is dryness of the mouth.
46. Arasajnatā is loss of the sensation of flavour or taste.

47. Ghrânanâça, 48. Karnaçula, 49. Açavdaçravana, 50. Uchaihçruti 51. Vâdhiryya, 52. Vartmastambha, 53. Vartmasankocha, 54. Timira 55. Akshıçula, 56. Akshivyudâca, 57. Bhruvyudâsa, 58. Çankhabheda, 59. Lalâtabheda, 60. Çiroruj, 61. Keçabhumisphutana, 62. Arddita, 63. Ekangaroga, 64. Sarvângaroga, 65. Pakshabadha, 66. Âkshepaka, 67. Dandaka, 68. Çrama, 69. Bhrama, 70. Vepathu, 71. Jrimbhâ, 72. Hıkkâ, 73. Visâda, 74. Atipralâpa, 75. Glâni, 76. Raukshmya,

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47. Ghrânanâça is loss of the sensation of smell.
48. Karnaçula is Otalgia.
49. Açavdaçravana is that form of deafness in which the person can hear words uttered very softly or in whispers only.
50. Uchaihçruti is that form of deafness in which the person hears only such words as are uttered very loudly.
51. Vâdhiryya is complete deafness.
52. Vartmastambha is paralysis of the eyelids.
53. Vartmasankocha is contraction of the eyelids.
54. Timira is Gutta serena or Cataract, causing complete loss of sight. The complete loss of the organ is implied by Timira.
55. Akshiçula is inflammation with sharp pain in the eye.
56. Akshivyudâsa is inversion of the eyeball or balls.
57. Bhruvyudâsa is a falling down of the eyebrows.
58. Cankhabheda is pain in the temporal bone or its depression or fracture.
59. Lalâtabheda is pain in the frontal bone, or its depression or fracture.
60. Ciroruj is Headache.
61. Keçabhumisphutana implies sores in that part of the head which is covered with hair.
62. Arddita is Facial paralysis.
63. Ekângaroga is partial or local paralysis.
64. Sarvângaroga is complete paralysis.
65. Pakshabadha is Hemiplegia.
66. Akshepaka means convulsions both apoplectic and hysterical.
67. Dandaka is such a stiffness of the whole body that the patient resembles a stake of wood.
68. Crama is such weakness or exhaustion of the system that one feels completely worn out after even slight exertion.
69. Bhrama is swimming of the head with a sensation or rotatory motion of the whole body. Chakrapanidatta thinks it refers to loss of memory.
70. Vepathu is Paralysis Agitans.
71. Jrimbhâ is constant yawning.
72. Hikkâ is Hiccup.
73. Visâda is cheerlessness of mind.
74. Atipralâpa is violent Delirium.
75. Glâni is Melancholia.
76. Raukshmya is general dryness caused by the absence of fatty matter.

77. Pārushya, 78, Çyāvārunāvabhāsatā, 79. Asapna, and 80. Anavasthitachittatwa. These are the Eighty disorders due to Wind.*[19]

Among the innumerable diseases caused by disorders of Wind, only those have been mentioned that are generally noticed.

Verily, in all these diseases of Wind (that have been mentioned) and in others that have not been mentioned, skilful physicians, ascertaining what the unmodified nature is of the Wind by itself, and what the indications are of its abnormal functions (in the body) and what the parts are of the body where the Wind resides, should, freed from doubt, diagnose the character of the disease as due to the action of the Wind.*[20-21]

It is to be done as follows:—

Dryness, lightness, clearness, coolness, motion, and formlessness, are the attributes of the Wind by itself. In consequence of the Wind being so, the indications of its abnormal functions, as it exists in the different limbs of the body, are these :—

Falling out, displacement, extension or enlargement, bursting of limbs, cheerlessness, joy, thirst, tremours, pain in the whole body, twitching, piercing pains (as-if caused by needles), inflammations, painful sensation as if caused by the limb (that is its seat) being tightly bound with cords, and fractures ; also roughness of the skin, hardness of the limbs, heaviness of the limbs and absence of acitivity, perforations in the limbs, redness of complexion, astringent taste in the mouth, tastelessness in the mouth, severe pains of a local character, swellings, sleep, contractions (of skin, muscles, nerves, &c.), and numbness or paralysis of limbs.

When endued with these symptoms, the physician assigns the disease to the action of the Wind.†[2]

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77. Pārushya is a general hardness or roughness of the limbs.

78. Cyāvārunāvabhāsatā is a paleness and redness of the complexion.

79. Asapna is Insomnia or sleeplessness.

80. Anavasthitachittatwa is restlessness of mind.

* 'Aparinami' is unmodified or normal. The words 'Vāyoridamātmarupam' means 'this is the own form of the wind,' *i. e.*, these are the attributes of the wind by itself or in its form as unmodified by disturbing causes—*T.*

† 'Sāda' and 'harsha,' which I render 'cheerlessness and joy,' may also mean the indications, in the body, of those mental states, and not those mental states only. Thus weakness or langour, and horripilation are due to Wind.—*T.*

Diseases of the wind should be treated with the aid of medicines that are sweet, or sour, or saltish, or those that are cool and warm. Settling also the measure and the time, the other expedients to be employed are the administration of Sweda, of Oils, of enemata, of oily enemata, of cerebral purgatives, of diet ; rubbing medicated oils, application of unguents, baths including pouring and sprinkling (medicated) waters, and such other expedients as are destructive of the wind.

Amongst these, the use of enemata of both kinds, (*viz.*, dry and oily), is regarded by physicians as the foremost of all expedients in treating of diseases of the wind.[23]

Enemata of both kinds, at the very outset, entering that part of the abdomen where digestion goes on, tears up the root of that wind which generates disorders.

The wind deing subjugated there, the diverse diseases generated in diverse parts of the body by disorders of the wind, become allayed even as when the root of a large tree is cut off, the trunk and branches and twigs and flowers and fruits and leaves necessarily meet with destruction.[24]

After this the forty kinds of diseases due to disorders of the Bile are being explained. They are 1. Osha, 2- Polsha, 3. Dáha, 4. Davathu, 5. Dhumaka, 6. Amlaka, 7. Vidāha, 8. Antardāha, 9. Angçadāha, 10. Ushmādhkya, 11. Atisweda, 12. Angagandha,

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1. Osha is that disease in which the patient experiences the sensation of a fire being always placed very near to his body.
2. Plosha is that disease in which the patient has the sensation of his body being slightly scorched by fire.
3. Dāha is a sensation of burning experienced in every part of the body.
4. Davathu is a sensation of every part of the body having been subject to a painful inflammation.
5. Dhumaka is the emitting of smoke or vapours from the mouth-
6. Amlaka implies constant eructatations of an acid character, or actual acidity in the stomach.
7. Vidāha implies imperfect digestion of what has been eaten,
8. Antardāda implies a burning sensation within the body, generally within the thorax.
9. Angçadāha is a burning sensation experienced in the shoulders.
10. Ushmādhikya is excess of internal heat in the body.
11. Aticweda is excess of perspiration. The patient may be seen to be always perspiring more or less copiously.
12. Angagandha implies a fœtid smell in every part of the body.

13. Angâvadarana, 14. Conitakleda, 15. Mângsakleda, 16. Twagdaha, 17. Mângsadâha, 18. Tangmângsadarana, 16, Charmadarana, 20. Raktakotha, 21. Raktavisphota, 22. Raktapitta, 23. Raktamandalâni, 24. Haritatwam, 25. Haridratwam, 26. Nilikâ, 17. Kakshâ, 28. Kâmala, 29. Tiktâsyatâ, 30. Putimukhatâ, 31. Trishâdhikya, 32. Atripti 33. Âsyapâka, 34. Galapâka, 35. Akshipâka. 36. Gudapâka 37. Medhrapâka, 38. Jivâdâna, 39. Tamapraveça, and

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13. Angâvadarana implies sores caused by the bursting of the body.

14. Conitakleda implies the existence of impurities in the blood.

15. Mângsakleda is the generation of impurities in the flesh.

16. Twagdâha implies a burning sensation onthe outer surface or skin of the body.

17. Mângsadâha is a sensation of burning that is felt to be deeper, *i.e.*, in the flesh.

18. Tangmângsadarana implies a bursting of both the skin and the flesh.

19. Charmadarana is a bursting of the seven lairs of the skin. The difference between the bursting of the Twak and that of the Charma seems to be that in the former the bursting takes places vertically, while in the latter it takes place laterally or horizontally,

20. Raktakotha implies an eruption on the body that resembles the swelling. caused by the sting of a hornet.

21. Raktavisphota is a malignant pustule presenting a red complexion.

22. Raktapitta implies Hemorrhages caused by excitement of the bile.

23. Raktamandalâni imply circular eruptions or swellings on the body of a red colour

24. Haritatwam is that disease in which the colour of the whole body becomes greenish.

25. Haridratwam is that disease in which the colour of the whole body becomes yellowish.

26. Nilikâ implies black spots on the face and is reckoned among minor diseases.

27. Kakshâ is a painful abscess in the axilla.

28. Kâmalâ is aggravated Jaundice.

29. Tiktâsyatâ is a constant bitter taste in the mouth.

30 Putimukhatâ is a fœtid smell in the mouth.

31. Trishâdhikya is an excess of thirst, and not the insatiable desire for cool water, as the Commentator points out, for that is a disease which is 'Sâmânyajah' and is not specially due to the excitement of the bile.

32. Atripti is insatiable hunger so that the patient devours large quantities of food and still experiences the sensation of hunger.

33. Asyapâka is inflammation of the mouth.

34. Galapâka is abscess in the throat.

35. Akshipâka is suppuration of the globe of the eye.

36. Gudapâka is abscess in the anus, or inflammation of the anus ending in suppuration.

37. Medhrapáka is inflammation of the whole penis ending in suppuration.

38. Jivâdâna implies bloody motions, so called because of the life-blood being regarded as escaping from out of the body; caused by injudicious administration of purgatives.

39. Tamapraveça is mental indistinctness or aberration.

40. Harita-hāaridra-mutra-netra-varchchastwam. These are the forty discases due to disorders of the Bile.

The diseases due to disorders of the Bile are innumerable. Of them, only those are mentioned that are generally met with.[25]

Verily, in all these diseases due to disorders of the Bile that have been mentioned and in those also that have not been mentioned, skilful physicians, ascertaining what the unmodified nature is of the Bile by itself, and what the indications are of its abnormal functions, or what the parts of the body are where it has its seat, should, freed from doubts, conclude particular diseases to be due to (disorders of) the Bile.[26]

The ascertainment is to be made as follows.

The attributes of the Bile by itself are heat, keenness, lightness, and slight oiliness; in color, it is not white; its scent is like that of raw meat; its taste is twofold, *viz.*, bitter and sour.[27]

In consequence of the true or unmodified nature of Bile by itself being so, the indications of its functions when it is in a modified or excited condition are these :—

Penetrating into those parts of the body that constitute its seats, the effects it produces are burning, warmth, suppuration, sweat, impurities, gangrenous ulcerations, secretions, and redness. Corresponding to its scent and complexion and taste (as displayed by it in its unmodified state), become its scent and complexion and taste when it undergoes modification by aggravation or excitement.

These are the functions of the Bile when excited or aggravated.

When endued with these indications, the skilful physician should diagnose the disease as due to disorders of the Bile.[28]*

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40. Harita-hāridra-mutra-netra-varchchastwam implies that disease in which the urine, the eyes and the ordure become greenish-yellow or green and yellow.

* The Commentators explain that as the color of the Bile in its normal state is not white, when excited, it produces all sorts of color in the body that are not white. The scent of Bile, again, being that of raw meat, when excited, Bile makes the body smell like raw meat. Its taste also being bitter and sour, when excited, it produces in the mouth taste that is bitter and sour.—*T.*

Diseases caused by disorders of the Bile should be treated by administration of such agents as are sweet or bitter or astringent to the taste, or as are cooling.

In treating of them the aid should be taken of Oils, of purgatives, of unguents, of fomentation, of medicinal oils for rubbing of baths, and such other operations and processes as are destructive of Bile. Physicians, however, regard purgatives as the foremost of all agents in the treatment of diseases of the Bile.[29]

Purgatives, entering at first that part of the stomach which holds the undigested food, destroy the root of that Bile which causes the disorders. The Bile being subjugated there, the diseases brought about by the excited Bile in diverse parts of the body become allayed. As when the fire within a chamber is put out, the fire-chamber itself becomes cool, even so the excited Bile is allayed when its cause is removed.[30]

We shall next expound the twenty varieties of diseases caused by excitement of the Phlegm.

These are as follows:—1. Tripti, 2. Tandrâ, 3. Nidrâdhikya, 4. Staimitya, 5, Gurugâtratâ, 6. Âlasya, 7. Mukhamâdhuryya, 8. Mukhaçrâva, 9. Cleshmodgirana, 10. Valanâça, 11. Apakti, 12. Hridayopaplepa, 13. Kanthopalepa, 14. Dhamanipratichaya, 15. Galaganda,

1. Tripti is a sense of fulness in the stomach without having eaten anything.
2. Tandrâ is drowsiness.
3. Nidrâdhikya is excessive sleep.
4. Staimitya is rigidity.
5. Gurugâtratâ implies a sense of heaviness in all the limbs.
6. Alasya is distaste for all kinds of exertion.
7. Mukhamâdhuryya is the presence of a sweet taste in the mouth.
8. Mukhacrâva is a constant discharge of saliva and other matter from the mouth.
9. Cleshmodgirana is the constant throwing up of phlegmatic impurities.
10. Valanâca is the entire loss of strength.
11. Apakti is inability to digest the food taken.
12. Hridayopalepa implies a sensation of the heart or the entire cardiac region being covered over with a coating of phlegm.
13. Kanthopalepa implies a sensation of the throat being covered over with a coating of phlegm.
14. Dhamanipratichaya is a heaviness of the veins and nerves.
15. Galaganda is enlargement of the glands of the neck or Bronchocele.

16. Atisthaulyam, 17. Citâgnitâ, 18. Udardda, 19. Cwetâvabhâsatâ, and 20. Cweta-mutra-netra-varchchastwam.

The diseases due to excitement of the Phlegm are innumerable. Only those that commonly appear have been mentioned.[31]

Verily, in all these diseases of the Phlegm that have been mentioned, as also in others not mentioned, skilful physicians, ascertaining what the unmodified nature is of the Phlegm by itself, and what the indications are of its functions when it is excited, and what the parts of the body are where it has its seat, should, freed from doubt, conclude particular diseases to be due to (disorders of) the Phlegm.[32]

The ascertainment is to be made as follows.

The attributes or indications of the Phlegm by itself are whiteness, cold, heaviness, oiliness, sweetness, firmness, sliminess, and softness like that of good earth or clay.[33]

In consequence of its being so, the indications of its excited state are as follow:—

Entering those particular parts of the body that constitute its seats, it produces whiteness of complexion, cold, itching, dulness, heaviness, oiliness, loss of sensation or paralysis, sleep, impure secretions, excrescences, sensation of tightness as if bound with cords, sense of sweetness, and procrastination in respect of work.

When diseases are endued with these symptoms, the physician should attribute them to (disorders of) the Phlegm.[34]

The diseases of the Phlegm should be treated with such agents as are pungent, bitter, astringent, keen, warm, and dry.

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16. Atisthaulyam is a plethoric fatness of the body.

17. Citâgnitâ is loss of appetite and inability to take any food.

11. Udardda is a name about which physicians differ. Some think that a kind of Erysipelas is meant. Some regard it as identical with Citapitta or Urticaria. The Commentator (Gangâdhara) quotes from some authorities each of whom differs from every other.

19. Cwetâvabhâsatâ is a whiteness of complexion. The body becomes very pale when this disease appears.

20. Cweta-mutra-netra-varchchastwam is whiteness of the urine, whiteness of the eyes, and whiteness of the complexion.

In treating of them, the aid should be taken of Swedana, of emetics, of errhines, of physical exercise, and similar other operations that are destructive of Phlegm.

Among all these operations, physicians regard the application of purgatives settling the measure and the times thereof, as the foremost in point of efficiency.[35]

The purgative, entering at first that part of the stomach which contains undigested food, destroys the root of that Phlegm which causes the disease.

The Phlegm being subjugated there, the diseases brought about by the excited Phlegm in diverse parts of the body become allayed.

As paddy and barley and other crops are dried up when the water collected in the field escapes away upon the ridges enclosing it being broken, even so diseases caused by the Phlegm are destroyed upon the root of the Phlegm being thus destroyed.[36]

(Here occur some verses.)

The diseases should first be carefully ascertained. After this the medicine to be applied should be carefully selected. Subsequent to this, the physician should, with full knowledge of consequences commence the treatment.[37]

That physician who, without carefully ascertaining the disease, commences its treatment, seldom meets with success even if he be well conversant with medicines and their application.[38]

That physician who is well conversant with the features of disease, who has a thorough acquaintance with all medicines, and who has knowledge of the considerations dependant upon time and place, achieves success without doubt.[39]

(Here occur some verses containing a summary.)

A classification, in brief, of the diseases that occur, their nature, their seats, their modifications, their causes, the inducing circumstances, the dispelling of doubts (in diagnosis), the co-existence of diseases (in consequence of their inducing and following each other), the respective of seats of the faults, enumeration of

different kinds of diseases as caused by excitement of particular faults, the respective indications of the faults in themselves or in their normal states, the indications of their functions when they are excited, the kind of drugs and of operations that should be resorted to for treating the diseases brought about by the different faults, have all been properly laid down in this Lesson called Mahāroga by the Rishi conversant with truth.[1-8]*

Thus ends the Lesson called Mahāroga in the treatise of Agniveça as revised by Charaka.†

* These summaries are of great use from the manner of their compilation. Here, for example,some of the words used in the summary throw light upon the corresponding portions of the text to which they refer. First comes Samgraha or the brief classification of diseases into 4 kinds. (*Vide* aphorism 2). As regards Prakriti or nature of diseases, it occurs in aphorism 4. That which has been called Deça here is the Adhisthana of aphorism 5 which has been rendered Substratum. Vikārah are the modifications referred to in aphorism 6. The Mukhāni or proximate causes are referred to in aphorisms 7 and 8. The Iranam, called Preranam in the text, is, of course, the original cause. This, and also Anuvandha or co-existence of diseases, and Asandeha or absence of doubt or certitude respecting the characters of diseases though existing together, are referred to in aphorism 9. The seats of the faults occur in aphorisms numbered 11 to 13. Each item in the Summary should be carefully studied by a reference to the text. The arrangement of paragraphs In the text may often be corrected in this way.—*T.*

† This Lesson is exceedingly important. It is really regarded as the very basis of the Hindu system of Medicine. Wind, Bile, and Phlegm are the three things that should be carefully understood before Charaka's system can be understood. Each Science must have its technical terms. In the selection of technical terms, however, care should be taken to avoid words which in common use have other meanings. Unfortunately, the framers of the Hindu system of Medicine did not take this care. The three words they chose had and have other acceptations. Hence, the terms they employed have been very much misunderstood. Wind is not the atmosphere, Bile is not the secretion of the liver that helps digestion; and Phlegm is not the secretions that persons afflicted with cold throw out. They are, on the other hand, technical terms that imply certain states of the physical constitution. Certain operations in healthy and unhealthy bodies are attributed to the agency of certain forces in their normal and abnormal states. The belief in the existence of these forces is no more unscientific than the belief in Gravitation as a force residing in solid bodies. Gravitation, apart from the fact of the falling down of solid bodies, is no longer believed. Yet there is a convenience in speaking of Gravitation as a force. After the same manner, certain groups of physical phenomena are ascribed to the existence of certain forces called Wind. Bile, and Phlegm. As forces, one may not know anything more of them than the phenomena they display. Yet in conceiving their existence there can be no error or inconvenience. To say that the Hindu system of Medicine is unscientific in consequence of its reliance on this trinity of causes with respect to both health and disease, can proceed only from a misapprehension of the true import of the terms employed.—*T.*

LESSON XXI.

We shall next expound the Lesson called Ashta-ninditiya or that on the eight persons worthy of condemnation.

Thus said the illustrious son of Atri. [1]

Referring to the body, there are eight persons that are regarded as worthy of condemnation.

They are as follow :—1. one that is very tall in stature ; 2. one that is very short in stature ; 3. one that is very hairy ; 4. one that is not at all hairy ; 5. one that is very dark (or black) of complexion ; 6. one that is very white of complexion ; 7. one that is very corpulent or obese ; and 8. one that is very emaciated or lean [2].

Amongst these, of him that is very corpulent and him that is very lean, there are certain incidents, wanting in the others, that are especially worthy of condemnation.

Of him that is very corpulent are these eight faults, *viz.*, 1. diminution of the period of life, 2. (untimely) attack of decrepitude, 3. excessive difficulty of sexual congress, 4. weakness, 5. fœtid smell in every part of the body, 6. excessive perspiration, 7. abnormal appetite for food, and 8. abnormal thirst. [3]

Excessive corpulence arises from taking excessive food, from habitual use of food that is heavy or sweet or cooling or oily, from want of physical exercise, from complete avoidance of sexual congress, from indulgence in sleep during the day, from constant joy, from the complete absence of mental exertion and anxiety, and from the nature of the seed from which one has taken one's birth . *[4]

Of the man that is excessively corpulent, the fat predominates over the other constituent ingredients. Possessed already of much fat, that fat goes on increasing, without the other elements increasing with it. Hence a diminution takes place in his period of life.

In consequence of the body being lax and exceedingly soft,

* 'Vija-swabhâvât' implies heridity ; *i. e.*, some are very corpulent because their ancestors were so.—*T.*

and of the heaviness of the fat, an (untimely) attack of decrepitude takes place.

In consequence of attenuation of the vital seed and all the ducts being covered with fat, the corpulent man experiences a difficulty in sexual congress.

The weakness the corpulent man feels is owing to the inharmonious condition of the constituent elements of his body.

The fœtid smell that issues out of his body is due to the fault of fat, to the nature of fat itself, and the excess of perspiration (which fat induces).

In consequence of the fat, which predominates in the corpulent man, existing in contact with phlegm and, therefore, of its attribute of emitting secretions, and, lastly, in consequence of the corpulent man's inability to bear or go through physical exercises of any kind, there is excess of perspiration in him.

In consequence of his digestive fire being very strong and of there being excess of wind in the bowels (and every other viscus), there is excess of hunger in him, as also excess of thirst. [5]

(*Here occur verses.*)

In consequence of the ducts being all covered with fat, the wind, in especial, wandering through the bowels, stirs up the digestive fire and causing it to burn fiercely consumes whatever food is taken. For this reason the corpulent man very speedily digests the food he takes, and desires to take food at very short intervals. If delay occurs in giving him food when he feels hungry, diverse diseases occur. [2] These two in especial, *viz.*, fire and the wind, cause diverse afflictions (in his system). These two consume the corpulent man, even as a forest-conflagration consumes a forest. [3]

When the fat suddenly increases to a great extent, wind and the others (*viz.*, bile and phlegm), causing many dreadful diseases, quickly destroy life. [4]

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† 'Kāla-vyatikramāt' is explained by Chakrapānidatta as 'Bhojana-kālātikramā.' This is, I think, correct. Kavirāja Gangādhara is for taking the expression as implying 'Vayasah kālādhikyāt' or old age. This would be far-fetched.—*T.*

When in consequence of a person's fat and flesh having increased greatly, his buttocks, belly, and breasts become so flaccid as to tremble or oscillate (while he walks), when, in fact, his growth has been such as to be pronounced abnormal, and when his power for exertion has become very much weakened, he is then said to be excessively corpulent or obese.[5]

Thus have the faults, the causes, and the appearance or form of a person in whose body fat predominates over the other constituent ingredients, have been indicated.

After this, the faults are being laid down that attach to excessive leanness or emaciation.*[6]

The habitual use of dry food and drink, fasts, insufficiency of food, excessive administration of purgatives and emetics, grief, suppression of the urgings of nature and sleep, habitual use of dry unguents and indulgence in baths without rubbing oil on the body, natural waste, or the waste that follows disease and excessive wrath,—these make a man lean or emaciated.†[7-8]

A man that is emaciated cannot bear physical exercise, or eating that goes beyond the point of gratification, or hunger, or thirst, or medicines that are neccesary. Like these, the emaciated man cannot bear also cold or heat or sexual congress.[9]

Spleen, consumption, phthisis, asthma abdominal tumours, piles, and other abdominal diseases, as also those diseases that affect the Grahani, assail the emaciated man.[10]

That man is called excessively emaciated or lean whose buttocks and abdomen and neck have dried up and become wasted, whose body is covered all over with a net of swollen nerves, whose skin and bones have become dry, and the joints of whose body have become swollen.[11]

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* 'Vâchyam,' Chakrapânidatta explains, implies either 'abhidheyam,' or 'ninditam' or 'avadyam.' I adopt the latter meaning.—*T.*

† In Verse 7, instead of 'Veganidrâvinigrahah' some texts read 'nidrâvegavinigraha.' If the latter reading be adopted, the meaning will he 'suppression of the urging of sleep'. 'Udvartana' is the rubbing of unguents on the body. By 'ruksha-snâna' is meant a bath without rubbing the body previously with oil.—*T.*

He that is very corpulent, and he that is very emaciated, both these are to be regarded as always diseased.

They should, therefore, be always subjected to treatment (by administration of medicines and diet) that is calculated to reduce bulk and promote nutrition and growth.[12]

Among the two *viz.*, excessive corpulency and excessive emaciation, the latter is rather tolerable; for though the corpulent and the emaciated are equally situated, yet if disease assails both of them, it is sure to afflict the corpulent man more than the emaciated one.*[13]

That man the measure of whose growth is proportionate and whose limbs are symmetrical, is never, in consequence of the firmness or strength of his senses, overwhelmed by the force which diseases, (when they afflict him) put forth.†[14]

He who succeeds in bearing hunger, thirst, and the heat of the sun, and in bearing also cold and physical labour, who can eat and digest agreeably to the vigor of his digestive fire, is seen to have a proportionate measure of growth.[15]

In reducing the bulk of persons that are very corpulent, food that is heavy and such dietary regulations and other practices as fall within Atarpana, are beneficial. For the nourishment, however, of persons that are very lean, food that is light and such dietary regulations and other practices as fall within Santarpana, are beneficial.‡[16]

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* The sense seems to be this: both corpulency and emaciation are worthy of condemnation; still if it be asked whether one is worse than the other, then the answer should be that emaciation is more tolerable than corpulency, the reason being that though the situation in other respects is nearly equal of the corpulent man and the emaciated man, yet when a supervening disease, such as fever, comes, it is seen to afflict or torment the former more than the latter.—*T.*

† 'Sama-māngsa-pramānah' is taken by the Commentators as implying 'one who is neither very tall nor very short, and neither very corpulent nor very lean; the word 'māngsa' is used to imply growth.—*T.*

‡ 'Atarpanam' and 'Santarpanam' are two words that should be understood properly. The first literally implies 'food that does not gratify' and the second, 'food that gratifies.' They are however, technical words; and as such, Santarpanam means, as will appear later on, a soothing course of treatment or indulgence in oily food and certain practices (such as sleep at day time &c,) which exercises a sedative and nutritive effect on the physical system. Atarpanam is the reverse of this.—*T.*

Such food and drink as are destructive of wind as also of phlegm and fat, and dry, and warm, and keen enemata, and dry unguents,[17] the use of Guduchi (*a*) and Bhadramusta (*b*) and of the triple fruit, the use of butter-milk and vinous spirit, the use of honey, [18] and Vidanga, (*c*), 'Nāgara (*d*), Kshāra (*e*), pounded black iron and honey, the use of the flour of barley and pounded Āmlaka (*f*), is said to be very beneficial (for reducing corpulency).*[19]

The use also of the five ingredients beginning with Vilwa, (*g*), mixed with honey, and the use of Çilājatu (*h*) with the juice of Agnimantha (*i*), are also very beneficial.[20]

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a. *Tinospora Cordifolia; syn. Menispermum Cordifolium.*

b. A variety of *Cyperus rotundus, Linn.*

c. *Embelia Ribes;* syn. *Embelia Glandulifera.*

d. Nagara is dry ginger reduced to powder.

e. By Kshāra that of barley is meant, or, as it is called, Yavakshāra. *Vide* note *j.* in page 17 *ante.*—*T*

f. *Phyllanthus Emblica, Linn.*

* Pounded black iron that is referred to here consists of a very impalpable powder " that will float on water and will not irritate the eyes when applied to them. It is usual to rub the iron with cow's urine and roast it about a hundred times. On chemical analysis it is found to be a mixture of the proto and peroxide of iron." *Mat. Med. of the Hindus, by U. C. Dutt.* The triple fruit is, of course, the Chebulic, Embleic, and Belleric myrobalans.

The mention of honey a second time implies that it is to be mixed with what goes before.—*T.*

g. Panchamula may be of various kinds. There are two principal divisions; one is called fhe Swalpa and the other the Mahat. When said to begin with Vilwa, what is meant is the infusion or decoction of the barks of these five, 1. *Ægle Marmelos,* 2. *Colosanthes Indica,* syn. *Bignonia Indica,* 3. *Gmelina Arborea,* 4. *Stereospermum Suave-olens;* syn. *Bignonia Suave-olens,* and 5. *Premna Serratifolia, Linn,* syn. *Premna spinosa, Roxb..*

h. "*Silajatu* literally means stone and lac. The term is applied to certain bituminous substances said to exude from rocks during the hct weather. It is said to be produced in the Vindhya and other mountains where iron abounds. It is a dark, sticky, unctious substance resembling bdellium in appearance. It has a bitter taste and a strong smell, resembling stale cow's urine. Over platinum foil, it burns with a little inflammable smoke and leaves a large quantity of ashes consisting chiefly of lime, magnesia, silica, and iron in a mixed state of Proto and Peroxide."—*Mat. Med. of the Hindus, by U. C. Dutt.*

i. Commonly called Ganiari, *Premna Serratifolia.* syn *Premna spinosa.*

Prasātikā (*a*), Priyangu (*b*), Çyāmakā (*c*), Yavakā (*d*), Yava (*e*), Jurnāhbha (*f*), Kodrava (*g*), Mudga (*h*), Kulathwa (*i*), Mukushtaka (*j*), the seeds of Ādaki (*k*), with Patola (*l*), and Āmlaka (*m*), should be given to the patient for eating, who should, afterwards drink water mixed with honey.[21-22]

Such vinous spirits also should be taken in judicious measures as are destructive of fat, flesh, and phlegm, for reducing excessive, corpulency.[23] Night-keeping, sexual intercouse, physical exercise, mental exertion, should also be gradually indulged in if one desires to reduce once's corpulency.[24]

Sleep, joy, delightful (seats and) beds, contentedness of mind, tranquillity of mind, abstention from thought and sexual intercourse and physical exercise, acquisition of delightful objects and meetings with persons that are dear,[25] new rice, new wines and spirits, the juice (soup) of meat obtained from animals that are domestic or that belong to marshy regions or that live in water, diverse kinds of meat that are dressed properly and agreeably, curds, ghee, and milk,[26] the different kinds of sugarcane, of Çāli paddy, *Phaseolus Roxburghii,* wheat, different kinds of confectionery, the administration of enemata, the use of food that is oily or sweet, the rubbing of oil on the body at all times,[27] the rubbing of oily and cooling linniments, baths, the use of perfumes and floral wreaths, wearing of white clothes, the correction of faults by opportune administration of correctives,[28] recourse to processes

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a. A variety of paddy, called in Bengal Uri dhān.

b. A variety of paddy is meant and not the tree of that name, *viz.*, *Aglaia Roxburghiana.*

c. A variety of paddy.

d. A smaller variety of barley.

e. The larger variety of barley.

f. Called in Bengali Janāra.

g. A variety of paddy, called in Bengali Kodo-dhan. *Paspalum Scrobiculatum, Linn.*

h. *Phaseolus Mungo.*

i. *Dolichos uniforus, Lamk*; *syn.* *Dolichos biflorus, Roxb.*

j. Called Van-muga in Bengali. A variety of *Phaseolus Mungo.*

k. Called also Arahar. *Cajanus Indicus*; syn. *Cytisus Cajan, Linn.*

l. *Trichosanthes dioica, Roxb.*

m. *Phyllanthus Emblica, Linn*; syn. *Emblica officinalis.*

and drugs as promote nutrition and strength and as fall within *Rasáyana*,—these destroy emaciation and leanness and effectually bring about growth. *[29]

In consequence of total abstention from thought or anxiety in respect of any act, by recourse to diet and practices called Santarpana, and through sound sleep every day, one, without doubt, advances in growth like a boar. [30]

When, the mind being fatigued, they that are the souls of action (*viz.*, the senses), becoming fatigued, recede from their objects, it is then that one sleeps, †[31]

Happiness and misery, growth and waste, strength and weakness, virility and sterility, knowledge and ignorance, life and death all depend upon (judicious and injudicious) sleep. [32]

Sleep, when indulged on improper occasions or in excess, or not at all, does not contribute to either happiness or longevity, for it is even like the Last Night. [33]

When indulged judiciously, that very thing, *viz.*, sleep, endues the body with happiness and longevity, even as infallible intelligence is brought unto the Yogin by ascetic success. ‡[34]

They who have been wearied by singing, study, alcoholic stimulants, sexual congress, acts involving physical exertion

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* 'Sukhā çayyā' means such seats and beds as are very comfortable and delightful. 'Priyadarçanam' is literally, 'seeing what is dear,' implying the acquisition of agreeable objects and encounters with friends and dear ones. All kinds of new rice are very nutritive. 'Meat dressed properly and agreeably,' *i.e.*, suitable to the constitution of the patient. 'Guda-vaikritam' is food prepared with modifications of raw-sugar. 'Udvartana' is gentle rubbing upwards of ungeunts, linniments, and medicated oil.—*T.*

† Sleep, according to this definition, is a total suspension of mental faculties as also the senses, such suspension being due to weariness caused by continued action. The word 'Karmātmānah' implies, of course, the Senses. The compound literally means 'the souls of acts,' *i.e.*, those from which acts flow.—*T.*

‡ The second line of Verse 33 is read variously. The reading I adopt is 'Sukhāyushi navā etc. Kālarātririvāgatā'. Kālarātri is the Last Night of the universe when all things are destroyed. By 'Siddhi' is meant ascetic success. The understandings of Yogins are always infallible.—*T.*

burthen bearing, and long journeys, they who are unable to digest food they take in consequence of the weakness of their stomachs, they who have sustained injuries on their bodies, they who are weak, they who are old in years, they who are of tender age, [35] they who are afflicted by thirst or diarrhœa or deep-seated pain in the chest or abdomen, they who are labouring under Asthma and Hiccup, they who are emaciated or lean, they who have got falls from high places, they who have received violent blows, they who have lost their reason, they who have become fatigued by riding on animals or cars or by night-keeping, [36] and they who have been exhausted by indulgence in wrath and grief and fear, should indulge in sleep during day-time. Verily, all these persons should, at all seasons, indulge in sleep at day-time. [37]

In consequence of the harmony being restored of these the constituent elements of the bodies of these men, their strength becomes renovated. The phlegm (that results from sleep) causes the growth of all their limbs, and the period of their life acquires stability. [38]

Again in the summer season, when the wind also increases in the system, in consequence especially of the duration of night being reduced, sleep at day-time is applauded in respect of all persons who become dry through the Sun's Taking. [39]*

In all other seasons except the Summer, sleep at day-time causes the phlegm and the bile to be excited. Hence in seasons other than Summer, sleep at day-time is not desirable. [40]

These men should never indulge in sleep at day-time ; *viz.*, those that are fatty, those that generally drink medicated oils and ghee (for correction of faults), those that have phlegmatic constitutions, those that are labouring under diseases due to excitement of the phlegm, and those that are afflicted with poisons. [41]

1. Halimaka, 2, Çirah-çula, 3. Staimityam, 4. Gurugâtratâ,

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* *Vide* Aphorism 3 in Lesson VI *ante*.

1. Halimaka is black or malignant jaundice.
2. Çirah-çula is acute or painful headache.
3. Staimitya is rigidity of the body.
4. Gurugâtratâ is heaviness of the limbs or body.

5. Angamardda, 6. Agnināça, 7. Hridaya-pralepa, 8. Çotha, 9. Arochaka, 10. Hrillāsa, 11. Pinasa, 12. Arddhābhedaka, 13. Kothāru, 14. Pidaka, 15. Kandu, 16. Tandrā, 17. Kāsa, 18. diseases of the Gala, 19. Smritipramoha, 20. Buddhipramoha, 21. Sangrodha of all the ducts, Fever, weakness of the senses, aggravation of disorders already present and due to the action of poison in the system,—these are sure to afflict a man in consequence of the injudicious indulgence of sleep.

Hence, the man of wisdom, after ascertaining what sleep is beneficial and what injurious, should have his sleep.[42-45]

Night-keeping produces dryness in the system ; while sleep at day-time leads to oiliness. Indulgence in sleep in a sitting posture, is not productive of dryness or oiliness.[46]

In the matter of keeping up the body, sleep is regarded to be productive of as much happiness as the taking of food. It may be observed in especial that corpulency and leanness arise from food and sleep*.[47]

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5. Angamardda is a general lassitude or langour of the body.
6. Agnināça is loss of the digestive fire
7. Hridaya-pralepa is a sensation of the cardiac region being enveloped with a coating of phlegm.
8. Cotha is Inflamation or swelling.
9. Arochaka is disgust for food.
10. Hrillāsa is hiccup.
11. Pinasa is Inflammation of the schneiderian membrane, and loss of smell.
12. Arddhāvabheda is Hemicrania.
13. Kothāru or Kotha is urticaria evanida.
14. Pidaka implies eruptions on the skin, of different kinds.
15. Kandu is Itching.
16. Tandrā is drowsiness.
17. Kāsa is consumption.
18. Diseases of the Gala imply the diverse affections of the throat and the neck. Bronchocele, enlargement of the lymphatic glands, &c., would fall within it.
19. Smriti-pramoha is partial or complete loss of memory.
20. Buddhi-pramoha is loss of understanding.
21. Sangrodha of the ducts implies obstruction in the principal channels by which blood and the other juices of the body travel from one part of the system to another. Strangury, retention of urine and stools, &c., would come within it.

* *I. e.*, the injudicious enjoyment of food and sleep.—*T.*

The rubbing of oils on the body, the application of unguents and liniments, baths, drinking the juice of animals that are domesticated or living in marshy regions, eating food that consists of (boiled) rice, with curds and milk, the administration of Oils, drinking wines and other stimulants, happiness of mind, the use of such perfumers as are agreeable to the mind, the hearing of such sounds as are agreeable, champooing of the limbs, the use of such collyrium as is soothing to the eye, the application of soothing unguents on the head and the face, the use of well-spread beds and of comfortable rooms, and the advent of the proper hour,—these soon bring that sleep which has been dispelled by illness.*[48-50]

The administration of purgatives and of errhines, vomiting, fear, anxiety, wrath, smoking, physical exercises and efforts, hemorrhages, fasting, comfortless beds, the possession of the quality of Sattwa in excess, the subjugation of the quality of Tamas (by the practice of penances),—these dispel injurious sleep when it is about to come over one.†[51-52]

These should be known as the causes of the loss of sleep *viz* action, age, disease, the character of one's constitution, and (excited) wind.‡[53]

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* 'Kâlastathochitah' implies the 'uchitah' or proper 'Kâla' or time, for sleep. Different persons have different times for sleep according as they have courted sleep in practice. 'Pranashtâ yânimittatah' means that sleep which has been lost through any 'animittam' or illness. If the word be taken as 'nimittatah,' it would yield the same sense.—*T.*

† In Verses 51 and 52, reference is made to 'Ahitam nidrâprasangam,' *i. e.* 'Atiyoga-yukta-nidrâ' or that sleep which is in excess of what is proper. In the next Verse, reference is made to the causes that destroy 'Samayoganidrâ' or the proper sleep of a healthy man. For Sattwa and Tamas *vide* note in next page.—*T.*

‡ As said in the previous note, reference is made here to the loss of the proper sleep of a healthy man. By action is meant some important act that fully engrosses the attention. By 'Kâla' is meant old age, for old men are seen to sleep less than younger persons. 'Vikârâh' would include all diseases. 'Prakriti' is explained as 'Swabhâvah' or the nature of a person. There are persons whose nature is such that they sleep less than others. By 'Vâyu' is meant the wind in an excited state. The Commentator Gangâdhara points ont that Susruta also assigns the same reasons for the loss of a healthy man's sleep. The mention of excited wind, after reference to disease, is due to the especial hostility of wind to sleep.—*T.*

Sleep arises from Tamas, from phlegm also, from the weariness of both mind and body, from hurts and wounds; it is induced also by disease; it arises also from the very nature of Night.[54]

Amongst these, that sleep which arises from the nature of Night is called the Nurse of all creatures. The sleep that arises from Tamas is regarded as the root of evil.

The sleep that arises from the other causes is regarded as due to Disease.*[55]

Here occur some verses containing a Summary.

Those men that are censurable, those two among them that are censurable in especial, the faults for which the censurable ones are censured, the causes of those faults, the medicines that should be administered to the two censurable persons,[1] the persons unto whom at what time sleep is beneficial, and those unto whom at what time sleep is not beneficial, the medicines for excessive sleep and sleeplessness, the causes from which sleep arises,[2] what sleep is of what kind or character, have all been expounded by Punarvasu in this Lesson called Ashtaninditiya.[3]

Thus ends the twenty-first Lesson called Ashtaninditiya in the treatise of Agniveça as revised by Charaka.

LESSON XXII.

WE shall next expound the Lesson called Langhana-Vringhaniya. Thus said the illustrious son of Atri.†[1]

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* There are three attributes of man *viz.*, Sattwa (Goodness), Rajas (Passion), and Tamas (Darkness). The first induces thoughts of Godhead; the second leads to action; the third is the root of sleep and inactivity and ignorance, &c. Weariness of mind and body induces sleep at unseasonable hours. The sleep induced by phlegm, that induced by weariness of mind and body, and that induced by hurts and wounds, are all regarded as due to disease. That sleep only which is induced by the nature of Night is the Nurse of living creatures, being very beneficial in its effects.—*T.*

† The words 'Langhana' and 'Vring-hana' have been clearly explained in course of the Lesson.—*T.*

The son of Atri, urging them to attend, addressed his six foremost of disciples having Agniveça as their first and all of whom were endued with penances and Vedic study, saying,—He is a true physician who knows the time when the administration should be resorted to of the courses of treatment called Langhana, Vring-hana, Rukshana, Snehana, Swedana, and Stambhana. Even this (was what he said).*[2-3]

Unto the illustrious son of Arti who had said so, Agniveca said,—O illustrious one, what is Langhana, and who are they that should be subjected to this treatment? What is Vring-hana and who should be subjected to it? What again is Rukshana and who are they that should undergo it?[4] Similarly, what are Snehana and Swedana and Stambhana, and who are the persons unto whom these should be administered? O preceptor, it behoveth thee to tell us this![5] It behoveth thee also to expound what the indications are of every one of these courses of treatment as applied judiciously, insufficiently, and excessively.†[6]

Hearing these words of Agniveça the preceptor said,—Anything that lightens or attenuates (the aggravated humours and altered constituents) in the body has been said to be a Langhana. That which promotes nutrition and bulk of the body is known as Vring-hana. That which brings about dryness, and roughness and paleness is said to be Rukshana. That which leads to secretions of oily matter, softness of the body, and increase of impurities, is said to be Snehana. Anything that produces perspiration and destroys stiffness and heaviness and sensation of cold is said to be Swedana. That which constipates or stops the motion of such constituents of the body as are liquid, restless, and endued with motion, is said to be Stambhana.[7-9]

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* All these technical words have been explained in full in course of this Lesson. 'Urging them' is explained by the Commentators as having reference to the well-known custom of pupils never soliciting lessons from the preceptor but the latter's lecturing the pupils of his own accord.—*T.*

† 'Kritākritātivrittānam' is explained as follows: 'Kritam' is 'Samyak kritam'; 'Akritam' is 'Asamyak or mithyā kritam'; and 'Ativrittam' implies the 'Atiyoga' of application.—*T*

Such things as are light, warm, pungent, not slimy, dry, subtile, rough, unstable, and hard, are generally Langhana. *[10]

Such things as are heavy, cooling, soft, exceedingly oily, gross, slimy, mild stable, and smooth, are generally said to be Vringhana †[11]

Such things as are dry, productive of lightness, pnngent, warm, stable, not slimy, and hard, are generally Rukshana.[12]

Such things as are liquid, subtile, stable, oily, slimy, heavy, cooling, not pungent or mild, and soft, are generally regarded as Snehana.[13]

Such things as are warm, pungent, unstable, oily, dry, subtile, liquid, stable and heavy, are generally said to be Swedana. ‡14

Such things as are regarded to be cooling, mild, soft, smooth, dry, subtile, liquid, unstable, and light, are generally said to be Stambhana.[15]

The four kinds of corrective processes (*viz.*, administration of emetics, of purgatives, of errhines or cerebral purgatives, and dry enemata), as also bearing thirst and wind and the heat of the Sun, drinking the medicines called Pāchana, fast, and physical exercise,—these are all included under Langhana. §16

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* Each of these attributes should be well understood. 'Laghu' is light, in the sense of being easily digestible. 'Ushna' is warm or hot, *i.e.*, producing heat in the body. 'Tikshna' is pungent. Then 'Vishada' is not slimy. 'Ruksha' is productive of dryness in the whole system. 'Sukshma' is subtile, implying that the drug itself is minute and has its operation on the minuter parts of the physical organism. 'Kshara,' used with reference to a drug, implies productive of roughness. 'Sara' means moving or unstable. 'Kathina' implies hard, *i.e.*, the thing itself should be so.—*T.*

† It should be noted that all these attributes are the reverse of those mentioned in the previous Verse. Laghu has its reverse in Guru; Ushna in Cita; Tikshna in Manda; Vishada in Pichcchila; Rukshma in Snigdha; Sukshma in Sthula; Sara in Sthira; Khara in Slakshma; and Kathina in Mridu.—*T.*

‡ The Commentator Gangādhara points out that oily and dry are opposite, as also stable and unstable. The meaning, of course, is that either of such things may be taken for the operation called Swedana.—*T.*

§ 'Pāchana' is an infusion or decoction of various drugs which promotes digestion or brings bad humours into maturity. The drugs employed are chiefly carminatives or gentle stimuli.—*T.*

Those persons that have phlegm and bile as also blood and impurities in excess, and those that have got their wind in an excited or disordered state, as also those that have large bodies or strength in excess, are fit for Langhana through the four kinds of corrective processes (mentioned above.)*17

They who are afflicted with diseases that are of middling strength and that have arisen from (disorders of) the phlegm and the bile, such as vomiting, diarrhœa, thoracic diseases, choleraic diarrhœa, tympanites, fever, suppression of stools and urine, heaviness of the limbs, eructations, hiccup, nausea or disgust for food; and other diseases of the kind, are generally treated at the outset, by the wise physician, with the aid of Pāchana.†18-19

After this (it should be stated that) when persons get the diseases mentioned above in a weak form, then those diseases of theirs should be subjugated by means of fasts and by endurance of thirst without slaking it. 20

All diseases that are of middling strength should be subjugated by exercise and exposure to the sun (good light) and (fresh) air. As regards strong men again, what difficulty is there in subjugating *their* diseases, when these are weak, by the same means? 21

For those persons who have got skin-diseases or who are suffering under the urinary affections known by the name of Meha, or who have become oily (in consequence of the administration of Oils), or whose systems have become full of impurities, or who have undergone the administration of Vring-hana, or who have got diseases due to disorders of the wind, the administration of Langhana has been laid down, in the season of dew. ‡22

Unpierced by envenomed arrows, undiseased, and obtained from full-grown animals the flesh of such deer and fish and fowl as range of their free will in regions adapted to their own natures, is said to be Vringhana. 23

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* The 'Viçuddibhih' here is the same as the 'Sançuddhih' of the previous Verse.—*T.*

† See note in p. 245 *ante,* under Verse 16.—*T.*

‡ For Langhana see Verses 10 and 16 *ante* of this Lesson.—*T.*

Those that have lost their vitality, those that have received wounds, those that are lean or emaciated, those that are old, those that are weak, those that walk long distances every day, and those that indulge in sexual congress and drink (stimulants) every day, have been said to deserve Vring-hana.[24]

For those men that have been reduced or wasted by such diseases as Consumption and Piles and afflictions of the Grahani, the juice, rendered light (by preparation), of the flesh of carnivorous animals is a Vring-hana (that operates quickly).*[25]

Baths, gentle rubbing of the body (with medicated oils), sleep, honey and other sweets, oily enemata, sugar, and milk and ghee, know, are Vring-hanas for all persons.[26]

The use of such things as are pungent, bitter, and of astringent taste, incontinence with respect to women, and the use of cakes of mustard seeds and sesame after the oil has been pressed out of them, of butter milk, and of honey and other sweets, constitute that which is called Rukshana.†[27]

Those diseases which are characterised by excess of secretions, those which are caused by violent excitement of the faults, those diseases that have their seats in the vital parts of the body, Rheumatism of the thigh, and such other afflictions, deserve, it has been said, the administration of Rukshanas.[28]

What the Oils are and who the persons are unto whom Oils should be administered, what the different kinds are of Sweda and who the persons are unto whom they should be administered, have all been mentioned by me in detail in the Lessons called respectively 'That on Snehas' and 'That on Swedas.'[29]

Such things as are liquid, minute, unstable (moving), such things as produce the sensation of cold, and such as are agreeable or bitter or astringent to the taste, are all called Stambhana.‡[30]

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* I follow the Commentator Gangâdhara in adding the words enclosed within parentheses —*T.*

† For Rukshana see Verses 8 and 12 *ante* of this Lesson.—*T.*

‡ For Stambhana see Verses 8 and 15 *ante* of this Lesson.—*T.*

Such men as are scorched by (excess of) bile or salts or fire, such as are afflicted by vomiting and diarrhœa, or by poison or the excessive administration of Sweda, and others under similar circumstances, deserve the administration of the treatment called Rukshana.31

When wind, urine, and stools are passed (freely), when the body becomes light, when the thorax, the eructations, and the throat become purified, when dulness and exhaustion disappear, when perspiration shows itself, when liking for food returns, when hunger and thirst arise together, and when the mind becomes cheerful, it should then be held that the Langhana desirable to be observed has been properly observed.*32-33

A sensation as if all the joints are broken, pain in all the body, cough, dryness of the mouth, loss of appetite, disgust for food, thirst, weakness of the ears and eyes,34 continued indistinctness of mind and error, upward motion of the wind (causing hiccup, asthmatic breath, &c.), darkness of heart, loss of the strength of the fire in the body,—these will happen if Langhana becomes excessive†35

Strength and consciousness of nourishment or growth, and divestment of all those faults that attach to leanness or emaciation, are the indications of a judicious administration of Vring-hana. If Vring-hana becomes excessive, the result is corpulency.‡36

The indications of judicious and excessive Langhana are also those of judicious and excessive Rukshana.

When those diseases that have been said to require Stambhana have been subjugated and the patient succeeds in regain-

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* 'When the thorax, the eructations, and the throat become purified,' *i.e.*, when there is no pain in the thorax and it beeomes freed from all phlegmatic secretions, when the eructations do not possess any kind of disagreeable smell, and when the throat becomes free from phlegm. For Langhana see Verses 8 and 16 *ante*.—*T.*

† Loss of appetite here implies its loss after its first appearance. 'Hridi tamas' implies darkness of heart or cheerlessness. Loss of the strength of the fire in the body implies loss of vital heat.—*T.*

‡ 'Pushtyupalambha' is 'Poshanārambha-jnānam.—*T.*

PART IX.

CHARAKA-SAMHITA

TRANSLATED INTO ENGLISH.

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ing his strength, he is said to have undergone judicious Stambhana.*37

Paleness of complexion, paralytic state of the limbs, lockjaw, suppression of stools and of the free action of the heart, are the indications of one who has undergone excessive Stambhana.38

The indications have thus been laid down, in brief, of the six (methods or processes, *viz*., Langhana, &c.,) when judiciously applied. Mention has also been made of the diseases in which they are resorted to as correctives, as also of the indications of failure to restore the faults to harmony (if Langhana, &c., be not sufficient) or of the aggravation of those faults (if Langhana, &c., be excessive).†39

Thus have the six (processes) been expounded which, as methods of treatment, are sufficient for all diseases. If considertions of measure and time be observed, they prove successful in the cure of all curable diseases.40

In consequence of the innumerable varieties of combination under which the faults manifest themselves the methods of treatment also are combined. However combined, they can never transcend their sixfold character, even as the (causes of disease, *viz*.,) wind and the rest, however combined, cannot transcend their threefold character.‡41

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* For Rukshana see Verses 8 and 12 *ante*; for Stambhana see Verses 9 and 15 and 31 *ante*.—*T*.

† 'Tadaushadhānām' means, as explained by Gangādhara, 'Tat aushadham yeshām, *i. e*., Vyādhinām;' that is, those diseases in which Langhana &c. are correctives. 'Dhātunām' here implies the faults, *viz*., wind, bile and phlegm. 'Asama' is 'acānti' in case of Langhana, &c., being insufficient.—*T*.

‡ The methods of treatment are combined, *i. e*., Langhana may be combined with Stambhana, or Stambhana with Vrimhana or Vrimhana with Snehana or Swedana, &c. However combined, those methods cannot transcend the six original methods mentioned in this Lesson. The illustration is well-chosen. Diseases are innumerable and are caused by diverse permutations and combinations of attenuation or aggravation of the three faults. However innumerable, they can never transcend the threefold faults.—*T*.

Thus have the six methods, in pursuance to which all treatment has been introduced, been expounded in this Lesson on Langhana (and the rest) by the illustrious son of Atri, agreeably to the questions (of his disciple Agniveça.)2

Thus ends the twenty-second Lesson called Langhana-Vrimhaniya in the treatise of Agniveca as revised by Charaka.

LESSON XXIII.

We shall now expound the Lesson called Santarpaníya. Thus said the illustrious son of Atri.*1

One who gratifies oneself with such things as are oily, or sweet, or heavy, or slimy, or with new rice, or new spirits and wines, or meat of aquatic animals or of those living in marshy regions, or with the juice of the cow (milk), or with cakes made with raw sugar or other ingredients, taken to excess, one that is averse to all exertion, or that indulges in sleep at day-time, and that habitually uses good beds and seats and other comforts, 3 gets numerous diseases in consequence of such indulgence, at once sedative and nutritive, in food and acts, called Tarpana.

Those diseases are diabetes, Itches, eruptions on the body, urticaria evanida, anæmia and jaundice, fever, 4 the diverse varieties of skin-diseases (commonly called leprosy), indigestion and the other diseases born of it (such as diarrhœa, cholera), strangury or suppression of urine, disgust for food, drowsiness and procrastination, loss of virility, corpulency, inactivity, heaviness of the body, 5 stoppage of the ducks of the different senses, stupefaction of the understanding or the mind, lassitude or enervation inducing a dreaming wakefulness, and swellings or inflammations,

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* The meaning of the word Santarpana will abundantly appear from the following.—*T.*

and other diseases of the kind, unless the person soon undergoes treatment for prevention of the same.*[6]

For such men have been laid down the administration of emetics, and purgatives, blood-letting, physical exertion, fasts, the different kinds of smoking, the diverse methods of Swedana, eating chebulic myrobalans (reduced to powder and) mixed with honey, and use, generally, of food that is dry, as also the application of all those powders and plasters that have been laid down as destructive of Itches and urticaria evanida.[7-8]

The decoction, in water, of the triple fruit, Aragbadha (*a*) Pāthā (*b*), Saptaparna (*c*), with Vatsaka (*d*), Musta (*e*), and Nimva (*f*), with Madana (*g*), should be drunk.[9] With the aid of this, administered in proper measure and at the proper time, Diabetes and the other diseases arising from Santarpana (indulgence in sedative and nutrive food and practices) are sure to disappear from those persons that have recourse to it.†[10]

Musta (*h*), Āragbadha (*i*), Pāthā (*j*), the triple fruit (*k*),

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* By indulging in such food and such acts as are both sedative and nutritive, a person incurs the risk of catching the several diseases indicated. 'Kushtha' has many varieties, such as Leucoderma, Psorsiasis, Furuncle, &c. Though 'Kushtha' is different from tubercular Leprosy, yet it is commonly taken as a kind of leprosy whose action is confined to the skin without being deep.—*T.*

a. *Cassia fistula, Linn*; syn. *Cathartocarpus fistula, Pers.*

b. *Cissampelos hernandifolia, Linn*; syn. *Stephania hernandifolia, Walp.*

c. *Alstonia scholaris*; syn, *Echites scholaris, Roxb.*

d. Otherwise called Indrayava. The seeds of *Holarrhena antidysenterica, Wall.*

e. *Cyperus rotundus, Linn.*

f. *Melia Azadirachta, Linn*; syn. *Azadirachta Indica, Juss.*

g. *Randia dumetorum, Lamk.* Amongst these, the exudation of *a*, the bark of *b* and *c*, and *f*, and the fruits of *d* and *g*, and *e* by itself, are taken. All these are boiled in water and the decoction is obtained.—*T.*

† The decoction here specified is an emetic. The triple fruit consists of the Chebulic, the Emblic, and the Belleric myrobalans.

h. *Vide* note *e* above.

i. *Vide* note *a* above.

j. *Vide* note *b* above.

k. *Vide* note † above.

Devadāru (*a*), Açwadangshtrā (*b*), Khadira (*c*), Nimva (*d*), Haridrā (*e*), the bark of Vatsaka (*f*),[11]—the infusion of these, according to the strength of the disease, one should drink every morning. By this, one is sure to be freed from the diseases due to Santarpana (indulgence is sedative and nutritive food and acts).[12]

With these, accompanied by oil, and administered for rubbing as Udvartana or Udgharshana or for baths, all faults of the skin become cured. *[13]

Kushtha (*g*), Gomedaka (*h*), Assafœdita, the bones of the crane, the three Ushans (*i*), Vacha (*j*), Vrishaka (*k*), small cardamoms, Açwadangshtrā (*l*), Kharāhvā (*m*), Açmabhedika (*n*), mixed with butter-milk or whey or with the sour juice obtained from Vadara (*o*), if drunk, cures strangury and diabetes.[15]

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a. *Cedrus deodara*; syn. *Pinus deodara, Roxb.*

b. Called also Gokhuri. *Tribulus terrestris, Linn*; syn. *Tribulus lanuginosus, Linn.*

c. *Acacia Catechu*; syn. *Mimosa Catechu, Linn.*

d. *Vide* note *f* p. 35.1

e. *Circuma longa, Roxb.*

f. *Halarrhena antidysenterica, Wall*; syn. *Echites antidysenterica, Roxb.*

* Udvartana is rubbing after the body has been previously rubbed with oil. Udgharshana is rubbing without the body has been previously rubbed with oil. The oil referred to in this is the oil of mustard seeds.—T.

g. *Saussurea auriculata*; syn. *Aplotaxis auriculata.*

h. The Commentators speak of it as a kind of gem or precious stone.

i. The three Ushanas are dry ginger, *Piper longum, Linn*, and *Piper nigrum, Linn*, or black pepper.

j. *Acorus calamus, Linn.*

k. Vrishaka is otherwise called Vāsaka; it is *Justicia Adhatoda, Roxb.*; syn. *Adhatoda Vasica, Nees.*

l. Called also Gokhuri; *vide* note *b* above.

m. Kharāhva is, as explained by Gangādhara, the Ajamodā of Khorasan. *Pimpinellv involucrata*: syn. *Apium involucratum, Raxb.*

n. Otherwise called Pāshānabhedikā. In Bengali, Pātharchur. *colcus Amboinitus, Linn*; syn. *Colcus aromaticus, Benth.*

o. *Zizyphus Jujuba.*

The diseases beginning with Diabetes (that have been mentioned as due to Santarpana (indulgence in sedative and nutritive food and practices) are cured by the administration of Chebulic myrobalans (reduced to powder) mixed with butter-milk, or of the (infusion of the) triple fruit mixed with butter-milk, or of the spirits known by the name of Arishta. [16]

The Mantha of the three Ushans (*viz*., dry ginger, Piper longum, and Piper nigrum), the triple fruit (*viz*., the three myrobalans, *i. e*., the Chebulic, the Emblic, and the Belleric), honey, Krimighna, with Ajamodā, drenched with the infusion of Aquilaria Agallocha, and powdered barley and Ghee, is beneficial in diseases due to Santarpana or indulgence in sedative and nutritive food and practices. *17

Dry ginger, Piper longum, and Piper nigrum, the seeds of Vidanga and Sigru, (*a*), the triple fruit (*viz*., the Chebulic, Emblic, and Belleric myrobalans), Katurohini (*b*), the two varieties of Vrihati (*c*), the two varieties of Haridrā (*d*), Pāthā (*e*), Ativishā (*f*), Sthirā (*g*), Assafœdita, the roots of Kevuka (*h*), Yamāni (*i*),

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* Krimighna is otherwise called Vidanga. It is *Embelia Ribes, Burm* ; syn. *Embelia glandulifera, Wight*. It is called Krimighna owing to its seeds being endued with anthelmintic properties. Loha is otherwise called Aguru. It is, of course, the Aquilaria Agallocha. As to Mantha, it is prepared in the following way :—*Saktubhih Sarpishābhyaktaih Citavāripariplutaih, Nātyachccha nātisāndraçcha mantha ityabhidhiyate* ; *i.e.*, the infusion is to be taken, with cold water, and it should be mixed with flour of barley and ghee ; and it should be neither very thin nor thick.—*T.*

a. Vidanga, as already explained, is *Embelia Ribes*. Sigru is *Moringa pterygosperma* ; syn. *Hyperanthera Moringa*, *Willd.*

b. Otherwise called Katuka or *Picorrhiza Kurroa*, *Royle*.

c. The two varieties of Vrihati are *1*. *Solanum Indicum*, *Linn*, and *2*. *Solanum Xanthocarpum*, *Schrad*., syn. *Solanum Jacquinii*, *Willd.*

d. The two varieties of Haridrā are *1*. *Circuma longa*, *Roxb*, and *Berberis Asiatica*

e. *Cissampelos hernandifolia*, *Linn.*

f. *Aconitum heterophyllum*, *Wall.*

g. *Desmodium gangeticum*., syn. *Hedysarum gangeticum*, *Linn.*

h. Called also Kemuka. *Costus speciosus*, *Linn.*

i. *Ptychotis Ajowan* ; syn *Ligusticum Ajowan*, *Flem.*

Dhānya (*a*), Chitraka (*b*), Sauvarchala (*c*), Ajāji (*d*), and Havusha (*e*)—these should all be pounded or reduced to powder.18-19

Take a quantity of this powder, and take as much of the oil of sesame and ghee and honey, each; then take of the flour of fried barley as much as represents sixteen times the measure of each of the above. Make of all these a (dry) sedative, and drink it.[20] By the use of this medicine, the diseases that arise from indulgence in sedative and nutritive food and practices, become allayed, such as diabetes, the different varieties of Leprosy, piles, aggravated Jaundice,[21] spleen, anæmia, swellings and inflammations, strangury, disgust for food, thoracic diseases, phthisis, consumption, asthma, enlargement of the glands of the neck,[22] worms (in the system), the faults of the Grahani, (abnormal) whiteness of the skin, and excessive corpulency. Verily, the use of such a medicine causes the digestive fire to blaze up, and enhances the memory and understanding.[23]*

One who is habituated to physical exercise and exertion, who eats only after proper digestion, and whose food consists of barley and wheat, becomes freed from Corpulency and from all those faults that are due to indulgence in food and practices included under Santarpana.[24]

The diseases arising from indulgence in food and practices included under Santarpana, as also the remedies in the form of indulgence in the reverse thereof and included under Apatarpana, have thus been spoken of. After this we shall speak of the diseases

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a. *Oryza sativa, Linn.*

b. *Qlumbago Zeylanica, Linn.*

c. A kind of salt., supposed to be Natron, *Vide* note in p. 9 *ante*.

d. Cummin seeds (of the smaller variety).

e. Called also Hapusha. They are black stalks like those of black pepper, possessed of an aromatic smell.

* There are two kinds of Santarpana. *viz*, the oily and the dry. The preparation referred to in 18 to 20 is dry Santarpana. It cures those diseases that arise from the use of oily Santarpana. This should be borne in mind for understanding 20 and 21.—*T.*

that arise from indulgence in food and practices included under Apatarpana, together with their remedies. *[25]

The loss of the digestive fire, of strength and complexion, of Ojas and vital seed and flesh, fever with consumption as a supervening malady, pain in the sides, disgust for food, [26] weakness of hearing, lunacy, delirium, pain in the cardiac region, suppression of stools and urine, pain in the calf, the thigh, and the lower part of the spine, [27] a sensation like that of the breaking of all the joints, and all other diseases born of (disorders of the) wind, as also those that spring from the wind when it has an upward course,—all these ailments are generated by (injudicious) fasts or abstention from Tarpana. [28]

Those medicines which have been mentioned as falling within oily Santarpana, and which are capable of curing these diseases, and which may be taken (by the patient) without injury, are desired by physicians possessed of knowledge as the medicines that should be prescribed for the diseases mentioned above. †[29]

One that has been recently reduced by fast soon gains in strength by indulging in Tarpana. In the case of one, however, that has been reduced by disease, Santarpana does no good unless practised slowly and for sometime. As regards its efficacy, however, (if practised judiciously), even one that has been reduced for a long time grows and gains through it. [30]

As regards him that has been weakened for a long time, medicaments should be administered by the physician without haste

* It should be noted here, as pointed out by Kaviraja Gangâdhara, that Apatarpana here implies indulgence in food and practices the reverse of what is meant by Santarpana of the oily kind and not the reverse of every kind of Santarpana. In stating what the diseases are that arise from Apatarpana, it is this kind of Apatarpana that is meant. A mere abstention from Santarpana is not Apatarpana as generally understood. This will appear more clearly later on.—*T.*

† Having stated the diseases due to injudicious fasts, their treatment is indicated here. Those medicines which fall within oily Santarpana, and which are capable of curing the diseases mentioned, and which, in respect of the measure prescribed, may be taken by the patient without injury to his depleted system, are the medicines that physicians prescribe for curing the maladies born of injudicious fasts.—*T.*

and keeping in view the considerations dependant on the state of the body, the digestive fire, the (strength or weakness) of the faults the measure of the medicines, and the season when treatment is begun and continued. [81]

For such a man the juice of meat, the different kinds of milk, the different varieties of (medicated) ghee, the different kinds of baths, (or oily) enemata, rubbing of oils on the body, and all such kinds of food and drink as fall within oily Tarpana, are beneficial. [82]

For persons afflicted with chronic fever and consumption, for those that are exceedingly emaciated and lean, for those labouring under difficulty of micturition, those afflicted by excess of thirst, and for those who are suffering under wind having an upward course, I say that Tarpana is beneficial. [83]

Sugar, Piper longum, oil, ghee, and honey, taken in equal parts, mixed with flour of fried barley of double the measure, should be made into a Mantha. This is beneficial for persons labouring under the above diseases. This medicine leads, besides, to the increase of their semen. *[84]

Flour of fried barley, wines, honey, and sugar constitute a Tarpana which, if drunk, corrects the course of the wind, fæces, urine, phlegm, and bile. †[85]

The inspissated juice of the sugar-cane, flour of fried barley, ghee, whey, sour gruel (of rice), constitutes a Tarpana which, if drunk, cures difficulty of micturition and suppression of wind in the bowels. [86]

The emulsion (in fine powder with four parts of cold water) of the fruits of the wild date-palm (*Phœnix Sylvestus, Roxb*), raisins (Uvæ Passæ), tamarind (*Tamarindus Indica*), sour pome-

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* 'Mantha' is an emulsion of medicines in fine powder with four parts of cold water. *Vide* note in p. 53.—*T.*

'Anuloma' and 'Pratiloma' are two words that should be clearly understood. When the motion or course of anything becomes the reverse of what is ordinary, it is said to be 'Pratiloma.' When corrected or restored to the ordinary state, the motion or course becomes 'Anuloma.'—*T.*

granates, fruits of the *Grewia Asiatica (Linn)*, and *Phyllanthus Emblica (Linn)*, are curative of all disorders due to excessive drinking of alcoholic spirits and other intoxicants.37

Such things as have a sweet taste, with such as have a sour taste, mixed with water, and with or without ghee, when made into a Mantha, become a Santarpana of quick effects and contribute to durability of complexion and strength of the body.38

(Here occurs a verse containing a summary.)

The diseases that spring from (injudicious) Santarpana and those that spring from Apatarpana, with the medicines for each class, have all been mentioned in this Lesson called That about Santarpana.[2]

Thus ends the Twenty-third Lesson, called That about Santarpana, in the treatise of Agniveça as revised by Charaka.

LESSON XXIV.

We shall next expound the Lesson called "Vidhi-Çonitiya."* Thus said the illustrious son of Atri.[1]

The rules that have been properly laid down about food and practices of such persons as conduct themselves in judicious correlation with habitat and season and constitution are the rules by which the blood of embodied creatures, when generated in the system, becomes pure. †[2]

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* "Vidhi" means rules or ordinances, and 'çonita' is blood. The compound 'Vidhi-çonitiya' indicates 'that about the rules or considerations affecting the blood." Some are for taking the compound as meaning 'the ordinances according to which the blood becomes pure or impure,' Instead of taking it, however, in such a limited sense, the wider meaning would be more rational.—*T.*

† In the Lesson called 'Tasyâçitiya,' rules have been elaborately laid down about the food and practices of such persons as conduct themselves in judicious correlation with the place of dwelling, season (with reference to both time in general, and age, *i. e.*, infancy or youth or manhood, etc), and the character of the constitution. What is said here is that those rules, if observed, contribute to make the blood that is generated, pure. The consequences of pure blood are laid down in the next Verse.—*T.*

Verily, it is pure blood that brings about strength and complexion and (the) happiness (of health) and longevity, for the very life of living creatures is dependant on blood.[3]

Through use of food that has become noxious, or that is exceedingly keen or hot, or of too much alcohol, or of other food of a similar kind, as also food that is very saline or alkaline, or that is sour or pungent,[4] or through use of Kulatthwa (*a*) or Māsha (*b*) or Nishpāva (*c*), or sesame oil, or of Pindālu (*d*) and radishes and other roots and potherbs and vegetable leaves of all kinds,[5]* or through use of the flesh of acquatic animals or those inhabitingmarshy regions and in holes or of beasts and birds of prey, or the use of curds and sour milk or whey or flour of fried corn or wines and sour gruels,[6]† or through use of such food as is made up of inharmonious elements (such as milk and meat) or is foul or putrified, and through, sleep at day time after eating such food as is liquid or heavy,[7] through eating excessively so as to overload the stomach, through indulgence in wrath, and exposure to sunshine, and enduring the heat of fire, through suppression of the urging to vomit, through omission to let blood at the proper time,[8] and through exhaustion brought about by labour, assaults done to the body, grief, stuffing the stomach with food when indigestion has set in or before digestion has been complete of what has been taken previously, as also through the very nature of the season of autumn, the blood becomes impure. ‡[9]

In consequence of the blood becoming impure, different kinds of diseases spring up. These are sores in the mouth, pustules in

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* 'Harita' ordinarily implies 'of potherbs and vegetable leaves. The Commentator Gangādhara understands it to include black-pepper and other spices.—*T.*

† 'Prasaha' includes beasts and birds of prey.—*T.*

a *Dolichos uniflorus*, *Lamk*, syn. *Dolichos biflorus Roxb.*

b. *Phaseolus Roxburghii*, syn. *Phaseolus radiatus Roxb.*

c. *Dolichos sinensis*, *Linn.*

d. Called in Bengali Chubri-ālu. *Dioscorea globosa.*, *Roxb.*

‡ 'Ajirnādhyāçanāt' means 'eating upon indigestion and before digestion has been complete of what has been taken previously.' Indigestion is a disease, while 'before digestion' has been complete does not imply indigestion.—*T.*

the nose, suppuration of the globe of the eye, Ozœna, fœtid smell from the mouth, 10 abdominal tumours, Syphilis, Erysipelas, hemorrhage, general lassitude or enervation, deep-seated abscesses, discharge of blood through the urinary channel, dismenorrhæa and menorrhagia, Leprosy, 11 paleness of complexion, loss of the digestive fire, thirst, sensation of heaviness in all the limbs, sensation of heat in the body, excessive weakness, disgust for food, headaches, 12 pungent taste in all food and drink, bitter and sour eructations, general exhaustion, excessive wrath, stupefaction of the understanding, presence of a saltish taste in the mouth, 13 excessive perspiration, fœtid smell in the body, all the appearances of intoxition, tremours, hoarseness of speech with even loss of voice, drowsiness, excessive sleep, darkness of vision, 14 itching of the body, pains, Urticaria, evanida, eruptions, tubercular leprosy, and the cutaneous eruptions called Charmadala. *

All these diseases should be known as due to diseased blood. 15

All those diseases that are curable but that cannot be cured by the application of cool, hot, oily, and dry methods of treatment, should be ascribed to diseased blood as their cause. 16

In diseases caused by vitiated blood, such treatment should be adopted as is destructive of the faults of blood and the bile. Hence, the administration of purgatives, fasts, and blood-letting, should be resorted to. 17

In letting out blood, the operation should be resorted to after examination of the measure of the patient's strength, faults, and the pure blood he has in his body, as also of the particular part whence the blood is to be let out. 18

When the blood is vitiated by the action of the wind, it becomes very red, frothy, not unctious, and thin. If vitiated by bile, it becomes darkish-yellow in color, and warm, so that in consequence of its warmth it does not congeal soon. 19

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* Charmadala has been described as eruptions that are red, painful, itching, with little abscesses that burst of themselves. The inflammatfon is so great that the sighest touch cannot be borne.—*T.*

If vitiated by the action of phlegm, it becomes a little pale unctious, fibrous, and thick. If the indications of any two are presented in a combined state, the vitiation should be ascribed to the action of two faults. If all the indications are present, the vitiation is to be ascribed to the action of all the three faults.20

The blood that happens to be of the color of molten gold, or like that of the insects called Indragopa, or like that of the gem called Padmarāga, or like that of the lac-dye, or like that of Gunja seeds, should be known as healthy.*21

When blood has been let out, such food and such drink as are neither very hot nor very cold, and as are light and capable of provoking the digestive fire, are beneficial, for at such a time the blood that remains in the body becomes very mobile. The digestive fire also should be carefully kept up.22†

The blood of that man is said to be pure whose complexion and senses are healthy and cheerful, who experiences a desire for the gratification of every sense, the strength of whose digestive fire is unimpaired. and who is endued with cheerfulness, growth, and strength.23

When the faults (*viz.*, wind, bile, and phlegm), becoming excited, either separately or together, continue to exist, affecting the blood-bearing ducts and those other ducts that bear the different juices and are the channels of mental activity, of the person who takes foul food and whose mind is overwhelmed by Passion and Darkness, diseases become generated, such as insanity, fainting or swoon, and apoplexy. The intelligent physician should know that the strength of these diseases, in respect of their predisposing causes,

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* 'Indragopa' is an insect of the Coccinella species. The Gunja is otherwise called Kuncha. It is fruit or seed of the *Abrus precatorius, Linn.*

† Tadā implies after the letting of blood. 'Anavasthitāsrik' is an adjective of 'çariram,' implying that the blood that is in the body is mobile. Hence, if food or drink that is very hot be taken, the mobile blood will become more mobile to the injury of the body. If food or drink that is very cold be taken, the mobile blood may become congealed or at least lose all motion. The digestive fire also, at such a time becomes weak. Hence, food that is light and that helps the fire should be taken.—*T.*

symptoms, and cure, increases in accordance with the order in which they are stated.*[24–25]

When the wind (becoming excited) afflicts the weakened heart, it agitates the mind of the living creature and darkens (or stupifies) his perception.†[27]

The (excited) bile, and the (excited) phlegm also, agitating the minds of men in the same way, darken the perception. There is some difference, however, in respect of their action which shall be presently explained.‡[28]

That person, whose speech becomes indistinct, copious in measure, and quick (in respect of utterance), and whose efforts or exertions become inconstant and unsteady, and whose appearance becomes dry and brown-red, should be taken as afflicted by Insanity due to the action of the (excited) wind.[29]

That person, who becomes wrathful, who indulges in harsh speech, who becomes disposed to strike others, and fond of quarrel,

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* 'Rasa-samjnâvâhâni' is explained as bearing *Rasa* or the liquid juice to which food is reduced before conversion into blood. 'Samjnâ' is Mind as understood in Hindu philosophy, *viz.*, as the sixth sense, which, with the other five, is the servant of the Understanding. Certain ducts are believed to be the channels of mental activity, the optic nerve, for example, that carries the image (of an object seen) to the mind.

'Malâh' or the faults are, of course, wind, bile, and phlegm.

All diseases are due to the action of Passion and Darkness. Unless these overwhelm the understanding, there can be no error, and consequently, no breach of the rules of health.

'Murchcchâya' is, of course, fainting or swoon, including the swoons brought about by epilepsy.

What is stated in the concluding portion is that the causes and symptoms of Apoplexy are stronger than those of Swoons, and those of Swoons are stronger than those of Insanity. The efficacy of the curative agents also must be stronger in the same order.—*T.*

† 'Chetah-sthânam' is the 'hridayam' or heart. The wind, becoming excited, affects the heart, with the result that the mind becomes agitated and its perception becomes clouded or stupified. The excited bile and the excited phlegm also, do the same in a slightly different way.—*T.*

‡ In Verse 27, the words are 'Sammohayate Samjnâm'; in 28, 'Samjnâm âkulatâmnayati.' The sense is the same, *i. e.*, in both cases the perception is dulled or clouded or stupified. According to the degree of stupefaction the disease is called Insanity or Swoon or Apoplexy.—*T.*

and whose appearance becomes red or yellow or white, should be known as afflicted by Insanity due to the action of the (excited) bile.[30]

That person, who indulges in speech that is partially disconnected, who becomes possessed by drowsiness and inactivity, whose appearance becomes pale, and who becomes always meditative, should be known as afflicted by Insanity due to the action of excited phlegm.[31]

All these symptoms appear in Insanity that is due to the action of all the faults excited together.[32]

The Insanity that is due to the intoxication of alcohol appears quickly and disappears as soon.[33]

The Insanity due to the action of alcohol, that due to the action of poison, and that to the action of the blood, can never arise without affinity to (disorders of) wind, bile and phlegm.[34]

In Swoons due to the action of the (excited) wind, the patient, while beholding empty space of the color of blue or dark or red, becomes suddenly deprived of consciousness and soon regains it, and discovers the symptoms of tremour, pain in all the limbs, agitation of heart, gradual emaciation of the body, and brownness or redness of complexion.[35–36]

In Swoons due to the action of the (excited) bile, the patient, while beholding empty space of the color of red or green or yellow, suddenly loses consciousness and awakens to sense with the whole body covered with perspiration, and with thirst, burning sensation, and eyes either red or yellow and indicative of agitation, and with loose and watery motions, and a complexion that becomes yellow.†[37–38]

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* What is meant by beholding empty space that appears of the color of blue or dark &c., is this : the Swoon does not come upon one all on a sudden. While looking at any particular object or scene, such object or scene gradually vanishes from the sight and instead, what the man sees is mere blue or dark or red space for a little while ; very soon this sensation disappears and one loses all consciousness. Swoons that are so induced and that last for a little while, are ascribed to action of the wind.—*T.*

† In Verse 38 the correct reading is 'raktapitâkulekshanah' and not 'raktapittâkulekshanah.'

In Swoons due to the action of the (excited) phlegm, the patient, while beholding empty space of the color of clouds or as if it were enveloped with partial darkness, becomes suddenly deprived of conciousness and regains it after some time, and feels as if all his limbs are wrapped round with a heavy cloth or a wet skin, with watery discharges coming out of his mouth and nose, and with hiccup, *[39-40]

In Swoons brought about by a combination of all the faults, all the symptoms described above occur, and the loss of consciousness comes after the manner of the disease called Apasmāra, with only this difference that the several frightful indications that appear in Apasmāra do not manifest themselves. Such Swoons quickly carry off the patients subject to them. †[41]

When the faults that originate them in men lose their virulence, the diseases of Insanity and Swoons lose their violence of themselves As regards Apoplexy, it cannot be cured without medicines, ‡[42]

The faults, which are attached to the abode of the life-breaths, becoming violently excited, take away the action of speech body, and mind, and suspend all the functions (of life) of the weakened living creature. [43]

The man that is thus affected with Apoplexy remains like a post of wood, apparently dead, and becomes soon divested of like-

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* 'Tamoghana' is 'Tamas' and 'aghana' *i.e.*, partial darkness. After the mention of 'meghasamkāçam' 'tamoghanaih āvritam' cannot imply 'Tamobhih and 'ghanaiçchāvritam.'—*T.*

† 'Apasmāra' is that disease in which delusions appear. It is a kind of frightful epilepsy in which the patient sees some monstrous being and becomes immediately deprived of consciousness. The several frightful symptoms are the frothing of the mouth, the gnashing of teeth, the violent throwing out of the arms and legs, and terrible convulsions of the whole body. Swoons brought about by a combination of all the faults are like Apasmāra minus its frightful symptoms. The patient quickly meets with death. 'Pātayanti' does not mean 'throw down on the ground.'—*T.*

‡ 'Mada-murchcchāyāh' is a nounplural, the word being 'Murchcchāya.'—*T.*

breaths in the absence of such restoratives as are productive of immediate effects. *[44]

As one endued with intelligence must quickly catch a metallic utensil, while drowning in a deep water, before it reaches the bottom, even so (should the physician of intelligence conduct himself towards) the person afflicted with Apoplexy. [45]

Collyrium, cerebral purgatives, smoke, snuffs, punctures with needles, burns with heated weapons, pains inflicted below the nails, tearing out the hair on the head or on the body, bites with the teeth, and rubbing the beans of *Mucuna pruriens* on the body, are beneficial towards awakening the man afflicted with Apoplexy. †[46-47]

Diverse kinds of strong spirits mixed together and other liquids that are very bitter, should also be repeatedly poured down the throat of the person that is lying in an apoplectic fit. ‡[48]

Until consciousness of the patient is awakened, the juice of Mātulunga (*a*), mixed with the Great Medicine (*b*), should similarly be applied; as also Sauvarchala, mixed with spirits, sour juices and gruels and Assafœtida and Ushana (*c*), should be administered, When consciousness has been awakened, the patient should have light food administered to him. [49-50]

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* 'Sa nā' implies 'that man,' *i. e.*, the weakened person. 'Sadyah phalāh kriyāh' are curative operations or restoratives producing immediate effects. The treatment adopted generally consists of what tends to bring back consciousness, such as piercing with needles.—*T.*

† The collyrium is to be applied to the eyes. It should be possessed of biting or irritating virtues. 'Avapida,' as also 'Pradhamana,' is a species of cerebral purgative. Both should be of powerful effect before they can be applied to a person in Apoplexy. The parts below the nails is very sensitive. As long as torture was a recognised institution for the detection of crime in India, sharp needles used to be thrust below the nails of suspected persons.

‡ 'Sammurchcchitāni' implies, as Gangādhara explains, 'militāni.' Diverse strong spirits, when mixed together, become stronger still.—*T.*

a. *Citrus medica, Linn.*

b. This word is employed to imply diverse drugs of great efficacy. What is meant here is dry ginger.

c. Otherwise called Chittraka ; *Plumbago Zeylanica, Linn.*

After the patient has recovered consciousness, light food should be administered to him.[50]

He should also be made to listen to narrations that excite wonder or that appeal to his memory, or that are agreeable to hear. He should also be made to listen to vocal and instrumental music of great skill and see delightful sights.*[51]

The intelligent physician should also, after the patient has been restored to his senses, adopt, for removing the subsidiary symptoms, the treatment of applying purgatives and emetics, smoke (into the nostrils, for producing sneezing), collyrium (into the eyes), astringent gargles, and blood-letting. The patient should also be made to undergo physical exercises, and his body should also be subjected to rubbing. Indeed, his mind should be protected from relapsing into the insensibility or stupefaction of Apoplexy.[52-53]

In cases of Insanity and Epilepsy, the patients should first have oils and the different processes of Swedana applied to them. Afterwards, the five processes of vomiting &c. may be resorted to according to the measure of the patient's strength and the virulence of the disease. *[54]

In these two diseases the application is applauded of the eight and twenty kinds of drugs, as also of bitter ghee, and after the same manner, of the ghee called Mahā-shatpala.[55] The application also of the decoction of the triple fruit, mixed with ghee and honey and sugar; as also of Çilajatu, and of milk;[56] also of Pippali and of Chitraka, and of the drugs numbered among the Rasāyanas, as also of Kaumbha Ghee, is applauded.‡[57]

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* The object, of course, is to keep the mind active through the emotions.—*T.*

† The five processes are vomiting, purging, sneezing, and the application of enemata of the oily and the dry varieties.—*T.*

‡ The eight and twenty kinds of drugs are different varieties of Ghee.

They form a class called Pāniyakalyāna.

Bitter Ghee is a preparation of Ghee with certain bitter substances.

Through blood-letting and cultivation of the scriptures and the sciences as also of intercourse with those that are righteous, the diseases of Insanity and Swoons that appear in men become alleviated. *[58]

Here occur two verses containing a summary.

Pure and impure blood, the causes thereof, the diseases that arise from the faults of blood, the medicines to be applied in those diseases, the causes, indications, and medicines of Insanity, Swoons, and Apoplexy,—all these have been declared in this Lesson called 'Vidhi-Çonitiya' (Ordinances in respect of blood).[1-2]

Thus ends the Twenty-fourth Lesson, called Vidhi-Çonitiya, in the place of aphorisms, in the treatise of Agniveça as revised by Charaka.

LESSON XXV.

We shall next expound the Lesson called 'Yajjah-purushiya.'

Thus said the illustrious son of Atri.†[1]

Mahāshatpala is a variety of Ghee.

The triple fruits are the three myrobalans, chebulic, emblic and belleric.

For Cilājatu *vide* note *h* in p. 237 *ante.*

Pippali means the different varieties of *Piper longum. Linn.*, syn. *Chavia Roxburghii.*

Chitraka is *Plumbago Zeylanica, Linn.*

Rasāyanas are drugs prepared with the three myrobalans.

'Kaumbhagrita' is very old ghee, taken out from a kumbha or earthen vessel in which it is kept for years together.

* 'Cāstra' literally implies any treatise that governs or rules the conduct of men. Generally, the word is employed to signify the scriptures or holy writings. The Vedas are 'Cāstras' as well, though not originally reduced to writing. All the treatises of the Rishis are 'Cāstras.' Then, again, the sciences of Vedānta, Nyāya, and the other schools of philosophy, are all 'Cāstras,' in the sense of being branches of knowledge. Satwavatām' may imply, besides, persons of understanding and not the good or righteous alone.—*T.*

† The meaning of the title will sufficiently appear from what follows.—*T.*

In days of yore, the great Rishis (on a certain occasion), while seated before the illustrious Punarvasu who had direct and positive knowledge of the attributes of all things, raised this discourse, *[2] having reference to the first origin of the diseases of this aggregate, called Purusha, of soul, senses, mind, and the objects of the senses †[3]

Just after the topic had been propounded, the king of Kāçi, Vāmaka by name, approaching that conclave of Rishis and saluting them, uttered these words of grave import: [4]

Is it the case, ye Rishis, that diseases are regarded as born of that (substance) whence man himself is born? Or, is it otherwise?

After the king had said this, Punarvasu said unto the Rishis. [5]

All of you are persons whose doubts have been dispelled by immeasurable learning and knowledge! It behoveth you to remove the doubt of the king of Kāçi !‡[6]

(The Rishi named) Pārikshi-Maudgalya, having reflected, first said these words : Purusha has his origin in the Soul. The diseases also have their origin in the Soul. The Soul is the cause. [7] The

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* 'Pratyakshadharmānam' is explained by Gangādhara as 'one who has, through penances, obtained a sight of Dharma, the deity of Righteousness.' Dharma is the great judge who rewards and punishes. This can hardly be the meaning here.—*T.*

The literal meaning of the word 'Purusha' is he who lies or dwells in a (material case, *i. e.*, the body., ordinarily, it implies Person. That which is called Person is an aggregate of Soul, the senses, mind, and the objects of the senses. 'Mind,' as understood in Hindu philosophy, is regarded as the sixth sense. The objects of the senses are, of course, the five primal elements of earth, water, light or heat, wind, and space or ether. The Soul is the owner of the senses, the mind, and the material case to which the senses and the mind inhere. There are two opposite doctrines regarding the Soul. One of these is that the Soul acts and suffers; the other is that it is inactive and does not suffer, its connection with the senses, the mind, and the material case being like that of the lotus leaf with water. The lotus leaf, even if immersed in water, would not still be soaked or drenched by it.—*T.*

‡ The words of the question asked by the King, *viz.*, 'Purusho Yajjah' in Verse 5, have been taken for naming this Lesson. 'Yaj-jah Purushah' literally implies 'that from which man hath sprung.' Hence the meaning of the name aplied to the Lesson is 'About that whence man hath sprung.'

'Jnāna' is ordinary knowledge or learning. 'Vijnāna' is a deep knowledge of all things, the result both of study and that spiritual insight which springs from penances. 'Cchettum is literally 'to cut'., hence, to remove or dispel.—*T.*

Soul earns, acts, and enjoys (or endures) their fruits ; since pleasure and pain cannot arise without the substance that is conscious. *[8]

Çaraloman said,—This is not so ; for the Soul, which has an aversion for sorrow or pain, would never of itself attach diseases to itself.[9] It is the Mind, (otherwise) called Sattwa, which, overwhelmed with Rajas and Tamas, is the cause in the (matter of the) origin of the body and the diseases. †[10]

Vāryovida said,—This is not so. Verily, Mind alone cannot be the cause. Without the body the very existence becomes impossible of bodily diseases and of Mind.[11]

All creatures have sprung from Rasa. The diverse diseases also have sprung from it. And since the Waters have Rasa in them, the Waters have been said to be the final (or original) cause. ‡[12]

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* What is stated here is this: Purusha or man has the Soul for his cause; *i. e.*, it is the Soul that, with certain attributes, becomes the man or person. The Soul being the original cause of the person, diseases also spring from or have their birth in the Soul. The Soul earns, acts, *i. e.*, it is the Soul that exerts and acts, and actions, therefore, are the results of the Soul's activity. The fruits of acts, therefore, *i. e.*, pleasure and pain, must be the Soul's ., *i. e.*, the Soul being the actor, must enjoy and endure the consequences of his acts. Pleasure and pain, again, are enjoyed and endured by a feeling or conscious substance. They cannot inhere to any inert substance.

'Pravritti' literally means flow ; hence rise or origin.—*T.*

According to this theory, the Soul is inactive. It is the Mind that acts, through the senses or organs of knowledge and action. The results of acts, therefore, *viz.*, pleasure and pain, must attach to the mind and not to the Soul which transcends the Mind and is only the onlooker. One of the primal attributes of the Soul is its aversion for pain. Rajas (or Passion) and Tamas (or darkness) overwhelm the Mind, and cause it to act. The fruits of acts attach to the Mind and dispose it to attract matter, The shape or form of the material case depends upon the results of acts, so that one becomes a worm or a bird, a horse or a man, in consequence of one's acts. The Soul is always pure and stainless. The consequence of acts done must have to be enjoyed and endured before they can be exhausted. Hence, abstention from acts is the only means by which the Soul can gradually free itself from its material case, the Linga or finer case, and lastly the Kārana Carira or its potentiality to attract a case. For a fuller exposition of this doctrine, see the sections on the Soul, birth, body, &c., in the Çānti Parvam of the Mahābhārata.—*T.*

‡ By 'Rasa' is understood the liquid substance inhering apparently to most of the objects of the world. Blood is the Rasa in the human system; so also the vital seed.

Hiranyākhya said,—This is not so. The Soul has never been said to have sprung from Rasa. Nor can Mind be said to have sprung from it, being what it is, *viz*, something that transcends the senses. Some diseases, again, are due to sound. 13

As regards Purusha, he has sprung from the combination of the six (*viz*., the five primal elements and the Soul). Hence, diseases also as inhering to Purusha) must be regarded to spring from these six elements. The Sānkhyas of former times ascertained (by observation and meditation) that this (which is called Purusha) is a compound sprung from the six elements. 14

Unto Kuçika who said so, Çaunaka said,—This is not so. How can Purusha spring into life from only the six elements, without the intervention of the father and the mother? 15

Man is seen to spring from man; a cow from cow; a horse from horse. Certain diseases, such as diabetes and others, are derived from parents. Hence, parents are the causes of disease. 16

Bhadrakāpya said,—This is not so; since from a blind father a blind son does not spring. Your initial origin cannot be reasonably ascribed to the father and the mother. (For these had father and mother, and they too had theirs, and so on). The living creature should be regarded as born of acts. His diseases also have their origin in acts. Without acts, neither Purusha nor diseases can have their origin. 18

Bharadwāja said,—It is not so; since the agent must precede the action. Then, again, no such action, undone by an agent, is seen whose effect is Man. 19 The cause of the origin or appearance of diseases, as of man is Nature, even as Nature is the cause of of the sharpness, fluidity, mobility, and heat which are the attributes of Earth, Water, Wind and Light.* 20

The sap which feeds them is the Rasa of the vegetables. Rasa, however, is ultimately resolvable into Water. If Rasa, therefore, be the cause of both birth and the diseases to which creatures are subject, the ultimate cause of birth and diseases would then be water.—*T*.

* Bharadwāja's argument is this: action cannot be the cause of birth; action follows the agent, for without an agent preceding or pre-existing, there can be no action. Then, again, as action pre-supposes an agent, no action can be met with that has not been

Kānkāyana said,—This is not so; since, if it were so, action would not have produced fruits. As regards Nature, the accomplishment of existent objects may or may not flow from it. 21 But Prajāpati (the Primeval Patriarch) the offspring of Brahman, possessed of immeasurable will, is the creator of this universe of animate and inanimate objects, as also of happiness and misery *22

He of Atri's race who had betaken himself to the mendicant order said,—This is not so; since the primeval Patriarch, who always desires the good of creatures, cannot, like a wicked person, always attach misery to his own progeny. 23 Man is the offspring of Time. His diseases also are born of Time. The whole universe is subject to the sway of Time. Time is everywhere the cause. †24

While the Rishis were thus wrangling with one another, Punarvasu said unto them,—Do not dispute! Truth becomes unattainable in consequence of the taking of sides (by enquirers). 25 When assertions and contradictions are urged and advanced in the guise of certainties, the disputants never attain to the end of the matter under discussion, even as a person who is turned round and round on an oil-pressing machine never attains to the end of his journey. 26 Casting off this wrangle, do ye think only of the truth. Unless thick gloom (of ignorance) be dispelled, correct

done by some agent. An undone act cannot be conceived, whose effect would be man or

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the agent of acts. 'Tejoantānām' implies 'those which have Tejas for their end;' hence, earth, &c., or the primal elements.—*T.*

* The argument of Kānkāyana is this: Nature is not the cause., for if it were the cause of existent objects, no action would have been necessary to produce anticipated results. Men cultivate the soil and sow seeds thereon, and as the consequence of that act, get crops. Men study with effort and acquire knowledge. If Nature were the cause, tilling of the soil or laborious study would not have been necessary for the acquisition of crops and knowledge. These would have come of themselves. Most editions read 'hyārambhaphalam'., the reading 'hyārambhe phalam' would not be incorrect. Prajāpati means, literally, a patriarch. The offspring of Brahman, Prajāpati Kaçyapa (or daksha) is the creator of all things. He is possessed of immeasurable will, for otherwise the vast universe could not flow from him.—*T.*

'Atreya' is descendant of Atri's race. 'Bhikshu' is a person of the mendicant order. The Rishi whose answer is represented by these Verses is, therefore a person of Atri's [illegible] who belonged to the mendicant order.—*T.*

knowledge cannot be attained in the matter under enquiry.[27] If those elements, whose existence in a state of excellence keeps a man in health, become deteriorated, they generate diverse kind of diseases.*[28]

Having heard these words of the illustrious son of Atri, Vāmaka the ruler of the Kāçis, once more asked the illustrious son of Atri, saying,—What, O illustrious one, is the cause of the origin and growth of diseases which (as thou hast said) are born of the deterioration of man who (as a healthy creature), is the product of the excellence (of the elements that are in him)?—

Unto him the illustrious son of Atri said,—The use of beneficial food, is the one only cause of the growth of a person; while the use of food that is injurious is the cause of disease.[29]

Unto the illustrious son of Atri who was saying so, Agniveça said,—How, O illustrious one, shall we succeed in ascertaining, without the possibility of error, the indications of food that is beneficial and of food that is injurious? We see that in consequence of differences of measure, time, preparation, habitat, body, faults, and persons, food that is beneficial and food that is injurious produce the very opposite effects†[30]

Unto him the illustrious son of Atri said,—O Agniveça, those kinds of food that cause the harmonious elements of the body to

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* In Verse 27, 'Adhyātmam' is used for 'Truth.' In India the oil-pressing machine consists of a plank, besides other contrivances, upon which a man may sit or lie down. The plank goes round and round (with the person upon it) as the bull walks round and round.—*T.*

† The question propounded by Agniveça is this : Food that is regarded beneficial is seen to produce injurious effects, and food that is regarded injurious is seen to produce beneficial effects. The results that depend upon differences of 'Mātrā, or measure ; in 'Kriyā' or the manner of preparation or the mode of administration ; of 'bhumi.' *i.e.,* habitat, for the same vegetable or animal procured from one place has one kind of properties, but taken from another place has another kind of properties ; of body *i.e.,* the weakness or strength of the person to whom the food is to be given ; of faults, *i.e.,* diseases, or the harmony or otherwise of wind, bile, and phlegm ; and lastly, of the very constitutions of persons. What Agniveça, therefore, wishes to know is the certain and unfailing indications of what food is beneficial and what food is otherwise. 'Anapavālam' is 'Avyabhichāri,' as explained by the Commentators.—*T.*

remain in their normal condition, or restore harmony to elements that have become inharmonious, thou should'st know, are beneficial. All kinds of food whose action is the reverse of this, are injurious. These indications of beneficial and injurious food are certain and infallible.[31]

Unto the illustrious son of Atri that said so, Agniveça said,—O illustrious one, instruction of this kind will not be comprehended by the generality of physicians,*[32]

Unto him the illustrious son of Atri said,—O Agniveça, they unto whom the science of food is known in respect of properties of constituent elements, and of effects, in their entirety, as also the considerations of measure and the like, will succeed in comprehending even this kind of instruction.†[33]

We shall now discourse on this topic, referring to considerations of measure and the like, in such a way that the generality of physicians may, without doubt, comprehend it.

As regards measure and the like, there are diverse kinds of alternatives. We shall, after this, expound the Regulations about diet, referring to properties, constituent elements, and effects, as also to especial division.[34]

Those Regulations are as follows:—

In consequence of the sameness of purpose, the character as food, of all varieties of food, is of only one kind.‡

Food, in respect of its source, is twofold, for it is made up of mobile and immobile objects.

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* 'Bhuishtakalpâh sarva bhishajah' implies 'Prâyena sarva bhishajah,' *i.e.*, the greatest part of physicians.—*T.*

† 'Ahâratattwam' is science of food; 'Gunatah,' *i.e.*, with respect to heaviness or lightness; 'Dravyatah,' *i.e.*, with respect to their constituent elements, such as watery or fiery, &c.; 'Karmmatah,' *i.e.*, with respect to the effects produced, such as Jivanam or Vrimhanam, &c. 'Sarvâvayatah' refers to what precedes, as explained by Gangâdhara. Chakrapânidatta takes it as referring to 'Mâtrâdaya.'—*T.*

‡ Food is taken for replenishing the system. Whatever the kind of food, the object for which it is taken is that and no other. How many kinds of food there may be, their character, therfore, as food, is of only one kind; *i.e.*, looking at the object for which food is taken, there can be no classification of food, whatever its variety.*T.*

Its power also is of two kinds, *viz*., beneficial and injurious, judged by the differences in respect of its after-consequences.

As regards the manner of taking food, there are four kinds, *viz*., drinking, swallowing, chewing, and licking.

In consequence of taste being of six kinds, food is of six kinds in respect of taste.*[35]

Food is of twenty kinds. following the qualities of heaviness, lightness, coolness, warmth, oiliness, dryness, stability, instability softness, hardness, unctiousness and its reverse, smoothness, harshness, subtility, grossness, solidity and liquidness.[36]

Food is of infinite variety in consequence of the diversity of ways in which articles may be combined and the diversity of methods in which they may be dressed.

Those varieties, however, and ingredients that are used very generally, as also those modifications that are due to well-known combinations and that are very beneficial or very baneful, in consequence of their nature, to mankind, we shall, one after another, lay down.[37]

They are as follow :—

Among that genus of paddy which is known by the name of Çuka, those paddies that are red constitute the most beneficial diet and are hence regarded as the best. Among the paddies included under the name of Çami, Mudga is the best. Amongst waters, the best is that which falls from the sky. Among salts, the best is that which cometh from sea-water. That called Jivanti is the best of all potherbs.†[38]

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* It has been stated in an earlier portion of the work that the tastes are pungent, bitter, astringent, sweet, sour, and saltish.—*T*.

† All bearded paddy is called Cuka. Cāli paddy is that which grows in a damp soil or a field covered with water. Mudga is the *Phaseolus Mungo*, *Linn*, It does not fall within the genus paddy. It seems that the word Dhānya originally meant gra in or seed. Cami generally implies a pod or legume.

Among flesh of all animals of the deer species, that of the Ena is the best. Among birds, the meat of the Lāva is the best. Among animals living in holes, the meat of the Godhā is the best. Among fishes, the meat of the Rohita is the best.*

Among all kinds of ghee, that from cow's milk is the best. Among all varieties of milk, that of the cow is the best. Among all oils from vegetable substances. that from sesame is the best. Among animals living in marshy regions, the fat of the hog is the the best. Among all piscatorial animals, the fat of the porpoise is the best. Among aquatic fowl, the fat of the Pākahansa is the best.[39]

Among all kinds of pecking fowls, the fat of the cock is the best. Among all animals that feed on twigs and leaves, the fat of the goat is the best. Among roots, ginger is the best. Among fruits, Uvæ passæ are the best. Among all the products of the sugar-cane, sugar is the best.

Thus have been mentioned those articles that are, by nature, numbered among the best varieties of food.[40]

We shall now lay down some of those articles that are very baneful.

A small variety of Yava (called Yavaka), being highly unsuitable as diet, is regarded as the worst. Among the paddies known by the name of Çami, Māsha is the worst. Among waters, the worst is that of rivers in the season of rains. Among salts, the worst is brackish earth. Among potherbs, the worst is the mustard seed plant. Among meat, the worst is beef.†[41]

Among birds, the meat of the black pigeon is the worst. Among animals living in holes, the flesh of the frog is the worst.

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* Ena is a species of deer, of black colour, beautiful eyes, short legs. Lāva is a sort of quail ; *Perdix Chinensis.*

Godhā is the Inguana. Rohita is the ordinary Rohu fish or *Cyprinus Rohita.*

† Māsha is the *Phaseolus radiatus, Roxb.* 'Yavaka' is a small variety of the *Hordeum hexastichum, Linn.* 'Ushara' is a kind of dry and saltish earth, which poo people take as a substitute for sea-salt.—*T.*

Among fishes, the worst is *Chilchima.** Among ghee, that from sheep's milk is the worst Among milk, that from sheep is the worst. Among vegetable oils, that from Kusumbha is the worst. Among animals living in marshy regions, the fat of the buffalo is the worst. Among animals of the piscatorial genus, the fat of the crocodile is the worst. Among aquatic fowl, the fat of the Kāka-madgu is the worst.

Of all birds, the fat of the Kārandava is ths worst. Of all animals that feed on branches of trees, the fat of the elephant is the worst.†[42]

Of all bulbous roots, the Mulaka is the worst. Of fruits, the worst is the Nikucha. Of all modifications of the juice of the sugarcane, the worst is Phānita.

Thus are those things explained which are the foremost of those modifications of food that are, as regards their very nature, productive of consequences the most baneful.‡[43]

Of the modifications of food those have been explained that are beneficial and baneful. After this, once more, we shall lay down, principally, what those articles are that are used in the well-known (curative) operations and in medicines, along with those that are subsidiary.§[44]

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* 'Chilchima is a kind of sprat; *Clupea cultrata.* 'Kākamadgu' is the water-hen or gallinule.

† Some texts read 'Chataka' for 'Kārandava.' The former means a kind of sparrow, the latter an aquatic fowl of the duck species.—*T.*

‡ 'Nikucha' is spelt variously, such as 'Likucha' and 'Lakucha.' In Bengal it is generally known by the name of Mādāra.' It is, of course, the *Artocarpus Lakoocha*, *Roxb.*

'Phānita' is the inspissated juice of the sugarcane. 'Prakrishtatamāni' is the correct reading, and not 'Nikrishtatamani.' The meaning is "the chief of those articles that are baneful are mentioned."—*T.*

$ A few only of those modifications of food that are beneficial and baneful have been mentioned. These are, therefore, called the 'Avayavā' of those modifications, meaning 'a portion,' *i.e.*, some 'Karma' implies the curative operations of purging vomiting, &c. The articles used in 'Karma' and those in medicines are to be named, together with their 'Aunvandhas,' *i.e.*, the subsidiary articles, for promoting the action of 'Karma' and of medicines.—*T.*

They are as follows :—

Food is the foremost of all articles that support life.

Of all articles that are assuring, water is the foremost.

Of all articles that dispel fatigue or exhaustion, the best is wine.

Of all articles that prolong life, milk is the best.

Of all articles that promote nutrition and lead to increase of flesh, the best is meat.

Of all articles that are soothing, the best is juice.

Of all articles that promote the relish of food, the best is salt.

Of all articles that are agreeable to the taste, the best are those that have a sour taste.*[45]

Of all things that promote strength, the best is the flesh of the cock (or hen).

Of all things that increase the semen, the best is the vital seed of the alligator.

Of all things that allay phlegm and bile, the best is honey.

Of all things that allay wind and bile, the best is ghee.

Of all things that allay wind and phlegm the best is oil.

Of all things that are destructive of phlegm, the best is vomiting (induced by emetics).

Of all things that are destructive of bile, purging is the best.

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* 'Açwâsakurânâm ' implies 'articles that are assuriug.' Gangâdhara explains that, of such, there are many, such as consoling words, gifts of wealth, &c. Among them all, the best is water. This can scarcely be the meaning here. I think, instead of 'assuring,' the word may be taken to mean 'soothing.' 'Hridya' is a well-known word. It implies things that contribute to bring cheerfulness or relish. Salt is the best of all things that promote the flavour or relish of food. 'Amla,' or things sour, are, by themselves, agreeable.—*T.*

Of all things that are destructive of wind, the best are enemata.

Of all things that soften the body the best are the operations called Swedana (*i.e.*, those that induce perspiration).

Of all things that make the body firm, the best is physical exercise.

Of all things that reduce corpulency, the best is sexual intercourse.

Of all things that reduce sexual potency, the foremost are alkaline articles.

Of all things that do not promote the relish of food, the foremost is Tinduka (*Diospyros Embryopteris, Pers.;* syn, *Diospyros glutinosa Kœnig.*)*[46]

Of all things that are destructive of the voice, the foremost is unripe Kapittha (*Feronia Elephantum*).

Of all things that are the reverse of what is agreeable and possessed of relish, the foremost is the ghee of sheep's milk.

Of all things that are destructive of consumption, that promote secretion of milk, that are agreeable to the constitution, that prevent the fluidity of the blood, and that allay hemorrhages, the foremost is the ghee of goat's milk.

Of all things that promote phlegm and bile, the foremost is sheep's milk.

Of all things that promote sleep, the foremost is the milk of the buffalo.

Of all things that prevent secretions and cause heaviness of the body, the foremost is badly formed curds.

Of all things that reduce corpulency, the foremost is the food that consists of boiled Gavedhuka (a species of Coix).

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* It should be noted that in naming the reverse of what promotes relish, something that is used as food should be named, and not anything of bad or abominable taste. Hence Tinduka (commonly called Gâb) is mentioned.—*T.*

Of all things that contribute to the dryness of the body, the foremost is the food that consists of boiled Uddālaka.

Of all things that generate (increase) urine, the foremost is the sugar cane.

Of all things that cause (increase) fæces, the foremost are all corns of the barley species.

Of all things that generate wind, the foremost is Jāmvava.*

Of all things that generate phlegmonous bile, the foremost are cakes of sesame seeds.

Of all things that generate acid bile, the foremost is Kulattha.†

Of all things that generate phlegmonous bile, the foremost are Māsha.‡

Of all things that are fit to be used as emetics and enemata of both the dry and the oily kind, the foremost are the fruits of the *Randia dumetorum.*[47]

Of all things that constitute agreeable purgatives, the foremost is Trivrit(*Ip mœa Turpethum,*; syn. *Convolvulus Turpethum.*)

Of all things that constitute mild purgatives, the foremost is Chaturangula (exudation of *Cassia fistula, Linn*; syn. *Cathartocarpus fistula, Pers.*)

Of all things that constitute hard purgatives, the foremost is the exudation of Snuhi (*Euphorbia Neriifolia, Linn;* syn. *Euphorbia ligularia, Roxb.*)

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* 'Jamvava' or 'Jamvu' is the fruit of the *Eugenia Jambolana.*

† *Dolichos uniflorus, Lamk ;* syn. *Dolichos biflorus, Roxb.*

‡ *Phaseolus radiata, Roxb.* Three things are mentioned as generating phlegmonous bile; the first is sheep's milk. The Commentator explains that, of all liquid substances, this is the foremost one that possesses such an attribute. Then come sesame cakes among cooked food; and then Māsha among hard substances. These things are foremost, in their respective categories, in producing phlegmonous bile.—*T.*

Of all errhines, the foremost are the seeds of Pratyakpushpi (*Achyranthes aspera, Linn*., syn. *Achyranthes bidentata*).

Of all things used as amthelmintics, the foremost are Vidanga (the seeds of *Embelia Ribes*, ., syn. *E. glandulifera*).

Of all things used as antidotes to poison, the foremost is Çirisa (seeds of *Mimosa Sirissa, Roxb*., syn. *Albizzia Lebbek, Bentham*).

Of all things used as remedies in leprosy, the foremost is Khadira (exudation of *Acacia catechu, Linn*., syn. *Mimosa catechu, Linn*).

Of all things that are destructive of wind, the foremost is Rāsnā (*Vando Roxburghii*., syn. *Cymbidium tessaloides, Roxb*).

Of all medicines for preventing the (appearance of) marks of age, the foremost is Āmalaka (*Phyllanthus Emblica, Linn*., syn. *Emblica officinalis, Gaert*).

Of all things that are regarded as beneficial at the outset of treating a disease, the best is Haritaki (Chebulic myrobalans).*

Of all things that provoke desire and that destroy wind, the foremost is the root of the Eranda (*Ricinus communis, Linn.*)

Of all things that provoke the appetite, that are used as Pāchana, and that cure epistasis (suppression of the urine), the foremost is the root of Pippali (*Piper longum, Linn.*, syn. *Chavica Roxburghii*).

Of all things that are provocative of appetite and destructive of pains and swellings in the anus, the foremost is the root of Chitraka (*Plumbago Zeylanica, Linn*:)[48]

Of all things that are refrigerant, provocative of appetite, and Pāchaniya, and that relieve vomitting and cure diarrhœa with fever, the foremost is Udichya (otherwise called Bālā or *Sida cordifolia, Linn*).

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* 'Pathya' is used here in the sense of what is beneficial if administered at the outset of a treatment. 'Chikitsādau hitakārakam.'—*T.*

Of all things that are astringent, provocative of appetite, and Pāchaniya, the foremost is Katwanga (otherwise called Syonāka or *Colosanthes Indica*., syn. *Bignonia Indica Linn.*)

Of all things that are astringent, provocative of appetite, and relieving of hemorrhage, the foremost is Anantā (*Hemidesmus Indicus*., syn. *Ichnocarpus fi utescens.*)

Of all things that are astringent, provocative of appetite and Pāchaniya, the foremost is Mustā (*Cyperus rotundus, Linn.*)

Of all things that are astringent and destructive of appetite and that aid the secretion of phlegm and the flow of blood, the foremost s Amritā (otherwise called Bhadra-mustā or Kaçeruka, *i. e.*, *Scirpus Kysoor, Roxb*).

Of all things that are astringent, provocative of appetite, and relieving of wind and phlegm, the foremost is Vilwa (*Ægle marmelos*).

Of all things that are provocative of appetite, Pāchaniya, astringent, and relieving of all the faults, *viz.*, wind, bile, and phlegm, the foremost is Ativishā *Aconitum heterophyllum, Wall.*)

Of all things that are astringent and that stop hemorrhages, the foremost are the filaments of the Utpala *Nymphæa stellata, Linn*), *Kumuda* (*Nymphæa lotus, Linn*), and Padma (*Nelumbium speciosum, Linn.*)

Of all things that relieve bile and phlegm, the foremost is Durālabhā (*Algagi Maurorum*., syn. *Hedysarum Alhagi, Linn*).[49]

Of all things that relieve excessive hemorrhage, the foremost is the fragrant Priyangu (*Aglaia Roxburghiana*).

Of all things that prevent the secretion of phlegm and bile, and the flow of blood, and that dry up these elements, the foremost is the bark of Kutaja (*Holarrhena antidysenterica, Wall.*)

Of all things that are astringent and that stop hemorrhages, the foremost are the fruits of Kasmari (otherwise called Gāmdhāri, (*Gmelina arborea Linn*).

PART X.

CHARAKA-SAMHITĀ

TRANSLATED INTO ENGLISH.

PUBLISHED BY

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Of all things that are astringent, destructive of wind, provocative of appetite, and leading to increase of semen, the foremost is Prishniparni (*Uraria lagopodioides* ; syn. *Doodía lagopodioídes, Roxb*).

Of all things that lead to increase of semen and that are destructive of all the faults, the foremost is Vidārigandhā (otherwise called Sālaparni or *Desmodium Gangeticum* ; syn. *Hedysarum Gangeticum, Linn*),*

Of all things that are astringent and that lead to increase of strength and destroy wind, the foremost is Balā (*Sida Cordifolia, Linn.*)

Of all things that relieve difficulty of micturition and destroy wind, the foremost is Gokhuraka (*Tribulus terrestris, Linn* ; syn. *Tribulus lanuginosus, Linn.*)

Of all things that remove and cause the discharge of adherent phlegm and other humours, that increase appetite, that digest the humours and set them free (by promoting excretions and favouring their discharge), and that relieve wind and phlegm, the foremost is the exudation of Hingu (*Ferula Assafœtida, Linn.*)†

Of all things that promote excretions, increase appetite, digest the humours and set them free, and relieve wind and phlegm, the foremost is Amlavetasa (*Calamus fasciculatus, Roxb*).

Of all things that hurry the chyle, that are Pāchaniya, and that cure piles, the foremost is Yāvaçuka (otherwise called Yavakshāra or carbonate of potash).‡

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* 'Vidāri' is different from 'Vidārigandhā' The former is *Convolvulus paniculatus, Linn.* It is known also by the name of Bhumi-kushmānda.—*T.*

† "Cchedaniya are medicines which remove by force, as it were, and discharge from the body adherent phlegm or other humours. Emetics, expectorants, errhines, caustics, etc., would probably come under this head."—*The Materia Medica of the Hindus by U. C. Dutt.* "Anulomana (or Anulomika) are medicines that digest the humours and set them free, that is, promote excretions and favor their discharge."—*The Materia Medica of the Hindus by U. C. Dutt.*

‡ "*Virechaka* or purgatives are described under three heads, namely *Cransana Bhedana*, and *Rechaka*. Those medicines which hurry the chyle or materials for diges-

The habitual use of whey is the foremost of all remedies that are destructive of the faults of the Grahani, piles, and such disorders as arise from an excessive consumption of Ghee.

The habitual use of the flesh of carnivorous animals is the foremost of all remedies that are destructive of the faults of the Grahani, consumption, and piles.[50] The habitual use of Ghee raised from thickened milk is the foremost of all Rasâyanas.*

The habitual use of powdered barley and Ghee in equal proportions is the foremost of all remedies that fall within the class called Vrishya and that are destructive of all kinds of suppression of the wind.†

The habitual use of oil in the from of gargles is the foremost of all remedies that strengthen the teeth and produce a relish for food.

Sandal and Udumvara are the foremost of all plasters that alleviate burning of the skin.‡

Râsnâ and Aguru are the foremost of all plasters that are destructive of cold.¶

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tion, without allowing them to be properly digested, are called *Cransana*, as for example the pulp of *Cassia fistula.* Those medicines which set free scybalæ or other contents of the intestines, and discharge them from the bowels, without producing watery stools, are called *Bhedhana*, as for example *Hatuki.* (*Picorrhiza kurroa*). Those medicines which cause the discharge of the digested or undigested contents of the intestines in a liquid form are called *Rechaka*, as for example, *Trivrit* (*Ipomoeā Turpethum*). These last, again, are subdivided into three orders, namely, *mridu*, or mild, *madhyama* or intermediate, and *krura* or drastic."—*The Mat. Med. of the Hindus by U. C. Dutt.*

* "*Yajjarāvyādhi-vidhwansi Vayastambhakaram tathā, Chakshuhyam Vringhanam Vrishyam Bheshajam tad-Rasāyanam,*" *i.e.*, such drugs as are destructive of decrepitude as prevent the marks of age, as increase vision, as promote nutrition and increase the semen, are called Rasâyanas.—*T.*

† 'Vrishya' is anything that increases the semen. 'Udâvarta' is no particular disease, but implies all kinds of suppression of the wind.—*T.*

† 'Udumvara is the *Ficus glomerata, Willd.*

¶ 'Râsnâ' is the *Vanda Roxburghii*; syn. *Cymbidium tessaloides Roxb*; Aguru is *Aquilaria Agallocha Roxb.*

Lamajjaka and Ushira are the foremost of all plasters that are destructive of or alleviate burning (of the skin), faults of the skin, and perspiration.*

Kushtha is the foremost of all remedies, in the form of powders for rubbing or of plasters, that are destructive of the Wind.[51]

Liquorice is the foremost of all articles that are used for strengthening vision, increasing the semen and hair, improving the voice and complexion purifying the blood, healing sores and killing worms.

Wind is the foremost of all things that contribute to life and consciousness.

Fire is the foremost of all agents that ripen things that are raw soften what is tough and immobile, dispel cold, and alleviate pain and tremours.†

Water is the foremost of all things that coagulate or solidify, or harden, or increase density.

That water in which a heated clod of earth has been dipped and its heat extinguished, is the foremost of all remedies for alleviating excessive thirst.

Excessive eating is the foremost of all causes that lead to the evils of indigestion. Eating in accordance with the strength of the digestive fire is the foremost of all things that lead to the stirring up and strengthening of the digestive fire.

Indulgence in exercises and exertions in harmonious correspondence with the physical system is the foremost of all indulgences.

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* Lāmajjaka is the *Andropogon Iwarancusa., Linn.* Ushira are the roots of the *Audropogon Muricatum.*

† Anything that is solidified, or rendered rigid and hard, or coagulated, or made immobile, is said to be 'Stambhita.' Heat is the foremost of all agents that destroy or alleviate such a state or condition. Wind is sometimes collected and suppressed in a particular spot. Heat frees it and renders it mobile.—*T.*

Eating at regular hours is the foremost of all acts that lead to health.

Suppression of the urgings of nature is the foremost of all acts that lead to disease.

Gratification is the foremost of all merits that attach to eating.

Wine is the foremost of all things that lead to cheerfulness.

Abuse of wine is the foremost of all causes that lead to loss of intelligence and memory.[52]

The eating of heavy food is the foremost of all causes that lead to indigestion.

Eating only once in course of a day is the foremost of all causes that lead to the happiness of good digestion.

Sexual intercourse is the foremost of all things that lead to attacks of consumption.

Suppressing the emission of the vital seed is the foremost of all things that lead to impotency.

Stale food (*viz*., such as has been prepared the day before) is the foremost of all things that lead to disgust for food.

Abstention from food is the foremost of all things that lead to reduction to the period of life.

Abstemiousness in diet (*viz*., eating without fully gratifying hunger) is the foremost of all things that lead to thinness of the body. Eating before the food previously taken has been digested is the foremost of all things that lead to diseases of the Grahani.

Irregularity of diet (*viz*,, eating excessively at one time and abstemiously at another) is the foremost of all things that lead to loss of the digestive fire.

Eating food made up of inharmonious ingredients (such as milk) is the foremost of all things that lead to digusting and repulsive diseases.

Abstention from desire and other impulses of the mind is the foremost of all regimens for the physical system.

Exertion is the foremost of all things that are baneful to the system.[53]

Injudicious correlation (of objects and the senses) is the foremost af all causes of disease.

Sexual intercourse with a woman in her season of impurity is the foremost of all causes that bring about adversity and distress.

The observance of the Brahmacharyya mode of life is the foremost of all things that induce longevity.*

The thought of sexual congress is the foremost of all remedies for increasing virility.

Cheerlessness is the foremost of all things that are destructive of virility.

Exertion requring the injudicious exercise of strength is the foremost of all things that induce shortness of life.

Continued melancholy is the foremost of all things that increase the violence of disease.

Bath (in cool and pure water) is the foremost of all things that dispel fatigue.

Cheerfulness is the foremost of all things that gladden the mind.

Sorrow is the foremost of all things that waste or dry up the body.

---

* By 'Brahmacharyya' is meant the celebate life a youth leads while living in the abode of his preceptor for study. The word, however, is used also to signify celebate existence or abstention from sexual congress in thought, word, and deed, with the observance of certain acts of piety. In some places, the mere abstention from sexual congress during the season of impurity is implied by Brahmachayya.—*T.*

Contentment is the foremost of all things, that contribute to nourishment or growth of the physicial system. Nourishment or growth of the system is the foremost of all things that induce sleep.

Sleep is the foremost of all things that make the system drowsy.[54]

The enjoyment of all the tastes is the foremost of all things that contribute to increase of strength.

The enjoyment of only one kind of taste is the foremost of all things that weaken the system.

Obstetric obstruction is the foremost of all things that deserve to be got rid of.

Indigested food is the foremost af all things that deserve to be expelled out.

Infants are the foremost of those that should be treated with medicines that are mild (in respect of both dose and kind.)

Old man are the foremost of those whose diseases deserve to be suppressed (without being cured if incurable or very difficult of cure .*

A woman during the period of gestation is the foremost of all persons for whom virulent remedies and physicial exercises should never be prescribed.

Cheerfulness is the foremost of all causes that lead to conception (by women).

The excitement or provocation of all the faults together is the foremost of all diseases that are difficult of cure.

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* Certain diseases are called 'Yāpya' (*vide* note in p. 109). What is stated here is this: When an old man falls ill, what is necessary for the physician to do is any how to give relief by suppressing the strength of the disease without seeking to accomplish a radical cure which may be difficult, or impossible, or which may be unnecessary in consequence of the long period that it is likely to take.—*T.*

Indigestion and other faults in the stomach are the foremost of all diseases that require inharmonious treatment.*

Fever is the foremost of all diseases. Leprosy is the foremost of all long-continuing diseases.

Phthisis (with cavity in the lungs) is the foremost of all complicated diseases.

Diabetes is the foremost of all obstinate diseases.†

Leeches are the foremost of all things used as subsidiary intruments for surgical operation.‡

The application of the enema or administration of enemata is the foremost of the five operations or administrations resorted to for corrective treatment.

The Himavat mountains are the foremost of all places from which drugs are gathered.

A dry and arid province is the foremost of all sanitaria.

The Soma is the foremost of all medicinal herbs.

A marshy tract is the foremost of all unhealthy places.

Obedience to the injunctions of the pbysican is the foremost of the patient's merits.

The physician is the foremost of all the necessaries of treatment.

The atheist is the foremost of all persons that deserve to be avoided.

Cupidity or convetousness is the foremost of all things that cause distress.

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* What is meant by inharmonious treatment is the administration of warm or heatproducing medicines when the system apparently wants coolness. This has been made clear later on.—*T*.

† 'Anushangin' diseases are those that are very obstinate.

‡ 'Anuçastra' implies a subsidiary intrument for surgical operations. It may also mean a substitute for an instrument.

The refusal of the patient to obey the directions of the physician is the foremost of all evil symptoms (or indications of death).

Absence of indifference to what comes upon oneself is the foremost of all symptoms of impatience.*[56] Combinations (in respect of time, place, patient. disease, and drugs) are the foremost of all the merits of a physician.

An assemblage of physicians is the foremost of all things that contribute to certitude of diagnosis.

A knowledge of the (medical) scriptures is the foremost of all medicines (that a physician can possess).

Reasoning based upon the (medical) scriptures is the foremost of all means (for diagnosing disease and treating it for cure). Proficiency of knowledge is the foremost of all things necessary for arriving at a correct conception of the reasonableness of treatment.

Absence of exertion is the foremost of all things that lead to loss of purpose and time.[57]

Experience possessed by the physician is the foremost of things leading to certitude of conclusions. Incompetence of the physician is the foremost of all causes of fear.

Conversation and discussion with professors of the same science is the foremost of all things that lead to vigor of the understanding.

Superior knowledge (in the physician) is the foremost of all things needed for ascertainment of time or opportuneness.

Irresolution is the foremost of all causes that lead to the slipping away of opportunities.

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* By 'Nirveda' is meant a disregard of worldly objects, arising from a conviction of their uselessness. The reverse of this is 'Anirveda.' What is stated here is that the foremost of all indications of impatience is a spirit of restlessness, *i. e.*, the inability to bear contentedly what comes upon oneself.—*T.*

Incompetence is the foremost of all causes of fear.

The preceptor is the foremost of all causes that aid one in the acquisition of a science.

The Science of life is the foremost of all things that are regarded as nectar.*

Actual experience is the foremost of all things that lead to certitude of conclusions.

Good counsels are the foremost of all things that deserve to be accomplished. The utterance of incoherent words is the foremost of all things that are baneful.

Renunciation of all things is the foremost of all causes that contribute to happiness,[58]

[*Here are some Verses*].

Thus are indicated the one hundred and fifty-two things which are regarded as the foremost of their respective kinds. It has been laid down that these are sufficient for cure or alleviation of the diverse diseases that afflict mankind.[1]

Amongst those things that are productive of the same or similar consequences, those which are regarded as the foremost and which are superior in efficacy, and those again that are inferior in point of efficacy, have all been pointed out.[2]

Whatever things are beneficial in allaying or curing (excited) wind and bile and phlegm, have been, principally, laid down, as also all those which are of superior efficacy in the matter of mitigating or curing disease.[3]

Mastering these properly, the physician that is endued with skill, should administer the treatment that is beneficial. Verily, the physician, by conducting himself in this way, succeeds in earning both righteousness and wealth.[4]

* Nectar is a celestial drink that bestows immortality.—*T.*

All that is suitable to the way (of life) and that is agreeable to the mind is said to constitute what is called Pathya (or regimen . What, however, is the reverse of Pathya and is not agreeable to the mind, should never be attended to.[5]

Combined with measure, time or season, the nature of the operation, place, the constitution of the body, the faults that have been provoked, and the other attributes, both what is Pathya and what is its reverse are seen to be this or that (*i. e.*, baneful or beneficial)[6]

Hence, although the nature (beneficial or otherwise) has been assigned (of the diverse articles mentioned above) it should be remembered that that nature depends upon (the considerations of) measure and the rest. The physician who desires success should, therefore, administer curative operations, relying upon the nature of these articles (as assigned above).*[7]

Having listened to these words of the illustrious son of Atri, Agniveça once more asked that holy Rishi, saying.—Thy illustrious self has explained only this matter just according to our question, (without referring to other topics connected with it.) We now desire to hear thy holy self expound to us, without much brevity, what the indications in their entirety are of the different kinds of wind.[8]

Unto him the illustrious son of Atri said : Paddy, fruits, roots, pith, flowert, stalks, leaves and barks, O Agniveça, are, in brief, the eight sources of wines. The ninth is sugar.[9]

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* What is stated here is this : Red paddy and other articles have been mentioned. Some have been declared to be beneficial ; some injurious. Their character or nature, as such, depends upon the measure in which they are taken ; the time when they are taken ; &c. Although their nature thus depends upon measure and the rest, yet in speaking of them, they must be spoken of as beneficial or otherwise. Their nature has been assigned, but that nature, it should not be forgotten, depends upon those well-known conditions. The physician in treating disease should apply his curatives or regimen, relying upon their nature as assigned above and remembering that that nature is not indep endent of the considerations of measure and the rest.—*T.*

From these, by permutation and combination, infinite varieties of wine may be produced. Amongst them, four and eighty varieties are regarded beneficial (or, as regimen). They are as follows,—Surā, Souvira, Tushodaka, Maireya, Medaka, and Dhānyāmla are from paddy.*[10]

Mridvikā (*a*), Kharjjura (*b*), Kāçmaryya (*c*), Dhanwana (*d*), Rājādana (*e*), Trinaçunya (*f*), Parusha (*g*), Abhayā (*h*), Āmlaka (*i*), Mrigalandikā (*j*), Jāmvava (*k*), Kapithwa (*l*), Kuvala (*m*), Vadara (*n*), Karkandhu (*o*), Pilu (*p*), Piyāla (*q*), Panasa (*r*), Nyagrodha (*s*), Açwathwa (*t*), Plaksha (*u*), Kapitana (*v*), Udumvara (*w*), Ājamoda (*x*), Çringātaka (*y*), and Çankhini (*z*),—these are the six and twenty fruits from which fruit-wines are manufactured.[11]

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* It is difficult to distinguish these varieties of wine manufactured from paddy. Nor are the processes now known.—*T.*

a. Raisins. Called also Drākshā. *Vitis vinifera,. Linn.* The fruits are ordinarily called Kismiss in India.

b. The wild date palm. *Phœnix Sylvestris, Roxb.*

c. *Gmelina arborea, Linn.*

d. Called also Dharmana. Dhāmani in Hindi and Bengali. *Grewia elastica, Royle.*

e. *Mimusops Indica,* D. C. ; syn. *Mimusops hexandra, Roxb.*

f. Called also Ketaki. *Pandanus odoratissimus, Linn.*

g. *Grewia Asiaticus, Linn.*

h. Chebulic Myrobalans.

i. *Phyllanthus emblica, Linn.*

j. Called also Vibhitaki. *Terminalia Bellerica, Roxb.*

k. *Eugenia Jambolona, Lamk.*

l. *Feronia elephantum.* The wood apple.

m. A large variety of Vadara or *Zizyphus Jujuba, Lamk.*

n. *Zizyphus Jujuba, Lamk.*

o. Called also rigālokoli. *Zizyphus œnoplia, Mill.*

p. *Salvadora Persica, Linn.*

q. *Buchanania latifolia, Roxb.*

r. *Artocarpus integrifolia, Linn.*

s. Called also Vata. *Ficus Bengalensis, Linn.*

t. *Ficus religiosa, Linn*

u. Called also Parkati. *Ficus injectoria, Willd.*

v. Called also Amrātaka. *Spondias mangifera.; Pers.*

w. *Ficus glomerata, Willd.*

x. *Pimpinella involucrata.,* syn. *Apium involucrata, Roxb.*

y. Called in Bengali Pāniphala. *Trapa bishinosa, Roxb.*

z. Called also Chorepushpi. *Andropogon acicularis, Roxb.*

Vidārigandhā (*a*), Acwagandhā (*b*), Krisnnagandhā (*c*), Çatāvari (*d*), Çyāmā (*e*), Trivrit (*f*), Danti (*g*), Dravanti (*h*), Vilwa (*i*), Uruvuka (*j*), and Chitra (*k*), are the eleven from whose roots root-wines are manufactured.[12]

Cāla (*l*), Priyaka (*m*), Açwakarna (*n*), Chandana (*o*), Syandana (*p*), Khadira (*q*), Kadara (*r*), Saptaparana (*s*), Arjjuna (*t*), Asana (*u*), Arimeda (*v*), Tinduka (*w*), Kinihi (*x*), Cami (*y*), Cukti-

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a. Called also Cālaparni. *Desmodium Gangeticum*., syn. *Hedysarum Gangeticum., Linn.*

b. *Withania somnifera, Don.*, syn. *Physalis flexuosa, Roxb.*

c. Called also Sobhānjana., *Moringa pterygosperma, Gaertn* syn. *Hyperanthera moringa, Willd.*

d. Called also Catamuli. *Asparagus racemosus, Willd.*

e. *Ichnocarpus frutescens.*, syn. *Echites frutescens, Roxb.*

f. *Ipomœa Turpethum.*, syn. *Convovlulus Turpethum, Linn.*

g. *Baliospermum., montanum.*, syn. *Croton polyandrum, Roxb.* The Commentator Gangādhara takes Danti here to mean Hastidanti or Nāgadanti. Ordinarily, Hastidanti or Nāgadanti means the garden raddish. In medical science, it implies the plant commonly called "Cherāpātā Danti" in Bengali, which is a variety of *Baliospermum montanum.*

h. Dravanti is a variety of Danti whose roots are smaller.

i. *Ægle marmelos.*

j. Called also Eranda. *Ricinus communis, Linn.*

k. *Plumbago zeylanica Linn.*

l. *Shorea robusta, Gaertn.*

m. Called also Priyangu. *Aglaia Roxburghiana.*

n. It is a variety of *Shorea robusta Gaertn.*

o. The red variety is used. *Pterocarpus santalinus.*

p. Otherwise called Tinisa. *Ougenia dalbergioides, Benth.*, syn. *Dalbergia Oojeinensis Rox.*

q. *Acacia catechu, Linn*, syn. *Mimosa catechu Linn.*

r. A variety of the above.

s. Called also Saptachcchada. *Alstonia scholaris.*, syn. *Echites, scholaris, Roxb.*

t. *Terminalia Arjuna, Bedd.*, syn. *Pentaptera, Arjuna, Roxb.*

u. Called Piyāsāla in the Indian vernaculars. *Terminalia tomentosa, Roxb.*

v. *Acacia Farnesiana, Willd.*, syn. *Mimosa Farnesiana, Roxb.*

w. *Diospyros Embryopteris, Pers.*

x. The Commentator Gangādhara thinks that this does not mean Apāmārga or *Achyranthes aspera, Linn.*, but some other plant known by that name.

y. *Acacia Suma, Ham*, syn. *Mimosa Suma Roxb.*

patra (*a*), Cingçapā (*b*), Cirisha (*c*), Vanjula (*d*), Dhanwana (*e*), and Madhuka (*f*),—these twenty are trees from whose pith pith-wines are manufactured.13

Padma (*g*), Utpala (*h*), Nalina (*i*), Kumuda (*j*), Saugandhika (*k*), Pundarika (*l*), Catapatra (*m*),Madhuka (*n*), Priyangu (*o*), and Dhātaki (*p*),—these are the ten flowers from which ffower-wines are manutactured.14

Patola (*q*), and Tādaka (*r*), are the two plants from whose leaves leaf-wines are manufacfured.15

Ikshu (*s*), Kāndekshu (t), Ikshuvālikā (*u*), and Pundraka (*v*), are the four plants from whose stems stem-wines are manufactured.16

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a. 'Cukapatra' is the correct reading ; and not 'Cuka,' as observed by Gangādhara Cukapatra is a variety of Vadara or *Zisyphus Jujuba, Lamk.*

b. *Dablergia Sissoo, Roxb.*

c. *Mimossa Sirissa, Roxb*, syn ; *Albessia Lebbek, Bentham.*

d. *Saraca Indica, Linn* ; syn. *Jonesia elastica, Roale.*

e. Called also Dharmana. *Grewia elastica, Royle.*

f. *Bassia latifolia, Roxb.*

g. It has various names. *Nelumbium speciosum, Linn.*

h. Otherwise called Nilotpala. *Nymphœa slellata, Linn.*

i. It is a variety of Padma with fewer petals.

j. *Nymphœa Lotus, Linn.*

k. Otherwise called Kalhāra. A variety of *g.*

l. It is white Padma having a large number (hundreds) of petals.

m. A red variety of the above.

n. *Bassia latifolia, Roxb.*

o. *Agalia Roxburghina, W. A.*

p. *Woodfordia floribunda, Salisb.* syn. *Grislea, tomentosa, Roxb.*

q. *Trichosanthes diocia, Roxb.*

r. Otherwise called Tādasa. The Commentator Gangādhara takes it to be the well-known tree which is regarded as a variety of the Palmyra palm or *Borassus flabelliformis, Linn.*

s. *Sacharum Officinarum, Linn.* The ordinary sugar-cane. The dark variety is implied here.

t. Called Khālia in the Indian vernaculars. A variety of the sugar-cane that yields less juice and is much harder.

u. Commonly called Latā. A variety of *s.*

v. A white variety of *s.*

Tilvaka (*a*), Lodhra (*b*), Elavālukā (*c*), and Kramuka, (*d*),—these are the four from whose barks bark-wines are manufactured.[17]

Sugar is the only thing from which sugar-wine is manufactured.[18]

These are called *Āsava* (distilled spirits) in consequence of their being got by distillation.*

Even these are the four and eighty varieties of distilled spirits. I have thus explained the four and eighty kinds of wines as existing separately from one another.[19]

These (four and eighty kinds of) wines are capable of being mixed with a large number of other objects. These latter, again, may be used in a large variety of proportions. Hence wines may be of diverse kinds. There may also be diverse ways of dressing them. Then, again, these distilled spirits, though mixed with other objects and dressed by means of such objects as are used in dressing them, yet exhibit the virtues of those things from which they are originally manufactured.†[20]

Examining (with the aid of actual experience) the effects produced by the large variety of wines thus manufactured, intelligent physicians (in prescribing wines for use) prescribe the articles

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a. A white variety of *Symplocos racemosa, Roxb.*

b. *Symplocos racemosa, Roxb.*

c. A fragrant powder of a bark sold under that name. It is believed to come from the Spice islands.

d, Called also Guvāka. *Areca catechu., Linn.*

* 'Asava' from the root 'As' which implies distilling. The etymology of the word is explained by the Rishi.—T.

† The sense seems to be this: distilled spirits, originally of four and eighty kinds, are mixed with other things; or, rather, things other than those from which they are manufactured, are soaked in them. Thay are, again dressed with the aid of various other objects, for adding to their flavour or properties. Now, in consequence of such soaking and such dressing, distilled spirits are of infinite variety. What is next said is that though mixed with other objects and dressed with the aid of others, yet they retain the virtues of their original sources. They may take new virtues in consequence of things being soaked in them and their being dressed with other articles, yet the virtues of the original objects are never lost.—T.

that should be mixed with them, the articles with which they should be dressed, the places for which which of them are suited, as also the seasons, measures, &c., that are adapted to particular varieties. 21

(Here occurs a summary in verse.)

The four and eighty kinds of principal wines that contribute strength to mind body, and the digestive fire, that destroy insomnia, grief, and disgust for food, and that produce cheerfulness and joy, have been spoken of. In this Lessou, called " Yajjah-Purushiyam" the Rishi has laid down, with details, the foremost theories on the subject of the birth or origin of body and diseases, the certain conclusions with respect to food, as also the principal wines. 1-2

Thus ends the twentyfifth Lesson, called Yajjah-Purushiyam, in Agniveça's treatise as revised by Charaka.

LESSON XXVI.

We shall next expound the Lesson called Ātreya-Bhadrakāpya. Thus said the illustrious son of Atri. *1

Once on a time, the son of Atri, and Bhadrakāpya, and Çākunteya, and the full-eyed Maudgalya, and the golden-eyed Kauçika, the sinless Bharadwāja otherwise called Kumāraçiras, the blessed king Vāryovida, that foremost of all intelligent men, Nimi the ruler of the Videhas, Vadiça of high intelligence, and Kānkāyana-vālhika, that foremost of all physicians of the Vālhika country,—these Rishis, all of whom were old in years and learning and all of whom had subjugated their souls, came together to the delightful Chaitraratha woods, desirous of passing a few days in enjoyment and pleasure. As those Rishis conversant with every topic were seated there, the following discourse of grave import

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* ' Atreya-Bhadrakāpyy' implies ' that relating to the son of Atri and to Bhadrakāpya'; hence that Lesson so called represents a conversation or discourse between Atri's son Punarvasu and some other Rishis amongst whom was Bhadrakāpya.—*T.*

took place among them on the subject of the proper ascertainment of the (different) tastes and food. *[2-5]

There is one kind of taste, said Bhadrakāpya; which persons skilled in the subject regard as one of the five objects of the senses, *viz.*, that which relates to the tongue. That, again, is not different from water. [6]

The Brāhmana Çākunteya said that there are two tastes, their virtues being that one of them cuts or removes from the body all bad humours or ingredients, and the other only checks or curbs them. [7]

There are three tastes, said the full-eyed Maudgalya. Their virtues are cutting, curbing, and both. [8]

There are four tastes, said the golden-eyed Kauçika. They are agreeable and beneficial, agreeable and not beneficial, disagreeable and not beneficial, and disagreeable and beneficial. [9]

There are five tastes, said Kumāraçiras-Bharadwāja. They appertain to Earth, Water, Fire, Wind, and Ether (or Space).[10]

There are six tastes, said the royal sage Vāryovida. They are heavy, light, cold, hot, oily, and dry. [11]

There are seven tastes, said Nimi the ruler of the Videhas. They are sweet, sour, saltish, pungent, bitter, astringent and (strained) ashes. [12]

There are eight tastes, said Vadiça-Dhāmārgava. They are sweet, sour, saltish, pungent, bitter, astringent (strained) ashes and that which remains in an unmanifest form. [13]

The tastes are infinite in number, said Kānāyana, that refuge of all the physicians of the Vālhika country, in consequence of the infinite variety of their virtues, operations or effects, and methods of correction (or mixture for adding to their virtues, &c.) [14]

The illustrious son of Atri, *viz.*, Punarvasu, said that the number of tastes is truly six. They are sweet, sour, saltish,

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* It seems that the Rishis and royal sages named here are altogether ten in number. 'Purnāksha' and 'Hiranyāksha' are adjectives. The reading 'Sachānaghah' is better than 'Cathānaghah' as 'Catha' would make the number eleven.—T.

pungent, bitter, and astringent. The source from which these six flow, *i. e.*, their origin, is Water. Their operations or effects are of two kinds, *viz.*, cutting and curbing. In consequence, again, of admixture or combination, they become both cutting and curbing at the same time. Agreeable and Disagreeable are their divisions that depend upon the likes and dislikes of men. Beneficial and Not-beneficial are their powers. The refuge of the Tastes are the modifications of the five primal elements (of Earth Water, Fire, Wind, and Ether or Space). The Tastes, again depend upon the (original) nature of their refuge, the modifications of that refuge, combinations of the substances that form their refuge, as also place, and time. *[15]

The virtues or properties (attaching to the Tastes) occur in those which constitute the refuge (of the Tastes), called objects. Those virtues are heavy, light, cold, warm, oily, dry, and others. [16]

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* The modifications of the five primal elements constitute the refuge of the Tastes. Every substance is formed by modification of those elements. What is said, therefore, is that material substances are the refuge of the tastes. *i. e.*, the Tastes inhere in them. ' Bhakti ' implies like or desire. The agreeable or disagreeable character of the Tastes arises not from anything in the Tastes themselves but from the likes or dislikes of men, so that what is sweet to one man may not be so to another. ' Prakritivikriti . . . vacâh' :—Chakrapâni explains that ' vacâh ' is to be taken with each of the words preceding it. Hence, what is said is that the Tastes depend upon ' Prakriti', ' vikriti', ' vichâra, ' deça, ' and ' kâla. ' Thus Mudga (*Phaseolus Mungo*) is astringent sweet. Its nature, however, is light. This lightness depends upon the ' prakriti ' or nature of Mudga, and not upon the astringency and sweetness of its taste. Indeed, if taste were to determine the property, in this case the astringency and sweetness would have produced the property of heaviness. ' Vikriti, ' as fried paddy, which is light; but cakes of rice are heavy. ' Vichârah ' is a technical term in medicine, implying admixture or combination. Chakrapâni cites the instance of honey mixed with ghee This is as baneful as poison, regardless of the taste that inheres to the combination. ' Deça ' stands both for places on the Earth as marshy tracts, mountainous countries, &c., and limbs of the body also. Certain objects growing in marshy tracts have one kind of taste. The same objects, when growing on mountains, have different tastes with different virtues. Then, again, different tastes inhere to different parts of the body. The bones of a deer have one kind of taste ; its flesh again has another kind, &c. ' Kâla ' similarly implies both seasons of the year and periods of life. An object of a certain taste is beneficial at a certain season but not so in another; or, it may be beneficial to a child but not so to an old man.—*T.*

Kshâra (strained ashes) are so called from their being produced by *ksharana* (dropping down or straining). This is not a taste. It is, on the other hand, an object. It is, in fact, produced from many kinds of taste. Hence, it has many tastes. Among them, pungent and saline predominate. It is composed of many objects of the senses. It is manufactured with the aid of different processes. *[17]

Without doubt, in their original refuge is the unmanifest existence (or presence) of the Tastes. So also in their combinations where particular ones predominate. So too in objects in which are combinations (of the Tastes) with particular ones predominating. †[18]

In consequence, again, of the diversity of such conditions of their existence as the refuge in which they inhere, (their properties, operations, &c.,) the quality of innumerableness does not attach

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* The reasoning in this passage is thus explained by Chakrapāni. Vadiça-Dhāmārgava had included Kshāra in his enumeration of Tastes. Punarvasu remarks that Khāra is *not* a taste and assigns his reasons for it. First, Khāra is produced by the visible process of straining. (The root *kshara* implies dropping down or straining). It is an object, capable of being seen, touched, and smelt. It is thus a combination of many objects of the senses, whereas taste appertains to only one sense and cannot be seen or touched, and smelt. Being produced from diverse objects, Kshāra must have diverse tastes, for effects must correspond with causes. Tastes, again, are never produced by visible or artificial processes ; but Kshāra is karanābhinirvrittam, ' which, as Chakrapāni explains, means ' karanena bhasmacrāvādinā abhinirvrittam kritam, ' *i. e.*, produced or manufactured with the aid of artificial processes.—*T.*

† The language of the original is exceedingly terse. What is stated here is this : the ' prakriti or original source of the tastes is water. Water, however, is apparently tasteless. How then can the six tastes be said to belong to it or as existing in it ? The Rishi explains that the tastes do exist in their ' prakriti ' or water, but that existence is unmanifest. This, as Chakrapāni points out, implies that whatever the taste one feels when water is brought in contact with the tongue, that taste is really nothing else than sweet, sour, &c., in an unmanifest state. Similarly, when the tastes exist in a combined state with particular ones predominating, the others must be held to be existing in an unmanifest state. In objects also in which the tastes exist in a combined state with particular ones predominating, the subordinate ones must be taken as occurring in an unmanifest state. The mention, in the text of ' Anurasa-samanvite dravye' after that of ' Anurase' seems to be superfluous, unless it be the intention of the Rishi to refer to the abstract and the concrete separately.—*T.*

to the Tastes, Nor are Tastes different from the substances in which they inhere.*[19]

The source or origin of the Tastes is due to the exceedingly diverse varieties of combination in which they exist, Notwithstanding this, innumerableness does not arise in respect of their properties and nature. Hence, intelligent physicians never lay down that the effects are infinite of the Tastes which exist in infinite varieties of combination.†[20]

Depending upon these reasons, we shall lay down instructions about the separate indications of the six Tastes when they exist not in a combined but separate state.

At the outset, however, we shall say something referring to the diversity of objects (which are the refuge of the Tastes). All objects are the result of the combinations of five primal elements, (*viz.*, Earth, Water, Fire Wind, and Ether or Space). As regards Medical Science, objects are of two kinds, *viz.*, those endued with animation and those that are inanimate. The attributes which inhere in objects are Sound, &c., heaviness, &c., ending with solubility. The operations performed with their aid are five, beginning with vomiting, as has been already said.‡[21]

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* What is said here is this : one of the previous speakers has said that the Tastes are innumerable in consequence of their refuge properties, &c., being innumerable. The Rishi contradicts that assertion. He says that although the refuge, properties, operations. &c. of the tastes are innumerable, yet innumerableness cannot be predicated of them. The Tastes inhere in diverse refuges, have diverse properties and operations. &c. But they do not, on that account, change their own essential nature. They still remain as tastes, without being anything else. Sweetness may attach to a hundred different things without changing its character or nature as sweetness. It is sweetness in every case. Then, again, the tastes, as 'âçrayi,' are not different from their 'âçrayas,' that is, sweetness is not something different from sugar, sugar and sweetness are the same.—*T.*

† Tastes exist in a state of union. The varieties of combination or union are infinite. Although the 'abhinirvritti' or origin of taste is in such infinite varieties of combination, yet infinity or innumerableness does not attach to its 'gunaprakriti,' *i.e.*, to the 'prakriti' of its 'guna,' or 'guna' and 'prakriti' (for the compound may be taken both ways.—*T.*

‡ 'Asminnevârthe,' *i. e.*, as regards the purposes of the Science of Life. Chakrapâni explains that this is said 'atiprasanga-doshât,' *i. e.*, for avoiding the fault of need-

Amongst objects those that are principally heavy, sharp or pungent, hard, mild, immobile, clear, thick, gross, and possessed of scent, are regarded as appertaining to Earth.

These objects promote the growth, hardness, heaviness, and consistency of the body.[22]

Those that are principally liquid, oily, cold, mild, soft, unctious, and mobile, are regarded as appertaining to Water.

These objects promote impurities, oiliness. numbness, stoppage of secretions, and cheerfulness and joy (in both body and mind).[23]

Those that are principally hot, keen, subtile, light, dry, and clear, and largely endued with the attribute of form, are regarded as appertaining to Fire.[24]

Those that are principally light, cold, dry, sharp, clear, subtile, and largely endued with the attribute of touch, are regarded as appertaining to Wind.[25]

Those that are mild, light, subtile, smooth, and largely endued with the property of sound, are regarded as having Ether for their essence.[26]

In consequence of such instructions, it will be apparent that there is no object in the world that is not capable of being used as medicine, depending upon the diverse reasons and the diverse purposes set forth in the previous Lessons.

Then, again, objects do not become (efficacious) medicines simply in consequence of the puissance of their attributes.*[27]

Objects, in consequence of their own puissance, or that of their attributes, or that of both themselves and their attributes, in different seasons and coming in contact with diverse substrata, and depending upon different kinds of combination, produce results on the system.

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less elaboration which is irrelevancy. The attributes have been spoken of in Lesson I, aphorism 48 (*ante*). As to 'chetanâvat' and 'achetana,' see Lesson I, aphorism 47. The five operations have been frequently referred to in the previous Lessons.—*T.*

* To become efficacious medicines it is necessary that the considerations of measure, time, place, &c., should also be attended to.—*T.*

The results produced are called their Action,

The virtue or puissance by which they produce these results is called their Energy.

The occasion when these results are produced is called Season or time.

That by which they are produced is called the Means ; and that which is finally accomplished is said to be the Purpose.*[28]

Depending upon the virtue (or puissance) of objects, place, and season or time, there are three and sixty varieties of Taste, We shall presently lay them down.[29]

Sweet combined with sour and the rest, and sour and the rest combined separately with what remains,—these groups each consisting of two tastes,—come up to five and ten in number.†[30]

Sweet with sour and the rest, combined with what remains and so sour (with salt and the rest, combined with what remains), and so salt (with pungent and the rest, combined with what remains), and so pungent (with bitter and the rest, combined with what remains),—these groups each consisting of three tastes,—come up to twenty in number. ‡[31]

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* These are all technical terms which the Rishi explains here. The immediate and actual results produced on the system are called the action or Operation of the drugs. That by which those results are produced is called Means. This implies measure, manner of combination, &c.—*T.*

† Taking the latters M, A, L, K, T, and *K*, for the six tastes Madhura, Amla, Lavana, Katu, Tikta, and Kashāya, by first combining M, with the five others, we get

MA, ML, MK, MT, and M*K*,=5.

Then combining A with those that follow, we get AL, AK, AT, and A*K*,=4.

(If A be combined with what precedes, *viz.*, M, it would be the same as M combined with A, for MA=AM) Thus L combined with those that follow it, would give 3, K with those that follow it, would give 2 ; and T, with what follows it, would give 1 ; Adding these, 5+4+3+2+1=15.—*T.*

‡ Sweet with sour, combined with what remains, would give MAL, MAK, MAT, MA*K*,=4. So sweet with salt, combined with the rest, would give MLK, MLT, and ML*K*,=3. Sweet with pungent combined with what remains would be MKT, and

The combination of the Tastes taken four at a time would produce five and ten in number, as explained below.[32]

Sweet united with sour, combined with salt and the rest, taking each separately, and then combined with each of what remains, taking each separately, would give groups of four in respect of the Tastes.[33]

Sweet united with salt, combined as before with pungent and the rest, taking each separately, and then combined with each of what remains, (would give groups of four).

So sweet united with pungent, (combined as before with bitter and the rest taking each separately, and then combined with each of what remains, would give groups of four).34

Sour united with salt, combined with pungent and the rest taking each separately, and then combined with each of what remains, would give groups of four.

So sour united with pungent, combind with the rest, would give a group of four.35

Sour and pungent, united with bitter, combined with astringent (gives a groop of four).

MK*K*=2. Sweet with bitter, combined with what remains, would give MT*K*, or 1. The total, therefore' comes up to 10.

Similarly, sour, with salt, combined with what remains, would give ALK, ALT, and AL*K*,=3.

Sour, with pungent, combined with what remains, would give AKT, and AK*K*=2; so sour with bitter, combined with what remains, would give only AT*K*, or 1. The total, therefore, comes up to 6.

Similarly, salt with pungent, combined with what remains would give LKT, and LK*K*,=2.

Similarly, salt with bitter, combined with what remains, would give LT*K*, or 1.

So pungent with bitter, combined with what remains, would give KT*K*, or 1.

The grand total comes up to 20. Algebraically stated, the combination of 6 things taken 3 at a time would give.

$$\frac{\underline{|6}}{\underline{|3} \times \underline{|6-3}} = \frac{6\times5\times4\times3\times2\times1}{3\times2\times1\times3\times2\times1} = 20.\text{—}T.$$

By leaving out one (out of six) every time, groups of five would come up to six in number.[36]

Taken one at a time, the Tastes would come up to six in number.

All six taken together, would give one as the number. Thus objects, grouped according to the number of Tastes, come up to three and sixty*[37]

These three and sixty kinds would become infinite if the tastes (as they exist in their predominating forms) and those that exist with them in unmanifest forms, be taken into consideration.

Indeed, the Tastes, as they are perceived again, in degrees, exceed all calculation in respect of number.†[38]

There are seven and fifty kinds of combinations. (With the six original or independent ones), the Tastes are held to be of three and sixty kinds.

In consequence of the fitness of the Tastes in this matter (*viz.*, in that of preventing the hale from contracting diseases and curing disease when it has set in), physicians conversant with the Tastes have thus classified them.‡[39]

The physician, desirous of success, after reflecting upon the faults and the drugs requird (and place, time, &c.) should some-

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* The algebraical formulæ about combinations were not known to the Rishis or their disciples. Hence the need of such elaborate explanations as are contained in Verses 32 to 37 for bringing out the number of tastes depending upon combinations of four of them taken at a time, or five, or six. The total number is 63 including the six separate and independent Tastes.—*T.*

† As regards sweet alone, there are infinite degrees of sweetness. The second line of Verse 38 may be taken independently, or taking the particle 'hi' as equivalent to 'since,' it may be taken as furnishing the reasons of the infiinity of Tastes in respect of number, as dependent upon considerations of Tastes existing in their predominating forms with those that exist in their unmanifest forms, those perdominating and unmanifest forms themselves being dependent on the consideration of degrees.—*T.*

‡ The sense is this: medical science would have had nothing to do with the question of Tastes or their classification as dependent on combination, but for the fitness of the tastes in the matter of treatment, of treatment, that is, for strengthing health and curing disease.—*T.*

times prescribe only one Taste and sometimes Tastes that are combined.*[40]

Indeed, physicians possessed of wisdom, in respect of the medicines they prescribe, use such objects as consist of two Tastes, &c, as also combined Tastes, or the (six) original Tastes taken separately.†[41]

That physician, who is conversant with the varieties of Tastes and their use also with the varieties of manner in which the faults may be excited, is never stupified in ascertaining the causes and symptoms and the means of mitigation or cure of the diverse diseases that afflict mankind.[42]

That taste which becomes manifest, of a dry or wet object, at the outset or at the end, is called its (true) taste. That taste which becomes perceptible otherwise or in succession is called the subordinate or unmanifest taste. There is, however nothing is such subordinate or unmanifest taste that can exclude it from the six original or independent Tastes, for there is no seventh taste as already explained.‡[43]

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* 'Tastes that are combined' does not, here mean any of the seven and fifty combined tastes mentioned before, but one object with many tastes.—*T.*

† 'Combined tastes' here means objects, each having one taste, combined together. The fact is what is, stated in 41 is different from what is stated in 40. What is stated in 40 is that objects each having one taste, or single objects each having more than one taste are prescribed. In 41 it is said that single objects having two, three, four &c, tastes, or such admixtures (of objects) as have many tastes, are to be prescribed., or, it may be, that 40 represents the Rishi's own opinion, while in 41 he cites the authority for his opinion by referring to other physicians.—*T.*

‡ This is a difficult Verse. I have rendered it, following Chakrapâni. The first 'cha' implies wet or soaked or drenched., the second 'cha' implies 'at the end., Literally rendered, the verse, therefore, is this: "of a dry object or (the same when wet), at the outset or (at the end), that taste which is manifest' is (truly) the taste: the taste that is perceptible otherwise is the subordinate taste." Chakrapâni goes on to explain: take *piper longum.*, when drenched or soaked in water, its taste is sweet., when dry, it is Pungent. The latter is its taste., take dried grapes., when dry, they are sweet., when drenched, they are sweet. There being no difference, Sweet is its taste. Take any of the liquids, say, kanjika or sour gruel of rice. That taste which becomes preceptible at the outset is its true taste. That which is perceived afterwards is its subordinate taste. The

(Besides the attributes, numbering 20, of heaviness or weight, &c., of objects, already mentioned) there are certain other attributes called *Para*, &c. They are Paratwa, Aparatwa, Yukti, Sankhyā, Samyoga, Vibhāga, Prithaktwa, Parimāna, Sanskāra, and Abhyāsa. These are regarded as means for the success of treatment. They are being explained by mentioning their indications.*[44-45]

In Place, Time, Age, Measure, Preparation, Power, Taste, and others, occur the qualities of Paratwa and Aparatwa.

That application of medicines which is well-suited to the circumstances of the case is called Yukti.†[46]

By Sankhyā is meant the result of counting.

Admixture or combination is Samyoga.

Samyoga may be of three kinds : the combination which arises from the union of the operation or effects of two hostile objects; that which arises from the union of the operation or effects of many objects; and that which arises from the union of the opera-

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verse refers to 2 states and 2 states of an objects, *i.e.* dry and at the outset, dry and at the end, wet and at the outset, wet and at the end. In ascertaining the taste of an object this order is to be followed. That which becomes perceptible in the state and stage mentioned first should have precedence over the state and stage following.—*T.*

* All these terms, which are technical, have been explained in the Verses that follow.—*T.*

† The terms 'Paratwa' and 'Aparatwa' belong to the Nyāya Philosophy, in which they mean Remoteness and Proximity. (*Vide* Dr. Ballantyne's translation of the "Tarka-Sangraha." In Medical Science, they have other meanings. 'Para' is Pradhāna or chief, *i.e.*, superior. 'Apara' is Apradhāna or inferior. Upon this view, with respect to Place, a dry sandy region is called Para, because of its suitability to health; and a marshy tract is called Apara or inferior, because of its unsuitability to health. As regards Time, the season that gives is called Para or superior; the season that takes is Apara or inferior (*Vide* 65-67 *ante*). As regards age, youth is Para while old age is Apara. So in the case of the rest.

'Yā yojanā yujyate (sā) yuktih,'—this is the construction. By 'Yukti,' therefore, is meant the proper or suitable application of medicines. This, of course, is dependent upon a correct consideration of the faults excited.—*T.*

tion or effects of two separate objects (not particularly related to each other). Such combinations are not enduring.*[47]

Vibhãga (disjunction) is division. It consists in disjoining, *i.e.*, the use or application of objects by apportioning or disuniting them.[48]†

Parimãna is measure.

Samskãra is the production of other attributes by admixture.

Abhyãsa is habituating oneself in any thing. It is in eminent or continued practice.[49]

Thus all the attributes beginning with Paratwa have been explained by a reference to the indication of each. Without these being properly mastered, good treatment can never flow.[50]

It has been said before that attributes can never form the refuge of attributes. Hence the physician should take the attributes of the Tastes to be only attributes of (those) substances in which the Tastes inhere. The intentions of him who has written this treatise on the Science of Life are the same though expressed otherwise.

Hence, properly understanding the distinctions of Place, Time, &c., as also the intentions of the author of this Science of

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* Mixture or combination is a principal feature of applying medicines. It is of three kinds. The first kind is that which consists of the union of two hostile objects, as of two rams fighting against each other. The second consists of the union of many things, such as of a hundred or thousand grains of rice boiling together in a pot. The third kind consists of the union of two such objects as a tree and a crow perching on it. All these unions are unenduring, not being that chemical union of different elements which produces a compact substance.—*T.*

† Prithaktwam is Severalty. It may be of three kinds. First, absence of combination, as a jar and a picture; these may be kept together, but they are Prithak or several. Prithaktwam may arise, in the second place, from Vailakshanya or difference in kind, such as a herd consisting of buffaloes and swine. The buffaloes are different from the swine, notwithstanding the fact of their being kept together. The third kind of severalty is referred to as Anekatã or multiplicity. Thus, hundreds or thousands of individual grains of *Phaseolus radiatus.* Though belonging to the same species, they are Prithak, or severalty attaches to them.—*T.*

Life, and the (diverse) means (there are for alleviation and cure of disease), the physician should prescribe that which is necessary. *[51-52]

After this, the six classes of the Tastes are being explained as also how those six are counted as arising from the five primal elements.

The Waters have their origin in Space or Ether. They partake the nature of Soma (moon). They are, by nature, cool, and light. The taste residing in them is unmanifest. Falling from the sky, they fall down (on the Earth) and become endued with the attributes of the five primal elements, and refresh (or cool) the forms of all mobile and immobile objects in which forms of objects the six tastes become displayed. [53]

Among the six Tastes, that which is called Sweet arises from a proponderance of the attributes of Soma.

From a preponderance of the attributcs of Earth and Fire, arises the Taste called Sour.

From a preponderance of the attributes of Water and Fire arises the taste called Saline.

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* What is stated in 51-52 is this: attributes cannot have attributes for their refuge. The Tastes are themselves attributes of material substances, for it is material substances to which the tastes attach themselves. We speak of Sugar as having a sweet taste, Chillies as having a pungent taste, &c. The attributes of the tastes cannot reside in the tastes, for the tastes are themselves attributes of material substances. The correct view, therefore, would be to take the attributes of sweetness, bitterness, &c., of the tastes as residing in material substances that have taste for their attribute. There is one school of Hindu philosophy which does not affirm the separate existence of substances; substances, according to it, being only a combination of their attributes, for substances cannot be known except by their attributes. According to another view, substances are unknown essences to which the attributes only attach themselves, these being separate from the essences to which they attach. Punarvasu seems to be a follower of the latter doctrine. The whole discussion, however, seems to be more verbal than real. Sweetness is an attribute of the taste called sweet. To what does sweetness as an attribute inhere ? That is the question here raised. Sweetness and the taste called sweet are the same thing. Instead of saying that Sweetness is an attribute of the taste called sweet and, therefore, inhering to that taste, it is more intelligible to say that it inheres to the material substance that has a sweet taste.—T.

From a preponderance of the attributes of Wind and Fire arises the taste called Pungent.

From a preponderance of the attributes of Wind and Ether arises the taste called Bitter.

From a preponderance of the attributes of Wind and Earth arises the taste called Astringent.

Even thus arises the sixfold character of the Tastes from the specialities in respect of the insufficiency or preponderance of the five primal elements, even as specialities of color and form arise of all material objects, mobile and immobile. 54

In consequence, again, of Time being characterised by six seasons, specialities of insufficiency and preponderance in respect of the (five) primal elements arise in the case of Time also. * 55

Amongst these, those Tastes that have Fire and Wind for their soul, generally act on the upper parts of the body, in consequence of the lightness and mobility of the Wind and the upward course of Fire.

Those Taste that have Water and Earth for their soul, generally act on the lower parts of the body, in consequence of the heaviness of Earth and the downward course of Water.

Tastes that have all the above elements in a combined state as their soul, act both on the upper and the lower parts of the body. † 56

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* In aphorism 54, the origin of the Tastes is explained. That origin, the Rishi expounds, is due to the specialities of insufficiency and preponderance in respect of the five primal elements, even as specialities or diversity of color and form arise in material objects from the same reason, for all material objects, though composed of the five primal elements, contain those elements in diverse proportions. In 55, the Rishi explains that Time, though apparently uniform, has yet six seasons which are different from one another. In consequence of this diversity of seasons, in the case of Time also, diversities arise in material objects, for in Hemanta the attributes of Soma preponderate; in Winter, the attributes of Wind and Ether preponderate; &c.—*T.*

† The Pungent taste, for example, has Fire and Wind for its soul or cause. Wind is light and mobile. It has a tendency to rise upwards. Fire also has an upward course. Hence, all articles with the pungent taste are calculated to act on the upper parts of the

We shall, after this, expound the attributes and actions, according to the substances, of the six Tastes one by one.

Among them, the Taste that is sweet, in consequence of its being well-adapted to the body, increases the juices, blood, flesh fat, bones, marrow, *Ojas*, and vital seed.

It contributes to the health and cheerfulness of the six senses (*viz*., the five organs and the mind).

It improves strength and complexion.

It destroys (excited) bile, poisons, and (excited) wind.

It is beneficial to the skin, the hair, and the voice.

It contributes to cheerfulness in general.

It prolongs life, is sedative and nutrive, oilifies the system (by destroying its dryness), makes the system consistent, promotes the strength of weakened parts, and unites fractured limbs.
It contributes to the strength and cheerfulness of the organ of scent, mouth, throat, lips, and palate.

It alleviates burning sensation (of the skin) and swoons.

It is exeedingly liked by bees and ants.

It is oily, cool, and heavy.57

This Taste (*viz*., Sweet , though possessed of these attributes, yet if used exclusively (and largely), generates corpulency, softness of the body, idleness or aversion to labour, excessive sleep, heaviness (of the limbs and the whole body), disgust for food, weakness of the digestive fire, increase of the flesh of the mouth and throat asthma, consumption, catarrh or cold in nose and mouth, Tympanites, Fevers in which the cold stage predominates, Epistasis or suppres-

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body, and hence are used as remedies in affections of phlegm. So the Saline-astringent, having Water and Earth for its soul, acts on the lower parts of the body and is used as a remedy in affections of the abdomen.—T.

sion of urine, constant sensation of sweetness in the mouth, constant vomiting, loss of consciousness and of the voice, Bronchocele, enlargements of the lymphatic glands, elephantaisis, swellings in the throat, phlegmonous plasters in the rectum, nerves, and anus, diseases of the eye, catarrhal discharges from the nose, and such other diseases as are born of (the excitement of) the Phlegm.58

The Sour Taste adds relish to food ; excites the digestive fire ; gives nutrition to the body ; weakens objects by entering into them, enlivens the mind ; invigorates the senses ; increases the strength ; makes the wind flow in its natural course ; cools and gratifies the heart ; causes the mouth to be filled with saliva ; assists at deglutition ; generates impurities in the body ; and contributes to general cheerfulness.

It is light, warm, and oily.59

Though possessed of such attributes, yet if used exclusively and largely, it produces tenderness of the teeth and a sensation of fulness even when nothing has been eaten ; causes the eyes to be closed and the hair on the body to stand erect ; melts thick phlegm (and gradually liquifies it) ; enhances the bile ; corrupts the blood, burns the skin ; relaxes the body ; causes swellings and inflammations to arise in persons that are weak or wounded or emaciated or weakened ; restore the soundness of such parts as have sores, or as have been struck or bitten or burnt or factured, or as have been torn in consequence of one having been rescued from impalement, or as have been cauterised by the urine of some poisonous animal, or as have been touched (as by a leech or with the nails or teeth of some poisoned creature), or as have been bruised or cut or pierced or crushed ; and in consequence of its nature being fiery, it burns the throat,,the thoracic region, and the heart.60

The Saline Taste digests (the bad humours), generates impurities, promotes the appetite, expels stools, cuts away and removes by force (adherent phlegm and other humours), and purges the intestines after making the stools watery.

It is keen, and operates as a purgative. It cuts away and removes.

It expels undigested food from the intestines.

It scoops and hollows parts that are solid.

It destroys the (excited) wind. It allays and destroys rigidity of the limbs or the whole body. It removes the sensation which one feels at times of this or that limb being bound with cords

It melts or softens things congealed and hardened.

It overwhelms all other Tastes.*

It causes saliva and other matters to appear in the mouth.

It melts or liquifies thickened phlegm. It cleanses all ducts. It softens all the limbs of the body. It adds relish to food. It is well suited to be mixed with food.

It is heavy, oily, and warm, but not excessively so.†[61]

Although possessed of these attributes, yet when used exclusively and largely, it generates the following diseases ; it provokes the bile ; it increases the blood (abnormally) ; it causes thirst; it produces unconsciousness or swoons ; it causes stupefaction ; it causes heat of body ; it burns ; it deadens the flesh ; it causes leprous eruptions to rippen and melt ; it enhances the power of any poison that has found its way into the system ; it causes swellings to burst ; it blackens the teeth ; it destroys the virile power ; it obstuucts the free action of the senses ; it induces wrinkles,

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* Chakrapāni explains ' pratyanika ' as implying '*yatra mátrárikto lavano bhavati tatra nānyo rasa upalakshyate*'.—T.

† There are many words in this aphorism that are, rather, of doubtful import. ' Chyavana' means anything that expels. This probably refers to the power of salt to expel digested and undigested matter. ' Bhedana' means that which expels scybalæ' without liquifying them. 'Vikāçi ' is explained by Chakrapāni as equivalent to 'cchedana' which would be tautological, for ' cchedana' is, as Chakrapāni explains, ' vishyandanaçila, ' meaning, probably, expelling undigested matter. 'Nātyartham' has reference to what follows.—*T.*

whiteness of the hair, and baldness ; it generates hemorrhages, Amla-pitta,* Erysipelas, Leprosy, Herpes, total baldness, and other diseases.

The Pungent Taste corrects (the dulness of) the mouth ; provokes the digestive fire; dries up the food that has been eaten; causes nasal discharges; purges the eye; clears all the senses; alleviates and destroys Tympanites, swellings or intumescences, plethoric growth of the body, urticaria, opthalmia, oiliness, sweat, impure secretions. and all kinds of impurities.

It adds relish to all kinds of food.

It alleviates and cures Itching of the skin. It destroys all kinds of eruptions. It destroys worms and parasites.

It furrows the flesh.

It liquifies congealed or coagulated blood. It separates or disjoins such elements of the body as coagulate or unite with one another. It cleanses and widens all ducts.

It is light, warm, and dry.[63]

Although possessed of these attributes, yet when taken exclusively and largely, in consequence of the strength of its effects on the system, it destroys the virile power.

In consequence of the puissance of its energy, it stupifies the mind, causes pain, produces a lassitude or enervation of the system, leads to leanness or emaciation, brings about unconsciousness or swoons, bends the body, produces great agony, generates errors, burns the throat, causes great heat of the body, and diminishes the strength.

In consequence of the preponderance in it of Wind and Fire, it generates mental wanderings (erroneous impressions due to

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* "By 'Amla-pitta' is meant dyspepsia with vomiting or purging, including hæmatemesis, perhaps, of cancer, pyrosis, and acidity."—*U. C. Dutts Mat Med. of the Hindus.*—T.

PART XI.

CHARAKA-SAMHITA

TRANSLATED INTO ENGLISH.

PUBLISHED BY

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ABSTRACT

OF

THE CONTENTS OF THE ELEVENTH FASCICULUS.



The contents of this fascicule are varied and extremely interesting.

In continuation of Lesson XXVI, the properties are shown of the Bitter and the Astringent tastes, and their evil consequences when taken in excess.

The Energy of objects Sweet in taste and assimilation; and of those that are Pungent in taste and assimilation.

The virtues of objects are gatherable from their Tastes.

There are exceptions to this general law.

Those exceptions are noted here. These discover considerable powers of observation.

Particular tastes are foremost in particular attributes.

The indications of tastes, as they appear on assimilation.

Explanation of what is meant by the Energy of an object.

Objects having no Energy have no Action; for Action proceeds from Energy.

Taste, Assimilation and Energy differentiated.

The Potency of objects explained, and illustrated by examples.

The relative force of Taste, Assimilation, Energy, and Potency, in the action of objects upon the human system.

The sensations produced by the different Tastes.

The unsuitability of particular dietary modifications to the human system.

Observations on different kinds of articles or food that become injurious if combined together and the diseases they produce.

The remedies for allaying such diseases.

Lesson XXVII is begun. The importance of food and drink to Life.

The ordinances in detail respecting food and drink.

Observations on the several articles that constitute the first dietary group, *viz.*, çuka-dhānya or grain.

Observations on the articles composing the second group, *viz.*, çami-dhānya or seeds growing within pods.

Observations on the different kinds of animal meat, composing the third group, distributed into Prasahas, Bhumiçayas, Anupa, Jalaja, Jalachara, Jāngala, Vishkira, and Pratuda.

Observations on the fourth dietary group, consisting of Potherbs.

[*N. B.*—It may be remarked that as yet European Medical Science has sanctioned the use of only one of the six tastes, *viz.*, the Bitter, as a curative agency in Fevers. Quinine has come to be used extensively. The presumption is certainly powerful in favor of the theory that the five other tastes are equally operative in other diseases. The Rishis assert so without expressing any doubt. If Bitters cure fevers, why should not other tastes have curative effects in respect to other diseases?]

delirium), sensation of intoxication, mental anxiety, tremours, sharp shooting pains, piercing pains, and other diseases, due to the wind, in the feet, the arms, the flanks or sides of the chest, the back, and other parts of the body.*[64]

The Bitter taste is so disagreeable as to produce a disgust for itself, but nevertheless it cures disgust for food.

It destroys the action of poisons.

It is anthelmintic.

It alleviates swoons, burning sensation of the skin, itching, leprosy, and thirst.

It causes the skin and the flesh to become tough.

It is destructive of fevers.

It promotes or sharpens the appetite.

It assists the digestion of undigested food.†

It improves the qualities of the milk in the breast.

It removes bad humours and altered constituents of the body by thinning them gradually and thus clearing the system of them.

It dries up phlegmonous secretions, fat, serum (or marrow of the flesh), marrow of the bones, saliva, puss, sweat, urine, stools, bile, and phlegm.

Its attributes are dry, cool, and light.[65]

Although possessed of these qualities, yet, if taken exclusively and abundantly, in consequence of its nature being dry and rough and clear, it dries up the juices (of the body), blood, flesh, fat, bones, the marrow of the bones, and vital seed.

* 'Davathu' implies inflammation of the eye, or mental anxiety. Here, I think, it signifies anxiety, for it stands with 'Bhrama' ahd 'Mada' both of which are mental diseases. Gangādhara reads 'Vamatha,' meaning vomiting. This is very probably correct.—*T.*

† The difference between 'Dipana' and 'Pāchana' is this : the first is a mere appetiser ; the last is a digestive.—*T.*

It causes a roughness in all the ducts of the body,

It takes away strength, causes emaciation, produces swoons, and generates delirium.

It causes the mouth to become dry, and generates many other diseases brought about by excitement of the Wind.*

The Astringent Taste restores harmony among the faults.

It restrains (the stools, urine, and other secretions).†

It draws in and contracts the limbs of the body.‡

It causes sores and parts eaten away to heal or fill up.¶

It dries up the fluids of the body.

It retains or restrains all scretions.§

It alleviates phlegm and hemorrhages caused by excitement of the bile.

It sucks up all phlegmonous and other secretions of the system.

It is dry, cool, and heavy.[67]

Although possessed of these qualities, yet, if taken exclusively and in copious measure, it makes the mouth dry.

It produces pain in the heart (by contracting it).

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* 'Ruksha' is dry, being the reverse of oily. 'Khara' is sharp or, rather, rough, being the reverse of smooth. 'Vicada' is clear.—*T.*

† Generally speaking, 'Grāhi' or inspissants are medicines which dry up the fluids of the body. A particular drug is called 'Samgrāhi' when it either dries up the fluids or restrains their escape from the body or the particular parts of the body where they are generated.—*T.*

‡ 'Pidana' is explained by Gangādhara as 'ākrishya-sankocha-kara.'—*T.*

¶ 'Ropana' is explained by the same Commentator as 'Vranasya māngsādi-purana.'—*T.*

§ "*Stambhana* or constipators are medicines which, from their drying, astringent, and cooling qualities, and from their easy digestibility, increase the air and retain the secretions."—*U. C. Dutt's Mat. Med. of the Hindus.*

It causes abdominal flatulence.

It restrains the free utterance of speech.

It obstructs the ducts of the system.

It produces darkness of complexion.

It destroys virility.

Restraining the secretions (constipating them), it brings about untimely decrepitude.

It restrains the wind, urine, and stools.

It produces emaciation.

It brings about heaviness and pain in the body.

It produces thirst.

It retains fluids and secretions and prevents them from flowing or escaping out of the body.

In consequence of its being rough, clear, and dry, it brings about Hemiplegia, Paralysis, Spasmodic contractions, facial paralysis, and other diseases of the kind that spring from excited wind.[68]

Even thus the six Tastes, separately or (in admixture), taken or administered properly and in due measure, prove beneficial unto all creatures endued with life. If administered otherwise, they produce evil consequences. Hence, the physician possessed of learning should administer them properly and in due measure, with the view of producing only beneficial consequences.*[69]

Here occur some verses.

That object which is sweet in Taste and Assimilation, should be known as cooling in Energy. That which is sour in Taste and Assimilation, should be known as heating in Energy. So also

* The particle 'vā,' following 'Prithaktwena,' means, by implication, admixture.—*T.*

that object which is pungent in Taste and Assimilation, should be known as heating in energy.[1]

The virtues of objects, in brief, are gatherable from instructions as regards their Tastes. Presently, instructions are being laid down respecting those objects that are otherwise in energy or that become otherwise upon Assimilation.*[2]

Of such as Milk, as Ghee, as Chavya and Chitraka, and others of the kind, the physician should indicate the properties by (a reference to) their Taste.[3]

There are some sweet things that are, however, of heating energy, as also some astringent things and some that are bitter, and some that are bitter-astringents as the compound called Mahat Panchamula, and the meat of some animals living in marshy regions (that are so).[4]†

Rock-salt, though saline in taste, is not of heating energy; so Amalaka (*Phyllanthus Emblica, Linn.*), though possessed of a sour taste, is not of heating energy. Arka (*a*), Aguru (*b*), and Guduchi (*c*), amongst things that are bitter, are endued with heating properties.[5]

Some objects possessed of a sour taste are of constipating effects; while some, of the same taste, produce purging effects; of the former, Kapithwa (*d*), is an example; of the latter Amalaka (*e*),[6]†

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* The sense seems to be this: generally speaking, the properties of objects are gatherable from taste and assimilation. There are certain objects, however, whose properties do not obey this rule or law. What they are, will be enumerated below.—*T.*

† 'Mahat-Panchamula' consists of *Ægle marmelos, Echites frutescens, Roxb., Gmelina arborea, Linn., Bignonia suaveolens, Roxb.*, and *Premna serratifolia, Linn.—T'*

a. *Calatropis gigantea* or *procera*; syn. *Asclepias gigantea; Willd.*

b. *Aquilaria Agallocha, Roxb.*

c. *Tinospora Cordifolia, Miers*; syn. *Menispermum Cordifolium, Willd,*

d. Kapithwa is *Feronia elephantum*; (the wood-apple tree.)

e. Amalaka is *Phyllanthus Emblica, Linn*;

Although things possessed of a pungent taste do not lead to increase of semen, yet Pippali (*f*), and Nagara (*g*), do lead to such increase. Things possessed of an astringent taste generally increase the wind and retain the secretions, and are, besides, cooling in respect of their properties, yet Abhaya (*h*), is held to be different.[7]

For these reasons, by laying down instructions in respect of Taste alone, the properties of all objects are incapable of being indicated. Even such difference of properties is seen in objects and objects, though all of them may be possessed of even the same taste.*[8]

In consequence of its dryness, the Astringent Taste is, of all things that are dry, the foremost ; the Pungent is middling ; the Bitter is inferior.

In consequence of its heating properties, the Saline, among all things heating, is the foremost ; the Sour is middling ; and the Pungent is inferior.

In consequence of its oilness, among all things oily the Sweet taste is the foremost ; the Sour taste is middling ; and the Saline taste is inferior.[9-10]

As regards cooling properties, the Sweet taste is the foremost ; the Astringent taste is middling ; and the Bitter taste is inferior.

As regards the property of heaviness, the Sweet taste is the foremost ; the Astringent taste is middling ; and the Bitter taste is inferior.[11]

As regards the property of lightness, the Bitter taste is the foremost ; the Pungent taste is middling ; and the Sour taste is

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f. *Piper longum, Linn.* ; syn. *Chavica Roxburghii.*

g. Dry ginger.

h. *Terminalia Chebula, Retz.*

* The repetition 'objects and objects' simply means different objects.—*T.*

inferior. Some are of opinion that the Saline taste is the most inferior in respect of all things that are light.*[12]

It has been said that the Saline taste is inferior as regards the property of heaviness. It is inferior also as regards the property of lightness.†

After this, the indications are being laid down of the tastes as they appear upon assimilation.[13]

Of the Pungent, the Bitter, and the Astringent, the change, upon assimilation, is generally Pungent. The Sour taste changes into the Sour. The Sweet and the Saline change into the Sweet.[14]

The Sweet, the Saline, and the Sour are the three tastes that have the property of oiliness. Hence, they are regarded as very beneficial in causing evacuations of wind, urine, and fæces.[15]

The Pungent, the Bitter, and the Astringent are the three tastes that have the property of dryness. Hence, these are seen to be productive of pain in the matter of expelling wind, fæces, urine, and semen.[16]

The Pungent taste, in respect of its after effects, is destructive of the semen; leads to retention of fæces and urine, and to increase of wind.

The Sweet tate, in respect of its after effects, leads to easy and copious discharges of urine and stools, and increases phlegm and semen.[17]

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* The phraseology of these Verses is very terse. The first line of 12, literally rendered, runs thus: 'above sour is pungent; thence bitter, in consequence of lightness is regarded the first.' Hence, to make the Verses easily intelligible, I expand them slightly.—*T.*

† What is said here is this: as regards heaviness, the saline taste is inferior (*vide* 11) meaning that it is not so heavy as the two others mentioned in Verse 11. In Verse 12, it is said that the saline taste is inferior to the others in lightness; *i.e.*, it is not so light as the others. Not being, again, so heavy as the others, it is inferior both in view of heaviness and lightness.—*T.*

The assimilation of the Sour taste leads to increase of the bile, evacuation of stools and urine, and destruction of semen.

Among them all, the assimilation of the Sweet taste produces the properties of heaviness, while those of the Pungent and the Sour tastes are otherwise.[18]

The inferiority, middling character, or superiority of the indications of assimilation (of particular objects), is ascertained from the differences in respect of properties of those objects.[19]*

Some say that mild and keen, heavy and light, oily and dry, and hot and cooling, are the eight kinds of Energy which objects may have. Others are of opinion that objects have only two kinds of Energy, *viz.*, cooling and hot.

That is called the Energy of an object in consequence of which the object acts or operates on the system.

An object which has no Energy can have no action (upon the system.)

Every action proceeds from Energy.[20-21]

That is called the Taste of objects which is perceived as soon as the objects are brought into contact (with the tongue.)

That is called Assimilation which is ascertained from the completion of the action.

That is called Energy which is ascertained from the retention of the object within the body and its first contact with the tongue.†[22]

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* As explained by Chakrapāni, what is stated here is this : objects may be stweet, sweeter, or sweetest. The indications of assimilation, therefore, must be inferior, or middling, or superior, according to the measure or degree of sweetness. So, with respect to the other tastes. Different degrees would produce those indications in different measure.—*T.*

† 'Vipāka' and 'Virya' are here defined. 'Vipāka' literally means cooking. The 'vipāka' of an object, therefore, indicates its cooking or digestion in the stomach. Instead of digestion, which is a common word, I have adopted the word assimilation as more consistent with scientific dignity. 'Adhivāsa' means, as explained by Chakrapāni,

Where uniformity is observed (between two objects) in respect of taste, energy, and assimilation, but a difference or distinction occurs in their operation or effect, such distinction is said to arise from what is called the potency of the objects.[23]*

Chitraka (*Plumbago Zeylánica, Linn.*) is pungent in taste, and pungent in assimilation, and hot in energy. So is Danti (*Baliospermum montanum* ; syn. *Croton polyandrum, Roxb.*) But Danti operates as a purgative (while Chitraka does not). This occurs through the potency of Danti.[24]†

Poison is said to destroy poison. This is due to potency (of the poison used to destroy another previously administered).

Certain objects act upwards (as fruits of *Randia dumetorum*) ; while others, (as Trivrit or *Ipomœa Turpethum*) act downwards. This difference of action is brought about by difference of potency.[25]

The diverse kinds of acts which result from gems and other articles worn on the body are all due to the potency of those objects. Potency is said to be inconceivable.[26]‡

Some object produces the intended action through taste ; some through energy ; some through the properties ; some through assimilation ; and some through potency.[27]

'Sahāvasthāna,' *i.e.*, lying of the object within the body, implying its retention within the system. Energy is ascertained from the symptoms that manifest themselves *after* contact and *before* assimilation. Thus, pepper is pungent, judged by what appears from its contact with the tongue. It is keen and hot ; these constitute its energy ; whether it is constipating or otherwise, whether it increases semen, &c., are results depending upon assimilation or digestion. Those results are technically called assimilation.—*T.*

* This is illustrated in the next Verse.—*T.*

† That operation or effect of an object which is not due to taste, energy, and assimilation, is said to be due to potency. Potency is said to be inconceivable, being incapable of ascertainment by mere knowledge of taste, energy, and assimilation.—*T.*

‡ Gems are commonly worn, as also roots and barks, &c., enclosed within little drums of gold, in the belief that these ward off evil and particular diseases. The diverse kinds of action manifested by these is due to what must be called their potency.—*T.*

In cases where there is uniformity of attributes in Taste and the others (*viz.*, in Energy, Assimilation, and Potency), Tasteis subjugated by Assimilation ; both of them, again, are subjugated by Eenergy ; and all three are subjugated by Potency. Even such is the natural force of each of these.*[28]

By what has been said above, Assimilation and Energy and Potency have been sufficiently explained.

We shall, after this, lay down instructions respecting the modes by which the (six) Tastes may be ascertained.[29]

An object having a sweet taste, when placed in the mouth, olifies it (*i.e.*, dispels all sensation of dryness), produces pleasure and joy, and also a sensation of softness. By these is Sweetness ascertained. Besides, the whole mouth seems to be filled with it and a sensation of adhesion results from it.[30]

From tenderness of the teeth, the appearance of saliva, of perspiration (on the body), awakening of the mouth, and a burning sensation of both the mouth and the throat, as soon as the object is placed in the mouth, one should say that its taste is Sour.[31]

That object which, when placed in the mouth, produces a temporary sensation of pleasure and, causing the appearance of saliva and other secretions from the glands of the mouth, fills it with a sensation of softness and soon after with a sensation of burning, should be known as Saline in taste.[32]

That object which, as soon as it is brought into contact with the tongue, produces a sense of pain and pinches it and, causing also a sensation of burning, leads to a discharge of secretions from the mouth, nose, and eyes, is said to be Pungent.[33]

That object which, on coming into contact with the tongue, pains it much and destroys its relish, and which, producing the sensa-

* *Vide* note at the end of this Lesson.

tion of dryness and the reverse of sliminess, makes us cheerless, should be known as Bitter.[34]

That object which brings upon the tongue a sensation that is the very reverse of sliminess, as also of contraction and rigidity, and which seems to contract the throat also and stretch the heart, is to be known as possessing the Astringent taste.[35]

Unto the illustrious Punarvasu the son of Atri, Agniveça said, —O illustrious one, we have heard duly thy words fraught with truth and wealth of meaning on the subject of drugs and their action. We desire now to listen to thy instructions in detail on the indications of the unsuitability of dietary modifications.[1]*

Unto him the illustrious son of Atri said that certain things being hostile to the elements or ingredients of the body, (if taken) produce hostile effects on those elements or ingredients.

Of these, some (though suitable to the ingredients of the body) become hostile to those ingredients in consequence of their being mixed with others that are hostile.

Some become hostile in consequence of dressing or of admixtures made for giving them relish. Some become so through considerations of place, time, measure, &c.

And lastly, some become so in consequence of their nature.[2]

On this subject, of those things which are very generally used as food, we shall lay down instructions on only a portion, selecting only those that are hostile.[3]

Fish should never be taken with milk. Both of these are sweet in taste. They are, again, sweet in assimilation. Being highly emollient, they retain the secretions (without allowing them to escape) and thus cause a heaviness or fulness of the body. One of them (milk) is of cooling energy ; the other (fish) of heating energy ; they are thus of opposite energies. In consequence of

* This and the following aphorisms are in prose. Hence I number them anew, beginning with 1.—*T.*

their being thus of opposite energies, they corrupt or defile the blood. In consequence, again, of their being highly emollient, they stop the pores and passages through which all impurities escape.[4]

Having heard these words of Atri's son, Bhadrakāpya, addressing Agniveça, said,—All varieties of fish may be taken with milk, with the single exception of *Chilichima.** This variety of fish has scales. All over its body there are lines of red. In shape it resembles the Rohitaka (*Cyprinus Rohita*). It generally disports on mire (marshy regions having little water). If this fish is eaten with milk, without doubt some disease arising either from (defiled) blood or suppression of impurities would arise ; or, the eater may even meet with death.[5]

It is not so,—said the illustrious son of Atri. The prohibition extends to all fishes, for none of them are to be taken with milk. The Chilichima is particularly interdicted. In consequence of its emollient character in excess, it generates such diseases (*i.e.*, those born of blood and those due to suppression of secretions) as are characterised by aggravated symptoms. It is capable also of generating poisonous juices in the stomach.[6]

The meat of domesticated animals, of those that live in marshy regions, and of those that are aquatic, should never be taken in conjunction with such things as honey, sesame oil, molasses, milk, Māsha *Phaseolus radiatus*), Mulaka (*Raphanus sativus, Linn.*, *i.e.*, garden radish), lotus stalks, and such paddy as have put forth sprouts.

If these be taken, such diseases may be generated as Deafness. Blindness, Paralysiss Agitans, Rigidity (of the body), Lassitude, dumbness (or partial suppression of the voice), and nasal voice. Or, such food may bring about death itself.[7]

The potherbs called Paushkara, and those called Rohinika, as also pigeons fried in oil, should not be taken with honey and milk.

* Spelt variously. It is a kind of sprat ; probably, *Clupea Cultrata.—T.*

If these be thus taken, then corruption (through excess of impurities) of blood, exhaustion (or lassitude) of the nerves, Delusions, pain and heat with a puffiness in the temples and forehead, Bronchocele, and the red eruptions called Rohinikā, may be generated. Such food may even bring about death.[8]*

Having taken Mulaka, (*a*), Laçuna, (*b*), Krishnagandhā, (*c*), Arjjaka (*d*), Sumukha (*e*), Surasā (*f*), and such other things, one should not take milk, through fear of Leprosy.[9]

Bamboo leaves and ripe Lakuchas (*g*) should never be taken with honey and milk. If taken, it may bring about death, or loss of strength, of complexion, of energy, and of vital seed. Indeed, such food may bring about various diseases with violent symptoms, or even impotence.[10]†

Ripe Lakuchas should not be taken with the juice (or broth) of *Phaseolus radiatus*, or molasses, or ghee, in consequence of these being hostile to the former in properties.

Amrātaka (*h*), Mātulunga (*i*), Lakucha (*j*), Karamardda (*k*),

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* 'Paushkara' implies the leaves of Pushkara or the lotus. 'Rohini' is 'Katurohini,' *i e.*, *Picrorrhiza Kurroa, Royle.—T.*

a. *Raphanus sativus, Linn.*

b. Garlics.

c. *Moringa Pterygosperma,*

d. A variety of *Ocimum sanctum.*

e. Ditto.

f. Ditto.

g. *Artocarpass Lakoocha, Roxb.*

† 'Jātu' is not, here, the well known Sanskrit particle. 'Jātu Cāka' is, as explained by Chakrapāni, 'Vanca-patrikā' or Bamboo leaves. At some seasons, these leaves are eaten by the poorer classes in India.—*T.*

h. *Spondias mangifera, Pers.*

i. *Citrus medica, Linn.*

j. *Artocarpus Lakoocha, Roxb.*

k. *Carissa Carandas, Linn;* syn. *Carissa congesta, Wight.*

Mocha (*a*), Dantaçatha (*b*), Vadara (*c*), Kaçāmra (*d*), Bhavya (*e*), Jāmvava (*f*), Kapittha (*g*), Tintiḍika (*h*), Pārāvata (*i*), Ākshota (*j*), Panasa (*k*), Nārikela (*l*), Dāḍima (*m*), Āmlaka (*n*), and such other sour things, liquid or solid, are hostile to milk. 12.

So Kangu (*o*), Varaka (*p*), Mukushthaka (*q*), Kulattha (*r*), Māsha (*s*), and Nishpāva (*t*), are hostile if taken with milk. The potherb called Padmottarikā (*u*), Sugar-Maireya (*v*), and honey, if taken together, become hostile (owing to their incompatibility), and excite or provoke the wind exceedingly.[13]

The drinking of Mantha* after taking frumenty (*Pāyasa*) exceedingly provokes the phlegm. Such drink is hostile to the

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a. This word is used for various things. Here it probably implies the fruits of *Moringa pterygosperma.*

b. This also is a word that is used for Kapittha (*Feronia elephantum*), or Karamardda (*Carissa Carandas*) or a variety of citrus.

c. *Zizyphus Jujuba, Lamk.*

d. *Mangifera sylvatica, Rxb.*

e. *Dillenia Indica, Linn.*

f. *Eugenia Jambolana, Lamk.*

g. *Feronia elephantum.*

h. *Tamarindus Indica, Linn.*

i. A variety of citrus.

j. *Juglans regia, Linn.*

k. *Artocarpus Integrifolia, Linn.*

l. *Cocos nucifera, Linn.*

m. *Punica granatum, Linn.*

n. *Phyllanthus Emblica, Linn.*

o. *Setaria Italica, Kunth.*

p. Some texts read 'Vanaka'. Chakrapāni notices 'vanaka' and comments upon it, saying, 'vanaka vanako-dravah' which does not seem to be very intelligible. If 'varaka' be accepted, it would mean 'van-mudga' which, however, is the same as 'Mukushtaka'. *Vide* note *q* below. Probably it means 'Kshetpaprā' or *Oldenlandia herbacea, D. C.*

q. Called also 'Vana-mudga ; *Phaseolus aconitifolus, Jacq.*

r. *Dolichos uniflorus, Lamk ;* syn. *Dolichos biflorus, Roxb.*

s. *Phaseolus radiatus, Roxb.*

t. *Vigna catjang*; syn. *Dolichos sinensis, Linn.*

u. Called also 'Kusumbha çāka.' *Carthamus tinctorius, Linn.*

v. 'Sarkara' is an adjective of 'Maireya, which is a kind of wine.

* 'Mantha' is a dish of barley meal with *Ghee* and water. It is a kind of gruel porridge. 'Pāyasa' is rice boiled in sugar and milk ; a kind of frumenty.—*T.*

food mentioned. Upodikā (*Basella rubra, Linn*) boiled with pounded sesame, induces diarrhœa.[14]

The meat of cranes is hostile to the wine called Vāruni and Kulmāsha. That meat, if fried in the fat of the boar, is capable of bringing about death in course of the very day.*[15]

The flesh of the peacock, if taken with castor-oil and roasted on fire made of the castor-oil plant, is capable of bringing about death the very day.[16]

The flesh of the bird called Hāritaka (the green or wood pigeon), roasted on a fire made of the wood of Kadamba (*Nauclea Cadamba, Roxb.*) brings about death the very day. If taken, with the ashes of such fire or dust on it, mixed with the wine called Kshaudra, it induces death.†

Pippali boiled in oil obtained from frying fish, as also Kākamāchi (boiled similarly), if taken with honey, induces death.‡[18]

Honey taken in a heated state, or taken by a person afflicted with heat, induces death.[19]

Honey and Ghee in equal portions, honey and rain water mingled in equal measures, honey and Pushkara seeds, warm water drink after the taking of honey, Bhallātaka and warm water, Kampillaka boiled in whey, stale Kākamachi, the flesh of Bhāsa roasted on a spit, are incompatible combinations. (Hence, if these be taken, disease and even death may be produced).

We have thus laid down (what kinds of food are incompatible) agreeably to your question.¶[20]

* 'Valākā' is a small kind of crane. 'Vāruni' is a kind of wine. 'Kulmāsha' is sour gruel that is prepared by the spontaneous fermentation of rice boiled in water. It is commonly called 'Kānji'.—T.

† 'Hāridra' or 'Haridra' is another name of *Nauclea Cadamba, Roxb.—T.*

‡ Pippali is *Piper longum, Linn.* Kākamachi is *Solanum nigrum, Linn.*

¶ Pushkara-vija are seeds of the lotus.

Bhallātāka is *Semecarpus Anacardium, Linn.* The poison of the fruit is eliminated by an artificial process.

Kampillaka is *Mallotus Philippensis*; syn. *Rotteleria tinctoria, Roxb.*

Kākamāchi (as already explained) is *Solanum nigrum, Linn.* Bhāsa is a species of aquatic fowl.

(*Here occurs a verse.*)

Whatever diet excites the faults without being able to dispel or drive them out of the system, becomes a source of affliction or disease.[21]

Diet that is incompatible is said to be the cause of the following diseases, *viz.*, Impotence, Blindness, Erysipelas, abdominal dropsy, malignant Boils, Lunacy, Fistula-in-ano, Swoons, Vertigo, Flatulence, choaking of the throat (with suppression of the voice), chlorosis and anæmia, acidity of the stomach (such that no food is capable of being retained), Leprous blotches, Leprosy, diseases that affect the Grahani, Pulmonary consumption, Bilious hemorrhage, Fever, Inflammation of the schneidenian membrane, with loss of the sense of smell, incapacity to beget healthy offspring, as also death itself.[22]

The following causes or operations are the remedies of these diseases and of others that are generated by incompatible diet.

They are vomiting, purging, and all such means as are fitted for neutralising the several kinds of incompatible food that have been taken, as also (previous) correction cf the body by use or administration of such food or articles as are capable of neutralising the several kinds of incompatible food if they are taken.*[23]

(*Here occurs a verse.*)

All diseases that are generated by the taking of incompatible food are destroyed by purging, and vomitting, and neutralising agents, and by the previous administration or use of such articles as are beneficial.[24]

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* The concluding portion of this aphorism refers (as pointed out by Chakrapāni) to the prevention of diseases due to incompatible food. The sense is that if such neutralising food or articles are previously taken, then the several kinds of incompatible food taken do not succeed in generating the diseases they are otherwise capable of generting.—T·

(Here are some verses containing a summary.)

The different opinions of the great Rishis in the matter of ascertaining (the number of) Tastes, the classification of objects, with their properties and operations, enumeration of objects as dependent on tastes,[1] the reasons for enumerating the Tastes, the indications of manifest and unmanifest Tastes, the indications of the attributes of *Para*, &c., laid down separately for each,[2] the reason for which the Tastes are numbered six though each of them consists of the five primal elements in different proportions, the preponderance of those elements in consequence of which some Tastes act upwards and some act downwards,[3] particular exposition of each of the six Tastes according to their respective properties or attributes and operations, how the attributes and operations of objects are ascertainable from their Tastes and what the exceptions are of the rules laid down for that purpose,[4] what are foremost, what inferior, and what middling among the Tastes in the matter of their heaviness and lightness, the indications of Assimilation as also of Potency, the several kinds of Potency,[5] the respective indications of the six Tastes, (*i. e.*, those by which they are capable of being discriminated), the several objects that are incompatible with each other or one another, and the effects they produce when taken together,[6] the diseases that are generated by taking food consisting of incompatible ingredients, and the remedies prescribable for those diseases, have all been laid down in this Lesson called Ātreya-Bhadrakāpya.[7]

Thus ends the Twenty-sixth Lesson, called Ātreya Bhadrakāpya, in Agniveça's treatise as revised by Charaka.*

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* Verse 28 of the Lesson which concludes the observations of the Rishi on Taste, Assimilation, Energy, and Potency, is important. What is stated there is that so far as the operation of drugs in concerned, Assimilation overpowers Taste ; Energy overpowers both ; and Potency overpowers all three. A certain object may be pungent in Taste but sweet in Assimilation. The physician, in selecting it, should be guided by its nature as observable on Assimilation. Where, again, the Energy of the object is different, that should guide the selection. Finally, Potency would claim consideration above the three others.—*T.*

LESSON XXVII.

We shall, after this, expound the Lesson on the ordinances relating to food and drink. Thus said the illustrious son of Atri.[1]

Physicians skilled in the science of Life say that food and drink that are agreeable in point of color, scent, taste, and touch, and consistent with the ordinances laid down, are the very Life of those living creatures that are said to be animated. This appears from the visible effects thereof. In consequence, again, of the fuel of food and drink is the existence of the (digestive) fire. Food and drink develop strength of both body and mind.

If taken according to the measure that is directed, food and drink lead to the growth of the several ingredients of the body, of strength and complexion, and contribute to the cheerfulness of the senses. If taken otherwise, they become injurious.*[2]

Hence, O Agniveça we shall expound in detail what the ordinances in detail are of food and drink for explaining (to men) what is beneficial and what injurious.[3]

From its nature, water forces out impurities; salt assists at the flow of all liquid substances; strained ashes assist at digestion; honey unites dislocated or dissociated parts; Ghee produces lubricity and unctiousness; milk makes us vigorous; meat adds to our growth; the juice (of meat) leads to gratification; alcohol perforates and renders infirm; the wine called Sidhu furrows the body; the juice of the Drākhā (*Uvæ passæ*) excites or increases the appetite; the inspissated juice of the sugar-cane stores up many faults; curds produce intumescences; dry oil-cakes cause depression and sorrow; the soup of Māsha (*Phaseolus radiatus*) increases the quantity of fæces; strained (saline) ashes are des-

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* 'Prāninām Prānisamjakānām' means, as pointed out by the Commentator, 'those among living creatures that are animate.' Under living creatures are included both men and trees. Animate existence, it would seem, would, according to the author, exclude trees.—T.

tructive of vision and vital seed; save Dāḍima (*Punica Granatum, Linn.*) Amalaka (*Phyllanthus Emblica, Linn.*) and all other sour things are provocative of bile; save honey that is old, and Çāli rice and barley and wheat, all sweets are provocative of phlegm; save the sprouts of Vetra (*Calamus Rotang, Linn*) and the leaves of Patola (*Tricosanthes dioica, Roxb.*), almost all bitters are provocative of the wind and destructive of virile power; save Pippali (*Piper longum, Linn.*) and dry ginger, all pungents are provocative of wind and destructive of the virile power.[4]

After this we shall expound the diverse articles of food according to their respective groups or classes.[5 1]

Çuka paddy (*a*), Çami paddy, (*b*), meat, potherbs, and fruits,—each constitutes a group; these with Harita (*c*), Wines, Water, Milk, and Sugar-cane, and the modifications of Milk and those of sugar-cane, constitute the ten and two groups of food prepared (cooked) and unprepared (uncooked).

They are being explained with reference to their tastes, potency, and assimilation.[6–7]

The red Çāli, the Mahāçāli, Kalama, Çakulākrita, Churnaka, Dirghaçuka, Gaura, Pānduka, Lāngula, Sugandhika, Lauhavāla, Çārikā, Pramodaka, Patanga, Tapaniya, and all other varieties of Çāli that are beneficial, are cooling in potency; in taste and assimilation, they are sweet, capable of exciting the wind a little, a little constipating, oily, nutritive, and increasing semen and wine.*[8–10]

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a Cuka paddy, as a group, includes all varieties of paddy or rice.

b. Cami paddy, as a group, includes all varieties of *Phaseoli* and pease. Grains generated within cods are so called. They are called paddy or Dhānya in consequence of their being seeds.

c. All birds and fowls are included in this.

* The several varieties of paddy here mentioned belong, as observed by Chakrapāni, to various parts of India. They have many local names. Chakrapāni remarks that he would confine himself to such names as were current in Gauda or Bengal. The red Cāli is, of course, well known. The Mahāçāli or great Cāli used in those days to be grown in Behara (the Magadha country). Kalama is spoken of Chakrapāni as grown in

Amongst these, that which has been mentioned first, *viz*, the red Çāli, is the foremost.

The red Çāli allays thirst, and subjugates all the three faults when they are excited.

Mahāçāli is next to red Çāli in virtues. Kalama is next to Mahāçāli (and each of those coming after is lesser, and lesser in the possession of virtues). [12]

Yavaka, Hāyana, Pānçu, Vāpya, Naishadhaka, and others, included within the class called Çāli, resemble the red Çāli and others mentioned before, in respect of their merits and demerits.* [13]

That variety of paddy which is called Shashtika is cooling, oily, heavy, agreeable, destructive of all the three faults, and invigorates the body and makes it hard.

In all these respects, Shashtika is the foremost; its two species which are white and dark are possessed of the same virtues in a lesser and lesser degree. [14]

Baraka, Uddālaka China, Çārada, Ujjwala, Darddura, Gandhana, and Kuruviddha, are like Shashtika. They differ, indeed, from it, very little in virtues.† [15]

Vedāgrahāra. The *Ayuvedārtha Chandrikā* speaks of it as grown in Kāshmiaa. Cakulākrita, or as some manuscripts have it, Kuçalākrita, was grown in Crāvanti. One of the latest Commentators reads 'Cakunārhita,' *i.e.*, 'brought by birds' from a distant country. The other varieties have not been commented upon.—T.

* Yavaka is not Yava or wheat, but a kind of small grain which the Rishis included in the class called paddy.

Hāyana is a variety of paddy difficult to identity.

Pānçu is equally difficult to identity.

Vāpya is a species of paddy that grows in deep water.

Naishadhaka was grown in the country of the Nishadhas.

All these seem to be local names.

The medical lexicons mention them merely as 'varieties of paddy'.—T.

† These are different varieties of paddy. The names appear to be local. Çārada is that which is reaped in autumn. Gandhana is a fragrant variety. Probably, it is what in Bengal is known under the name Sāmati or Manibhoga or Rāndhanipāglā. China probably came from China or further Asia.—T.

That variety of paddy which is called Vrihi is sweet, sour in assimilation, provocative of the bile, and heavy.[16]

The paddy called Pātala (called also Āçu in consequence of its being reaped very quickly, for it is gathered in the month of Açwin), increases fæces and urine, enhances the heat of the body, and provokes all the three faults.[17]

The paddy called Koradusha, and that called Çyāmāka, are astringent, sweet, and light. They provoke the wind, destroy phlegm and bile, are cooling and constipating, and dry up the fluids of the body.*[18]

Those varieties of paddy which go by the names of Hasti-Çyāmāka, Nivāra, Toyaparni, Gavedhuka, Praçātikā, aquatic-Çyāmakā, Lohityānu, Priyangu, Mukunda, Jhintiga, Muti, Charukā, Baraka, Çivira, Utkata, and Jurnābha,, all resemble the Çyāmāka in their virtues.†[19–20]

Yava (*Hordeum hexastichum, Linn.*) or barley, is dry, cooling, heavy, agreeable, and enhances the wind and the fæces. It makes the body consistent and hard, is of astringent taste, invigorating, and destructive of all affections due to phlegm.[21]

Venuyava (a variety of the above) is regarded as dry, astringent as regards its principal taste and sweet as regards its secondary taste, destructive of phlegm and bile, as also of abdominal fat, worms, and poisons, and invigorating.[22]

Godhuma (wheat) unites fractures, is destructive of wind, agreeable in taste, cooling, prolongs life, promotes nutrition and increases corpulency, enhances the semen, is oily, makes the body consistent and hard, and is heavy.[23]

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* Çyāmāka is *Panicum frumentaceum, Roxb.*

† The varieties here mentioned are very small kinds of paddy. Most of them grow wild and are gathered when ripe, by special processes. Many of these do not really fall within the genus *Oryza Sativa*, but the Rishis followed the popular phraseology in calling them all as paddy.—T.

Nândimukhi and Madhuni are sweet, oily, and cooling. Thus ends the first group consisting of the diverse varieties of the grain called Çuka-dhânya.*[24]

Here ends the Cuka-Dhanya group.

Mudga (*Phaseolus Mungo, Linn.*) is astringent sweet in taste, dry and cooling; in assimilation it is pungent; it is, besides, light, clear, and destructive of both phlegm and bile. It is the foremost of all things whose soup or boiled juice is taken.[25]

Mâsha (*Phaseolus radiatus Roxb.*) increases the semen, is greatly destructive of wind, oily, warm, sweet, heavy, invigorating, increases the quantity of fæces, and if weakness or loss of virile power takes place, it restores that power quickly.[26]

That variety of this article which is called Râjamâsha (*Vigna sinensis, Savi,* syn. *Dolichos sinensis, Linn.*) has consistency, creates a relish for food, causes phlegm, semen, acidity, and bile. It is agreeable, provocative of wind, dry, astringent in taste, is, clear, and heavy.[27]

That variety of Mâsha which is known by the name of Kulattha (*Dolichos biflorus, Roxb.*) is warm and astringent; in assimilation it is sour; is destructive of phlegm, semen, and wind. It is an inspissant, and is beneficial in consumption, hiccup, asthma, and piles.[28]

Makushtaka (called also Van-Mudga, *Phaseolus lobatus,*) is sweet in taste and assimilation, an inspissant, dry, and cooling. It is beneficial in hæmorrhages, Fevers, and other diseases.[29]

Chanaka (*Cicer arietinum, Linn*), Masurâ (*Cicer lens, Roxb*; syn. *Vicia lens, Benth*), Khandika (*Pisum sativum, Linn*), and other kinds of pulses and pease are light, cooling, sweet, astringent, and dry. They are beneficial in affections of bilious,

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* Both Nândhmukhi and Madhuni are varieties of wheat (*Triticum vulgare, Linn.*). Dhânya, as previously shown, includes grain of almost every species. By Cuka-Dhânya is meant all bearded grains.—T.

phlegm. They are also regarded as praiseworthy in the preparation of soups and plasters. Amongst them all, Masura (*Cicer lens, Roxb.*) is an inspissant for it dries up the fluids of the body; while Kalāya (or Khandira, *Pisum sativum, Linn.*), is highly provocative of wind.[30-31]

Tila (*Sesamum Indicum, Linn.*) is oily, heating, sweet, keen, astringent, and bitter. It keeps the skin soft, promotes the growth of hair, increases strength, is destructive of wind, and creates phlegm and bile.[32]

The different varieties of beans are heavy, sweet, cooling, destructive of strength, and possessed of drying qualities. When oilified, they are fit to be eaten by men endued with strength.[33]

The particular variety of beans called Cimvi (several species of *Dolichos* are known by it) is dry and astringent. It provokes the wind within the stomach. It does not benefit the semen. It is not beneficial to the eyes also. It takes a long time for digestion.[34]

Āḍhaki (*Cytisus Cajan, Linn*; syn. *Cajanus Indicus, Spreng.*) is destructive of phlegm and bile; provokes wind; and allays phlegm and wind when both are excited together.

Avalguja (called also Somrāja, *Vernonia anthelmintica, Willd*; syn. *Senatula anthelmintica, Roxb.*), Eḍagaja (called also Chakramardda, *Cassia Tora, Linn.*) and Nishpāva (called in Bengali, Barbati, *Vigna catjang*), are provocative of wind and bile.

Kākānda (a black variety of the beans called Cimvi), Umā (called also Atasi, *Linum usitatissimum, Linn.*), and Ātmaguptā (called also Alkusi, *Mucuna pruriens*) produce effects similar to those of Masha (*Phaseolus radiatus.*)

Thus ends the second group, called Çami Dhānya, as expounded by the Rishi.[35-36]

Here ends the Cami-Dhānya Group.

The cow, ass, mule, camel, horse, leopard, lion, bear, ape, wolf, tiger, hyena, the hairy dog called Babhru, cat, mouse, fox, jackal,

hawk, dog, Chāsha (*a*), crow, Caçaghni (*b*), Madhuhan (*c*), Bhāsa (*d*), vulture, owl, Kulingaka (*e*), Dhunikā (*f*), and the ospreys,—these beasts and birds are called Prasahas.*

Çweta (*g*), Çyāma (*h*), Chitra-pushta (*i*), Kālaka (*j*), Kākuni-mriga (*k*), Kurchikā (*l*), Chillita (*m*), frogs, Iguana, Çalwaka (*n*), Gandaka (*o*), Kadali (*p*), Nakula (*q*), and Çwāvit (*r*), these animals are classed as Bhumiçaya (or living in holes).[37-40]

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a. Ordinarily applied to the blue jay (*Coracias Indica*); sometimes, it is applied to the kingfisher.—T.

b. Literally, the animal that kills rabbits. It is applied to a bird of prey. The Commentator is content with telling us only this.

c. Gangādhara says that this bird is commonly called Mahuā in Bengal.

d. Bhāsa is the fish-eating kite.

e. Otherwise called Vana-Chataka. A variety of the sparrow.

f. Otherwise called Chataka. The ordinary sparrow.

* Lower down in this Lesson the Rishi explains that the name 'Prasaha' is applied to those beasts and birds in consequence of the suddenness and force with which they seize their food and devour it.—T.

g. The Commentator Gangādhara, without explaining what is implied by it, contents himself with observing that it is a well-known animal. It is difficult to say whether the word is used for a bird or a beast.

h. Cyāma is identified by Gangādhara with a bird of a darkish hue.

i. "A well-known bird known by this name in a particular province" observes Gangādhara. Difficult to identify.

j. Some texts read 'Kilaka' and some 'Kānaka'. It is believed to be a small variety of 'chataka' or sparrow.

k. Some texts read 'Kākuli-mriga'. Gangādhara observes that among common people it is known by the name of 'Kāuni-mriga;' what that is, is not well-known.

l. Some texts incorrectly read 'Kuchikā'. It is the well-known fish called 'Kunchia' in Bengal. It is a variety of eel.

m. Some texts incorrectly read 'Chillaka'. It is commonly called 'Chilāda,' observes Gangādhara. It is probably a provincial name.

n. Commonly called 'Sejāda' observes Gangādhara. Difficult to identify.

o. Otherwise called 'Swarna-Godhā'. A variety of iguana, of golden color.

p. A small variety of deer, called 'Kadali-patta'.

q. Mungoose.

r. Literally, 'one that knows the dog.' It is used to imply the porcupine.

Srimara (*a*), Chamara, (*b*), Rhinoceros, Buffalo, Gavaya, (*c*), Elephant, Nanku (*d*), Boar, and Ruru (*e*), are regarded as amphibious animals.

Tortoise, crab, fish, porpoise, whale, oysters, conchs, otter, crocodile, Chaluki (large variety of porpoise), Makara (*f*) and others, have been said to be aquatic animals.

Those that live and move on the surface of the waters are now being said. They are swans and geese, Krauncha (*g*), Valākā (*h*), cranes, Kārandava (*i*), Plava (*j*), Çarāri (*k*), Pushkarāri (*l*), Keçari (*m*), Mānatundika (*n*), Mrinālakantha, (*o*), Madgu (*p*), Kādamva (*q*), Kākatundika (*r*), Utkroça (*s*), Pundarikāksha (*t*), Megharāva (*u*), Amvu-

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a. The Commentator explains that Srimara is a large species of boar. The lexicons also give 'Srimaro-mahācukarah'.

b. An animal of the deer species, having a fine tail. The Yak or *Bos Gruniens.*

c. A species of ox; the *Gayal*; erroneously classed by Hindu writers among deer.

d. Any ordinary deer of two horns.

e. A large species of deer, having many horns.

f. Sharks and other animals of the kind are implied by it. The word 'Makara' as used in Sanskrit literature is a fictitious animal like the griffin and others of the class.

g. The Commentator observes that it is a kind of large crane.

Wilson thinks it is a variety of the heron, *viz.*, *Ardea jaculator.*

h. Otherwise called, as observed by the Commentator, 'Kānavaki'. A small variety of crane.

i. A variety of duck.

j. Literally, anything that goes by leaps and bounds. A small species of water-fowl is implied. The word, however, sometimes means a frog.

k. Spelt variously. Written sometimes as 'Carāli.' A species of water-fowl that is supposed to drive away all other fowl from the tank in which it lives and to eat up all the fish in it.

l. The Commentator says that it is otherwise called 'Nārālipakshā'; evidently a provincial name.

m. Otherwise called 'Dirghāli' as observed by the Commentator.

n. Otherwise called 'Mātundi' as observed by the Commentator.

o. Difficult to identify.

p. The shag.

r. A gallinule of the white variety.

s. A variety of osprey.

t. An aquatic fowl with large red eyes.

u. Otherwise called 'Meghanāda'.

Kukkuti (*a*), Ārā (*b*), Nandimukhi (*c*), Vāti (*d*), Sumukha (*e*), Sahachārin (*f*), Rohini (*g*), Kāmakāli (*h*), Sārasa (*i*), Raktaçirshaka (*j*), Chakravāka (*k*), and other fowl.

Prishata (*l*), Sarabha (*m*), Rāma (*n*), Cwadangshtrā (*o*), Mrigamātrikā (*p*), Caça (*q*), Urana (*r*), Kuranga (*s*), Gokarna (*t*), Kottakāraka (*u*), Chārushka (*v*), Harina (*w*), Ena (*x*), Camvara (*y*), Kālapuchcchaka (*z*), Rishya (a), and Tarapota (b), should be known as animals of the wilderness.[47-48]

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a. Difficult to identify.

b. Ditto.

c. Ditto.

d. Ditto.

e. Ditto.

f. Ditto.

g. Ditto.

h. Ditto.

i. The Indian crane. *Ardea Sibirica.*

j. A variety of the above with a red head.

k. The ruddy goose, commonly called in India the Brāhmani duck or goose. Anas casarca.

l. The porcine deer.

m. Not the fabulous animal that is stronger than the lion, but a species of deer. The Commentator describes it to be as large as the camel and having large horns also.

n. A variety of deer. Probably, the large wild goat of the Himalayas.

o. A variety of deer having four horns. The Commentator describes it as occurring at Kārtikapore

p. The Commentator describes it as a big-bellied deer of the vaccine shape.

q. The hare. The name, however, is sometimes applied to a species of deer.

r. A species of hare.

s. The antelope.

t. A variety of deer. Wilson thinks it probably means the Nilgau which abounds in the Himalayas. The Commentator says it is otherwise called the Gomvā deer.

u. The Commentator describes it as a kind of deer.

v. A variety of deer.

w. It is a generic name applied to all animals of the deer species. Here it implies the spotted deer of the N. W. Provinces.

x. Otherwise called 'Krishnashāra.' The belack antelope.

y. Otherwise called Gavaya. A variety of deer.

z. A species of antelope having a black and hairy tail.

a. The painted or white-footed antelope.

b. A variety of deer.

Lāva (*a*), Vārttiraka (*b*), Vātika (*c*), Kapinjala (*d*), Chakora (*e*), Upachakra (*f*), the crimson Kukkubha (*g*);[49]

These, beginning with Lāva, are called *Vishkiras*, † as also those named below and beginning with Varttaka; *viz*, Varttaka (*h*), Varttikā (*i*), Varhi (*j*), Tittiri (*k*), Kukkuta (*l*), Kanka (*m*), Cārapadendrābha (*n*), Gonardda (*o*), Girivarttaka (*p*), Krakara (*q*), Avakara (*r*), and Varāha (*s*).[50-51]

Catapatra (*t*), Bhingarāja (*u*), Koyashthi (*v*), Jivajivaka (*w*),

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a. A sort of quail. *Perdix chinensis.*

b. The Commentators explain it as a species of francoline partridge. The *Ayurvedārtha Chandrika* states that this is called in Bengal *Babui*, and in Northern India, Bātera.

c. A variety of the above. Called also Vattahi.

d. The francoline partridge. Otherwise called *Chātaka* in Bengal and Northern India. Its cry is regarded by the commnn people as a petition to the clouds for a shower, resembling the sound of *Phatik-jal.* It is also called the white Tittira.

e. The bartevelle or Greek partridge. *Perdix rufu* or *Tetrao rufus.*

f. A variety of the ruddy goose.

g. The wild cock. *Phasianus gallus.* 'Raktavarnaka,' as remarked by Chakrapāni, is an adjective of Kukkubha.—T

† Those animals that find out their food with the aid of their claws and pick them up like the cock.—T

h. A sort of quail. Wilson thinks it implies the variety known as *Perdix olivacea.*

i. Chakrapāni says that it is a variety of the above.

j. The peacock.

k. The francoline partridge.

l. The cock.

m. The heron.

n. The Commentators say that it implies the fighting heron, or *Malla-kanka.*

o. The *Sārasa* or Indian crane.

p. The mountain Varttaka.

q. A variety of partridge. Wilson thinks it implies the *Perdix sylvaticus.*

r. A variety of partridge.

s. The boar.

t. Otherwise called Kāshthakubārika. The Indian wood-pecker.

u. A variety of the shrike. Probably, the *Lanius malabaricus.*

v. The lapwing.

w. A variety of pheasant.

Kairāta (*a*), Kokila (*b*), Atyuha (*c*), Gopāputra (*d*), Priyātmaja (*e*), Latwā (*f*), Latwāshaka (*g*), Vabhru (*h*), Vatahā (*i*), Dindimānaka (*j*), Jati*, Dundubhivāshkara (*k*), Lohaprishta (*l*), Kulingaka (*m*), Kapota (*n*), Cuklaçāranga (*o*), Chiratika (*p*), Kuyashtika (*q*), Cārikā (*r*), Kalavinka (*s*), Chataka (*t*), Angārachudaka (*u*), Pārāvata (*v*), and Pānavika (*w*),—these birds are included in the class called *Pratuda.*[52–54]

The animals (mentioned above) have been called *Prasahas* in consequence of the suddenness and force with which they seize their food and eat it.

Those which have been called *Bhuçayas* are so called in consequence of their living in holes; and those called Ānupas have been so styled in consequence of their living in marshy tracts.

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a. A species of Kokila.

b. The Indian Koel or cuckoo.

c. Otherwise called Dātyuta. The gallinule.

d. The Commentators are content with saying that it is a well known bird of the name.

e. Not identifiable.

f. A variety of sparrow.

g. Ditto.

h. Not identifiable.

i. Ditto.

j. Ditto.

k. All that the Commentators say about it is that its cry is very hoarse and loud.

l. A variety of Kulinga.

m. A fork-tailed shrike.

n. Pigeon.

o. A white variety of the Chātaka. The *cuculus melanoleucos.*

p. Not identifiable.

q. Not identifiable.

r. The Provincial names of this bird are Cālika, Mayanā, and Gāngçālika. These are varieties. The species is known by the name of *Turdus salica, Buch.*

s. The domestic Chataka or sparrow.

t. The sparrow.

u. Not identifiable.

v. The name is applied to a dove or pigeon.

w. Not identifiable.

Those called *Jalaja* have derived their name from the circumstance of their living in water; and the animals (named above) have been called *Jalachara* owing to their moving and living on the surface of the water.

Among animals living and moving on land, those that live in the wilderness are called *Jāngala.*

Those animals that scatter (with their claws or hoofs or mouth, earth or dunghills &c) for finding their food, are called *Vishkiras.* Those that peck at their food are called *Pratuda.*[55-56]

Thus there are, it is said, eight kinds of sources from which meat may be drawn. Amongst these, Prasaha, Bhuçaya, Ānupa, Vārija (Jalaja), and Vārichara (Jalachara), are heavy, hot, oily, sweet; enhance the growth of strength; increase the semen largely; destroy wind; excite phlegm and bile; and are beneficial to such men as are habituated to physical exercise and as have blazing digestive fires.[57-58]

The physician should prescribe the meat, or in especial, of those animals among Prashas that are carnivorous, for such men as are afflicted with chronic piles, diseased Grahani, or pulmonary consumption.[59]

Lāva and others included within the class called Vishkira, as also those called Pratuda and those others styled Jāngala, are light, cooling, and sweet-astringent. These are beneficial for human beings in such excitements of all the faults as are distinguished by predominance of bile, a lesser measure of wind, and a still lesser one of phlegm.

Vishkiras, in respect of their beneficial effects, are slightly inferior to Prashas.[60-61]

The flesh of the goat is neither very cool, nor very heavy, nor very oily. It does not excite any of the faults. In consequence, again, of its capacity for assimilation with the elements of the human body, it does not restrain the secretions and thereby

produce heaviness and fulness of the body. It is also, on that account, nutritive.[62]

The flesh of sheep is sweet and cool. It is, therefore, heavy, but nutritive.[63]

Individual animals of both the species, *viz.*, goats and sheep, differ from one another in consequence of the difference of their habits (for while some live in marshes, others live on dry land, and others live sometimes in marshy and sometimes on dry land). The properties of their flesh, therefore, are not the same as those which have been indicated above of the flesh of the species in general.*[64]

In consequence of especial properties residing in some kinds of flesh, instructions are laid down in detail.

The flesh of the peacock is exceedingly beneficial for the eye, the ear, intelligence, the digestive fire, the consequences of age, complexion, voice, and period of life.

It is, besides, strength-giving and wind-destroying. It increases also the semen.[65]

The flesh of swans and geese is heavy, hot, oily, and sweet; it improves the voice, complexion, and strength.

It is nutritive and increases the vital seed.

It is also destructive of wind.[66]

The flesh of those animals which have claws for their weapons (*viz.*, the cock) is oily and hot; it increases the semen and improves the voice. It promotes strength highly. It is destructive of wind and produces perspiration.†[67]

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* The sense seems to be this : the properties, that have been stated in general of the species, do not belong to every individual of the species, for the habits of individual animals differ.—T.

† 'Swedana' is that which produces perspiration and thereby removes stiffness and heaviness of the body. See *ante*, p. 244.—*T.*

The flesh of such animals as live in regions scantily supplied with water or in regions of a marshy character is neither very heavy, nor very hot, nor very sweet.[68]

The flesh of the francoline partridge soon subdues such excitement of the three faults as is characterised by a predominance of wind.[69]

The flesh of the Kapinjala, in consequence of its properties of coolness, sweetness, and lightness, is applauded (as a remedy) in all diseases due to excitement of bile, as also in those due to excitement of phlegm when both exist with hemorrhage and a mild excitement of wind.*[70]

The flesh of the Lāva is astringent, sweet, and light; it increases the strength of the digestive fire. It alleviates excitement of all the faults. On assimilation, it becomes bitter.[71]

The flesh of the Iguana is, on assimilation, sweet. In taste, it is astringent-pungent. It alleviates both wind and bile. It promotes nutrition, and increases strength.[72]

The flesh of the porcupine is sweet-sour. On assimilation it has been said to be pungent. It is destructive of wind and bile; and alleviates consumption and asthma.[73]

The flesh of domestic pigeons is astringent-sweet in taste, and cooling, and alleviates hemorrhage arising from excitement of bile. On assimilation it is sweet. [74]

Wild pigeons are slightly lighter than domestic ones. They are cooling, drying, and slightly softer.†[75]

The flesh of the parrot is astringent-sour on assimilation. It is dry and cooling. It is beneficial in pulmonary consumption and

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* 'Pitta-çleshma-vikāreshu' is explained as 'Pitta-vikāreshu' and 'çleshma-vikāreshu;' 'sarakteshu' and 'manda-vāteshu' have reference to both. It may also mean 'in the diseases due to excitement of bile and phlegm, existing with a mild excitement of wind, &c.'—T.

† 'Sangrāhi' or Grāhi' are those objects which dry up the fluids of the body—T

phthisis. It is capable of drying up the fluids of the body. Besides, it is light and increases the digestive fire.[76]

The hare is astringent, soft, dry, and cooling; on assimilation, it is pungent. It is, again, light. Agreeable in taste, it is a well-known remedy in diseases due to such excitement of all the faults in which the wind is excited only partially.[77]

Chatakas (sparrows) are sweet and oily. They increase the strength and the vital seed. They alleviate diseases due to excitement of all the faults. They are, besides, capable of alleviating the wind in especial. They bring on vigour and energy and cure the loss of virile power.*[78]

Those animals of the deer species which are known as Enas are sweet in taste, and sweet on assimilation. They are capable of alleviating excitement of all the faults together. Beneficial to the system, they are light and restrain both stools and urine. They are, again, known to be cooling.[79]

The Rohita fish, in consequence of its feeding on moss and of its never sleeping, increases the digestive fire. It is digested soon, and greatly enhances strength.[80]

Fish in general are heavy, hot, and sweet. They promote strength and nutrition, and are destructive of wind. They are oily and capable of increasing the vital seed. They have been said to be provocative of various faults.[81]

The flesh of the boar is Snehana. It promotes nutrition. It increases the vital seed. It is capable of making one endure fatigue. It is destructive of the wind. It increases the strength, being a tonic; and has considerable relish. It is also a Swedana, and heavy.†[82]

The tortoise is said to be a tonic. It alleviates the wind. It increases the semen, improves the vision, and increases the strength. It improves both intelligence aud memory. It is a good regimen for the weak stomach. It cures consumption.[83]

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* Some texts add the third line beginning 'valavirya &c.,' and make of this a triplet, as rendered here. Others omit it.—T.

† For 'Snehana' and 'Swedana' *Vide ante*, p. 244.—T.

Beef is beneficial when the wind only has been excited. It is also a remedy in inflamations of the schneiderian membrane, as also in cases of chronic fever. It is good also in dry consumption, in exhaustion and fatigue, when the digestive fire is keen, and in cases of loss of flesh.[84]

The flesh of the buffalo is oily, hot, and sweet. It is, again, heavy and promotes nutrition and corpulency. It causes hardness or firmness of the body, increases its dimensions, improves courage and perseverance, and produces sleep.[85]

The eggs of Dhritārāshtras and Chakoras and Dakshas and peacocks and Chatakas are beneficial when the vital seed becomes scanty, as also in consumptions, in all thoracic diseases, and in wounds and sores. They are sweet, aid digestion, and immediately promote the strength.[86-87]

In the matter of promoting the nutrition of the body there is no food that is superior to flesh.

So is the third group or classification of food, *viz.*, flesh, treated of.[88]

Of the group relating to Potherbs.

Pāthā (*a*), Sushā (*b*), Cathi (*c*), Vāstuka (*d*), and Sunishannaka (*e*), should be known as astringents which dry the fluids of the body. They alleviate the excitement of the three faults. As regards Vāstuka, it operates as a Bhedana.*[89]

Kākamāchi (*f*) is capable of allaying excitement of the three faults. It increases the vital seed. It operates as a Rasāyana.†

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a. *Cissampelos hernandifolia, Linn.*, syn. *Stephania hernandifolia, Walp.*

b. Otherwise called Kāsamardda. Beng. Kālkāsunda. *Cassia Sophora, Linn;* syn. *Senna Sophora, Roxb.*

c. *Cricuma zerumbet, Roxb.*

d. *Chenopodium album, Linn.*

e. *Marsilea quadrifolia, Linn.*

† Those medicines that set free the scybalæ and other contents of the intestines, and discharge them without liquifying them at all, are called Bhedana.—T.

f. Called Gurkāmāi in Bengali; *Solanum nigrum, Linn.*

PART XII.

CHARAKA-SAMHITĀ.

TRANSLATED INTO ENGLISH.

PUBLISHED BY

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OPINIONS.

"As we become more familliar with this work through the successive parts, we are more than ever impressed with the fact that it should be in the hands of every person interested in the subject of medicine or pharmacy. The part before us deals with a number of interesting subjects, one of them being the attribute of taste, which is divided into sweet, sour, saline, pungent, bitter and astringent. To follow the reasoning of the author as portrayed in an essay on the subject is a real pleasure as well as an opportunity of adding to our knowledge of medicine. Another instructive as well as interesting portion is a number of succinctly expressed aphorisms showing that the ancient physicians fully understood many hygienic laws which we are now learning as something new."—*Meyer Brothers' Druggist, December, 1894.*

"This work goes on and we have received the ninth fasciculus. This part embraces lesson xxiii., which explains the incidents relating to Santarpana, or indulgence in food and acts that are both sedative and nutritive ; lesson xxiv., treating of the nature and characteristics of the blood ; and lesson xxv., devoted to the discussion of the various theories of the creation of man.

The interest attached to this really remarkable book increases as the work of the translator goes on. Each new fasciculus brings new surprises at the knowledge possessed by those ancient physicians. It possesses a fascination which makes one read on, and fills him with wonder and admiration. The explanatory foot-notes by the translator are indispensable to a thorough understanding of the text."—*North Carolina Medical Journal, Sept. 1894.*

ABSTRACT OF CONTENTS.

The contents of this fascicule are exceedingly interesting. The properties have been fully set forth of the different vatieties of Câka (Potherbs), Fruits, Wine, Water, Milk, the modifications of the juice of the Sugar-cane, and Prepared Food.

To every one living in India, the observations of the *Rishis* on these objects which still constitute our daily food, cannot fail to excite the keenest interest. Most of the Potherbs mentioned are still used. The wines used in ancient India were of many kinds. That old wines are superior in every respect to new ones was well known to the *Rishis*.

The observations of water establish certain valuable truths. The foremost of all waters is that which falls from the clouds. The character of the soil through which water flows tells on the water. The peculiarities of the waters of some of the Indian rivers have been mentioned.

The properties of milk—of milk, that is, of different animals—are fraught with a practical interest. The observations on prepared food are of interest to every one. Some varieties of prepared food have ceased to be current among the people of India. The student of history will be delighted to find what the kinds of food were upon which the ancient Hindus subsisted.

In respect of energy, it is neither very hot or very cold. It is also a Bhedana (purges the intestines without producing watery motions). It cures leprosy.[90]

Rājashkaraka(*a*) is capable of allaying excitement of all the faults. It is also light. It operates as an inspissant which dries up the fluids of the body. It is especially applauded in diseases of the Grahani and in piles.[91]

Kālaçāka(*b*) is pungent in taste. It excites the digestive fire. It destroys the effects of poison and also dropsical swellings. It is light and hot, excites the wind, and is dry. It is otherwise called Kāliyaçāka.[92]

Amlachāngeri(*c*) provokes the digestive fire, is hot in energy, operates as an inspissant, is applauded in phlegm and wind, and is beneficial in diseases of the Grahani and the piles.[93]

Upodikā(*d*) is sweet in taste, sweet in assimilation, operates as a Bhedana (*i.e.*, discharges the contents of the intestines without producing watery motions), enhances the phlegm, increases the vital seed, is oily, and alleviates vertigo and inebriety of the head.[94]

Mandukaparni(*e*), Vetāgra(*f*), Kuchelā(*g*), Vanatiktaka(*h*), Karkkotaka(*i*), Avalguja(*j*), Patola(*k*), Çakunādani(*l*),

---

a. Identified with Dugdhikā,or *Oxystelma esculentum* ; syn. *Asclepias rosea, Roxb.*

b. Otherwise called Kāliya-çāka. *Corchorus capsularis, Linn.*

c. Called in Bengali Amrul. *Oxalis corniculata, Linn.*

d. *Bassela Rubra, Linn.*

e. Otherwise called Thulkuri. *Hydrocotyle Asiatica, Linn.*

f. The soft sprouts of the *Calamus Rotang, Linn.*

g. Chakrapāni says it is otherwise called Akarnaviddhikā. Some think it is identifiable with Aknādi or Pāthā. This is evidently a mistake.

h. Chakrapāni says this is Pathya-sundara or Haritaki. Gangādhara mistakes it for Cwetavahalā. The fact is, Vanatiktaka is different from Vanatiktikā. Pathya-sundara is its poetic name. *Chebulic myrobalans.*

i. Otherwise called Kākrol. *Momordica mixta, Roxb.*

j. Otherwise called Vāguchi or Somrāja. *Vernonia anthelmintica, Roxb.*

k. *Trichosanthes dioica, Roxb.*

l. Otherwise called Katurohini. *Picrorrhiza Kurroa, Roxb.*

Vrishapushpa(*a*), Çārngashthā(*b*), Kevuka(*c*), Katillaka(*d*), Nādi(*e*), Kalāya(*f*), Gojihvā(*g*), Vārttāku(*h*), Tilaparnikā(*i*), Kulaka(*j*), Kārkkaça(*k*), Nimva(*l*), and Parppataka(*m*), alleviate excitements of phlegm and bile. They are bitter and cooling. They are pungent upon assimilation.[95-96]

All kinds of Çākas known by the name of Supya(*n*), Phanji(*o*), Chilli(*p*), Kutumvaka(*q*), all varieties included under the class Aluka(*r*), Katinjara with its leaves(*s*), the flowers of Çana(*t*),

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a. The flowers of Vāsaka, *i.e.*, *Justicia Adhatoda*, syn. *Adhatoda vasica*, *Nees.*

b. This is Kākatiktā, or Kunch in Bengali. *Abrus precatorius*, *Linn.*

c. *Costus speciosus*, *Linn.*

d. Chakrapāni says it is otherwise called Punarnavā. *Boerhavia diffusa*, *Linn.*

e. The stalk or culm of any plant. In Bengali, the word 'Dāntā' corresponds with it.

f. The common pea. *Spisum Sativum*, *Linn.*

g. Otherwise called Dārvipatrikā. It is the *Elephantopus scaber*, *Linn.*, and not Darvi or *Berberis Asiaticus. Linn.*

h. *Solanum Melongena*, *Linn.*

i. Gangādhara identifies it with Edagaja or Chakramardda, i.e., *Cassia Tora, Linn.* Chakrapāni observes, its vernacular name is Hulhule; hence, it is Suryāvartā, i.e., *Cleome pentaphylla.*

j. Chakrapāni observes that some take it for a variety of Patola. He himself is for identifying it with Kāravelwaka or Karalā, i.e., *Momordica charantia*, *Linn.*

k. A smaller variety of *Momordica mixta*, *Roxb.*

l. *Melia Azadirachta*, *Linn.*

m. *Oldenlandia herbacea*, D. C.; syn. *Oldenlandia biflora. Roxb.*

n. Chakrapāni says it implies all kinds of Cākas such as Māshaparni or *Glycine debilis*, *Roxb.*; syn. *Teramus labialis*, *Spreng.*

o. Otherwise called Brāhmana-yashtikā, or Bāmanhāti in Bengali. *Siphonanthus Indica*, *Lamk.*; syn. *Clerodendron Siphonanthus*, *R. Brown.*

p. Otherwise called Gandavāstuka. A small variety of *Chenopodium album*, *Linn.*

q. Otherwise called Dronapushpikā. *Leucus linifolia*, *Spreng.*; syn. *Phlomis Zeylanica*, *Roxb.*

r. Pindālu and others of the species. *Dioscorea globosa*, *Roxb.*

s. Otherwise called Kutheraka. The holy basil or *Ocimum sanctum*, *Ocimum gratissimum*, &c.

t. The Indian hemp. *Crotalaria juncea*, *Linn*

and of Çālmali(*a*), Karvudāra(*b*), Suvarchala(*c*), Nishpāva(*d*), Kovidāra(*e*), Pattura(*f*), Chuchuparnika(*g*), Kumārajiva(*h*), Lottāka(*i*), Pālankyā(*j*), Mārisha(*k*), Kalamva(*l*), Nālikā(*m*), Çaurya(*n*), Kusumbha(*o*), Vrikadhumaka(*p*), Laksmana(*q*), Prapunnāda(*r*),

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a. *Bombax Malabaricum ;* syn. *Bombax heptaphylla.*

b. Otherwise called Kānchana. *Bauhinia acuminata, Linn.*

c. Otherwise called Suyrabhaktikā or Suryabhaktā. The name is applied to Linseed or *Linum usitatissimum.* It also indicates the flower *Pentapetes phœnicea.* The great difficulty in such cases is that the same name often stands for different plants.

d. *Dolichos Sinensis, Linn ;* syn. *Vigna catjang, Endl.*

e. Otherwise called Rakta-Kānchana or Kānchanāla. *Bauhinia variegata, Linn.*

f. Otherwise called Cālincha. *Acheranthes triandra, Roxb ;* syn. *Alternanthera sessilis, R. Br.*

g. Chakrapāni says it is a variety of Nādicha ; (*vide* note *c*. in page 346). Gangādhara reads 'Chunchuparnikā' which, he observes, is provincially called 'Cheuā.'

h. Otherwise called Jivaçāka. *Cœlogyne ovalis, Lindl.*

i. Chakrapāni says it is otherwise called 'Lodāmāvisha.' Gangādhara observes that its provincial name is 'Lutiyā.' If it is identifiable with the 'Natiyā-çāka' of Bengal, which is used extensively, especially when it is new, its medicinal name would be 'Mārisha,' *i.e.*, *Amaranthus oleraceus, Linn.*

j. *Beta maritima, Linn. ;* syn. *Beta Bengalensis, Roxb.*

k. *Ameranthes oleraceus, Linn.* Gangādhara says it is a variety of Natiyā-çāka, called 'Dāntā-natiyā.'

l. Called in Bengali Kalmi. *Ipomœa reptans, Poir. ;* syn. *Convolvulus repens, Willd.*

m. *Hibiscus canabinus, Linn.*

n. Chakrapāni reads 'Cauryya' which he says is otherwise called 'Masuraka ;' *i e.*, *Vicia lens, Benth. ;* syn. *Cicer lens, Roxb.* Gangādhara's reading seems to be incorrect.

o. Safflower. *Carthamus tinctorius, Linn.*

p. Chakrapāni says it is otherwise called 'Bhumiçirisha.' Gangādhara says that it is otherwise called 'Bhumi-mārisha.' 'Mārisha' is very probably a misprint for 'çirisha.' Probably a variety of *Cissampelos hexandra.*

q. All that the Commentators say is that it is a well known plant. Wilson does not give the name. Apparently unidentified. The *Ayurvedārtha Chandrikā* does not give the word.

r. Otherwise called Edagaja, *i.e.*, *Cassia Tora, Linn.*

Nalinikā(*a*), Kutheraka(*b*), Lolikā(*c*), Yavaçāka(*d*), Kushmāndaka(*e*), Avalguja(*f*), Yātuka(*g*), Çālakalyāni(*h*), Triparni(*i*), and Piluparnikā(*j*),—these varieties of Çāka are heavy and dry. They generally lead to obstruction of fæces and urine before digestion. They are sweet in taste, cooling in energy, and (after digestion) purge the intestines of their contents without producing watery motions. All these potherbs should be first boiled. The juice should then be pressed out. It should be then mixed with medicinal oils or Ghee. To eat them in this way is praised.[97–103]

The flowers of Çana, of Kavidāra, of Karvudāra, and Çālmali are inspissants and are much applauded in cases of bilious hemorrhage in especial.*[104]

The leaves of Nyagrodha(*k*), Udumvara(*l*), Açwattha(*m*), Plaksha(*n*), Padma(*o*), and others, are astringent in taste, operate

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a. The stalk of the lotus. If the reading 'Nilinikā' be adopted, it would mean either *Indigofera tinctoria*, or a species of 'Teori' or *Turpethum*.

b. The holy basil. The different varieties of *Ocimum Sanctum*.

c. A variety of sorrel or *Rumex visicarius*.

d. Chakrapāni says it is otherwise called Kshetravāstuka. A variety of *Chenopodium album*.

e. *Cucurbita Pepo, Roxb.*

f. Otherwise called Somrāji. *Vernonia anthelmintica, Willd.*

g. Chakrapāni says it is a variety of Cālaparni; in fact, Cukla or white Cālaparni. It is, therefore, a variety of *Hedysarum gangeticum, Linn.*; syn. *Desmodium gangeticnm, Burm.*

h. A variety of Cālinchi. *Achyranthes triandra, Roxb.*; syn. *Alternanthera sessilis, R. Br.*

i. Chakrapāni says it is otherwise called Hansapādikā. Wilson thinks it is probably *Clitoria ternatea*. If Wilson be correct in his surmise, the plant then would be the well-known Aparājitā. Gangādhara thinks that Triparni is Hansapadi, which, according to Wilson, is *Cissus pedatus, Lamk.*; syn. *Vitis pedata, Vahl.* The latter is the well-known Godhāpadi, or Goālā latā as called in Bengali.

j. Otherwise called Morataka. *Sanseviera Zeylanica, Willd.*

* *Vide* notes *t* in p. 346, *e*, *b*, and *a* in p. 347 above.—*T.*

k. *Ficus Bengalensis, Linn.*; syn. *Ficus Indica, Roxb.*

l. *Ficus glomerata, Willd.*; syn. *Covellia glomerata. Miq.*

m. *Ficus religiosa, Linn.*; syn. *Urostigma religiosum, Gosp.*

n. *Ficus infectoria, Willd.*

o. *Nelumbium speciosum, Linn.*

as Stambhanas, are cooling, and beneficial for persons suffering under diarrhœa (with fever) caused by excitement of bile.*[105]

Vatsādani(*a*) destroys the wind. Gandira(*b*) and Chitraka(*c*) destroy phlegm. Çreyasi(*d*), Vilwaparni(*e*), and Vilwapatra(*f*), alleviate the wind. The potherbs Bhandi(*g*) and Çatāvari(*h*), and Valā(*i*), and Jivantika(*j*), and Parvani(*k*), and Parvapushpi(*l*), are regarded as capable of alleviating both wind and bile.[106–107]

The Çāka obtained from Lāngaliki(*m*) and Uruvuka(*n*) is light and purges the contents of the intestines without producing watery stools. It is bitter in taste.

The Çāka obtained from Tila(*o*) and Vetasa(*p*), as also that obtained from Panchāngula(*q*), is productive of wind, pungent, bitter, and sour in taste, and acts as a purgative.

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* "Stambhana or constipators are medicines which, from their drying, astringent and cooling qualities, and their easy digestibility, increase the air and retain the secretions."—*U. C. Dutt's Mat. Med. of the Hindus.*

a. Otherwise called Guduchi. *Tinospora cordifolia, Miers.*; syn. *Menispermum cordifolium, Willd.*

b. Otherwise called Camatha. A kind of potherb described as growing in watery regions.

c. *Plumbago Zeylanica, Linn.*

d. Gangādhara remarks that it is otherwise called Gajapippali. *Pathos officinalis, Roxb.*; syn. *Scindapsus officinalis, Schott.*

e. Otherwise called Vilwārjjaka. A variety of *Ocimum* or Basil.

f. Vilwapatra, the leaves of the *Ægle marmelos.*

g. Chakrapāni reads *Bhindi,* which, he says, is a well-known potherb. Gangādhara reads Bhandi, which, he says, has the provincial name of Bhānti. The name Bhandi is applied to various trees. Bhindi is, no doubt, the correct reading. Not indentified.

h. Called also Catamuli. *Asparagus racemosus.*

i. *Sida cordifolia, Linn.*

j. *Cœlogyne ovalis, Linn.*

k. Otherwise called Parva-çāka. Not identified.

l. Wilson says it is otherwise called 'Rāmaduti.' Not identified.

m. *Gloriosa superba, Linn.* The name is spelt sometimes as 'Lāngalikā.'

n. Otherwise called Eranda. *Ricinus communis, Linn.*

o. *Sesamum Indicum, Linn.*

p. *Calamus rotang, Linn.*

q. Chakrapāni says it is otherwise called 'Chitrairanda' or a variegated species of Eranda or *Ricinus communis, Linn.*

The Çāka of Kausumbha(*a*) is dry, sour, and hot. It alleviates phlegm and enhances bile.[108–109]

Trapusha(*b*), and Ervvāruka(*c*), are agreeable to the taste, heavy, obstructive of urine and fæces, and cool. As regards Trapusha, it is particularly agreeable to the mouth, and dry, and increases the urine. Ripe Ervvāruka alleviates the pain caused by a burning sensation of the skin, thirst, and fatigue.[110]

Alāvu(*d*) purges the contents of the intestines, is dry, cooling, and heavy.

Chirbhita(*e*) and Ervvāruka(*f*) are beneficial, after the same manner, as purgatives.[111]

Kushmānda has been said to be possessed of Kshāra. It is sweet and sour and light. It assists the discharge of both urine and fæces, and alleviates all the faults if excited.*[112]

Keluta(*g*), Kadamva(*h*), Nadimāshaka(*i*), and Ainduka(*j*), are smooth, heavy, and cooling. They are possessed, in particular, of inspissant qualities.[113]

Utpalas(*k*) are astringent in taste and alleviate bilious hemorhage.

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a. Safflower. *Carthamus tinctorius, Linn.*

b. *Cucumis sativus, Linn.*

c. *Cucumis Melo, Linn.*

d. *Cucurbita lagenaria, Willd.*; syn. *Lagenaria vulgaris, Sering.*

e. A variety of *Cucumis Melo, Linn.*

f. *Vide* note *c* above.

* By Kshāra is meant alkaline ashes.—*T.*

g. Chakrapāni says the word is applied to any 'swāduvitapa,' *i.e.*, any twig with a new sprout, that is agreeable to the taste.

h. *Nauclea cadamba, Roxb.* Some read Kalamvikā, *i.e.*, *Convolvulus repens, Willd.*

i. Chakrapāni says it is otherwise called 'Bhangi-mānavaka.' Gangādhara is of opinion that what is implied is otherwise called Vardhamānaka. Not identifiable.

j. Gangādhara says its provincial name is Nikhāda. Not identifiable. Chakrapāni reads Aidaka, called also Nishkāra.

k. *Nymphæa stellata, Linn.*

[Paushkara seeds(*a*) are alleviative of bilious hemorhage and sores and wounds].[114]

Tāla-pralamva(*b*) alleviates the pain caused by sores on the chest. Kharjjura(*c*) and Tāla-çasya(*d*) are alleviative of bilious hemorrhage and phthisis.[115]

Tarutha(*e*), Visa(*f*), Çāluka(*g*), Kraunchādana(*h*), Kaçeruka(*i*), Çringātaka(*j*), and Ankalodya(*k*), are heavy, obstruct urine and fæces, and are cooling.[116]

The stalks, flowers, and fruits of both Kumuda and Utpala are cooling, agreeable in taste and astringent, and capable of exciting phlegm and wind.*[117]

Paushkara seeds are astringent in taste, partially obstructive of urine and fæces, and alleviative of bilious hemorrhages. They are, again, sweet in taste and assimilation.†[118]

Yunjātāka(*l*) is highly strength-giving and cooling and heavy and oily. It is, besides, an excellent Tarpana, and has every

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a. The seeds of the lotus.

b. Both Chakrapāni and Gangādhara observe that what is meant by this is the sprout of the palmyra seed.

c. The fruits of the wild date palm are meant.

d. This does not mean the kernel of the palmyra fruits or even seeds, but the pith towards the head of the palmyra tree. It is commonly called Tāla-nāhi or Tāla-head.

e. What is implied is the Kallāra-kanda, or the bulbous root of the Kalhāra or *Nymphœa lotus.*

f. The stalk of the lotus.

g. The bulbous root of the lotus and other plants of the same species.

h. The esculent root commonly called Ghenchu.

i. *Scirpus Kysoor, Roxb.*

j. *Trapa bispinosa, Roxb.*

k. The bulbous root of a small variety of lotus.

* Kumuda is the *Nymphœa lotus. Linn.*, and Utpala is the *Nymphœa stellata, Linn.*

† This Verse occurs in many texts. Gangādhara, however, adds 'Paushkarantu-bhavedvijam Raktapittakshatāpaham' to the line about Utpalas, numbered 114 above. It will be seen that here in 118, some more attributes are added to what are said of those seeds in the line adopted in Gangādhara's text.—*T.*

l. The word is Yunjātaka and not Munjātaka or Munja-grass. The latter is

capacity to be used as a Vring-hana. It is, again, alleviative of wind and bile, is agreeable to the taste, and increases the vital seed.*[119]

The bulbous root of the Vidāri(a) prolongs life ; promotes nutrition and corpulency ; increases the vital seed ; improves the voice, and is applauded as a tonic for removing the effects of age, increasing the vigor of healthy persons, and curing the ailments of the sick. It also promotes the strength in special, increases the urine, is agreeable to the taste, and cooling.[120]

The bulbous root of Amvlikā(b) is regarded as beneficial in ailments of the Grahani and in piles. It is light and not very hot. It alleviates phlegm and wind, and operates as an inspissant. It is applauded as a remedy in cases of delirium tremens.[121]

The potherbs supplied by the mustard plant excite the three faults and obtruct both fæces and urine.

Pindālu(c) should be known as endued with the same properties. In consequence, however, of its possessing a bulbous root, it is agreeable to the mouth.[122]

Excluding Sarpacchatra(d), all plants of the Çchatra(e) species are cooling, provocative of inflammation of the schneiderian membrane, sweet in taste, and heavy.[123]

The fourth group (division) is thus ended of Potherbs including both leaves and bulbous roots.

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never eaten by human beings and does not yield any bulbous root. Chakrapāni says, it is an 'Auttarāpathika root,' *i.e.*, some bulbous root brought from the north, probably Nepal or Morung. As regards Tarpana and Vring-hana, *vide* pp. 244-45 and 250 *ante*.—*T*.

* *Convolvulus paniculatus, Linn.* ; syn. *Batatus paniculata.*

a. *Convolvulous paniculatus, Linn.*

b. Chakrapāni says that Amvlikā is a little shrubby tree growing in Kāmrupa and its neighbourhood. Gangādhara believes that the plant implied by Amvlikā is otherwise called Amlādraka, a sour variety of Ginger. The plant is difficult to identify.—*T*.

c. Called in Bengali Chubri-ālu. *Dioscorea globosa, Roxb.*

d. A particular variety of mushroom.

e. Fennels and mushrooms.

The Group about Fruits.

Mridvikā(*a*) alleviates thirst, burning sensation of the skin, fever, asthma, hemorrhages caused by excitement of the bile, sores and wounds, phthisis, excitement of the wind and the bile, Epistasis or suppression of urine, harshness of voice, delirium tremens, bitterness of the mouth, dryness of the mouth, and consumption. It promotes nutrition and increases corpulency; it enhances the vital seed; it is sweet in taste, oily, and cooling.[124–125]

Kharjjura(*b*) is sweet in taste. It promotes nutrition and increases corpulency. It enhances the vital seed. It is heavy and cooling. It is beneficial in phthisis, in wounds caused by violence, in burning pains, and in excitements of wind and bile.[126]

Phalgu(*c*) operates as a Tarpana. It promotes nutrition and increases corpulency. It is heavy. It obstructs the fæces and urine. It is, again, cooling.

Parushaka and Madhuka(*d*) are applauded in cases of wind and bile.[127]

Āmrāta(*e*) is sweet in taste. It promotes nutrition and increases corpulency. It operates as a tonic by increasing strength. It is a Tarpana. It is heavy. It is endued with oily matter. It provokes the phlegm, is cooling, increases the vital seed, and becomes digested after causing a sensation of heaviness in the stomach and obstructing fæces and urine.[128]

The kernel of the ripe Tāla(*f*) and the fruits of the Nārikela(*g*)

a. *Uvæ passæ*, syn. *Vitis vinifera*.

b. *Phœnix sylvestris*, *Roxb.* Wild date plam.

c. Otherwise called Kāka-dumvura. *Ficus hispida*, *Linn. fil*; syn. *Ficus oppositifolia*, *Roxb.*

d. *Grewia Asiatica*, *Linn.* and *Bassia latifolia*, *Roxb.*

e. *Spondias mangifera*, *Pers.* The Hog plum.

f. *Borassus flabelliformis*, *Linn.* By 'Tāla-çasya' is not meant the article called in Bengali 'Tāla-çānsa,' *i.e.*, the soft pulp that grows into the hard seed when the fruit becomes ripe. Gangādhara observes it means 'Tāla-phalāni' *i.e.*, the fruit itself. 'Siddhāni' indicates the ripe fruits. When ripe, a reddish pulp is afforded by the fruit which is much eaten in Bengal.

g. *Cocos nucifera*, *Linn.* The cocoa-nut palm.

promote nutrition and increase corpulency. They are oily and cool, and operate as tonics for increasing the strength, and are sweet in taste.[129]

Bhavya(*a*) is sweet-sour-astringent in taste. It causes a heaviness in the stomach before digestion, and obstructs fæces and urine. It is heavy and cooling. It alleviates bile and phlegm. It operates as an inspissant and dries up the fluids of the body. It corrects the taste of the mouth (removes flatness or dulness of the tongue).[130]

Such varieties of Parushaka(*b*), Drākshā(*c*), Vadara(*d*), Aruka(*e*), Karkkandu(*f*), and Likucha(*g*), as are sour, provoke bile and phlegm.[131]

Aruka(*h*), when ripe, is not very hot. It is heavy and sweet and generally agreeable to the mouth. It promotes nutrition and increases corpulency. It is soon digested. It does not excite any of the three faults much.[132]

The Pārāvata fruit(*i*) is of two varieties. One is hot and the other cooling. One is sweet and the other is sour, (The hot variety is sour, and the cooling variety is sweet). Both varieties are heavy, produce disgust for food, and extinguish the digestive fire.[133]

The fruits of Kāçmaryya(*j*) are said to be slightly different in

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a. *Dillenia Indica, Linn.*; syn. *Dillenia speciosa, Thunb*

b. *Grewia Asiatica, Linn.*

c. Otherwise called Midvikā. *Vitis vinifera.*

d. *Zizyphus Jujuba, Linn.*

e. Wilson says it is a drug brought from the hills. Chakrapāni observes it is a fruit well-known in Kārtikapura.

f. Chakrapāni observes it is otherwise called 'Crigāla-vadari.' It is also called Crigāla-koli.' *Zizyphus anoplia, Mill.*

g. Otherwise called Mā āra. *Artocarpus Lakuch, Roxb.*

h. Gangādhara thinks that the Aluvakhra is intended.

i. All that the Commentator says is that this fruit is well-known in Kāmarupa. Wilson thinks it implies the fruit of the *Annona reticulata.*

j. Called also Gāmbhāri *Gmelina arborea, Linn.*

their properties from Bhavyā(*a*). Similarly, the fruits of Tuda(*b*), which are sour, are slightly different in properties from Parushaka.(*c*)[184]

Tanka(*d*) is astringent-sweet, excites the wind, is heavy and cooling. The unripe Kapittha(*e*) is destructive of poison and also of the voice ; it is an inspissant that dries up the fluids of the body. It excites the wind. In consequence of its being sweet, sour, and astringent in taste, and also of its agreeable smell, it creates a relish for food. If ripe, it alleviates all the faults, is destructive of poison, operates as an inspissant by drying the fluids of the body, and is heavy.[185-36]

The ripe Vilwa(*f*) is difficult of digestion. It excites all the faults, and generates wind of foul smell.

When unripe, it is oily, heating, and keen. It excites the appetite, and subdues both phlegm and wind.[137]

The Āmra(*g*), when undeveloped, produces hemorrhage due to excitement of the bile, and enhances the bile.

When ripe, it subdues the wind, and conduces to flesh, vital seed, and strength.[138]

The Tāmvava(*h*) is generally astringent-sweet, heavy, obstructs the secretions, and is cooling. It is obstructive of both phlegm and bile, operates as an inspissant by drying up the fluids of the body, and creates wind largely.[139]

Vadara(*i*) is sweet, oily, operates as a Bhedana, and subdues

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a. *Dillenia Indica, Linn.*; syn. *Dillenia speciosa, Thunb.*

b. *Morus Indica, Linn.*; syn. *Morus parvifolia, Roxb.*

c. *Grewia Asiatica, Linn.*

d. Otherwise called Nila-kapittha. A variety of the elephant or wood apple ; the Commentators say that it is a native of Kashmira.

e. The ordinary woods apple. *Feronia Elephantum.*

f. *Ægle Marmelos, Linn.*

g. *Mangifera Indica, Linn.*

h. *Engenia jambolana, Lamk.*

i. *Zizyphus Jujuba, Lamk.*

both wind and bile. When dried up, it is destructive of phlegm and wind, and is not hostile to bile.[140]

The fruits of the Simvitikā(*a*) are astringent-sweet, and cooling, and operate as inspissants by drying up the fluids of the body.[141]

Gāngeruka(*b*), Karira(*c*), Vimbi(*d*), Todana(*e*), and Dhanvana(*f*), are sweet and astringent, cooling, and destructive of bile and phlegm.[142]

Ripe Panasa(*g*), Mocha(*h*), and the fruits of Rājādani(*i*), are agreeable to the taste though astringent, and oily, cool, and heavy.

In consequence of their astringent taste and softness and fragrance, they add relish to the taste.

Lavani(*j*) is capable of being used as a sauce for creating relish. It is dry and creates wind.[143-44]

Nipa(*k*), Çatāhvaka(*l*), Pilu(*m*), Trinaçunya(*n*), Vikankata(*o*), and Prāchina-āmlaka(*p*), alleviate all the faults and destroy poison.[145]

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a. Probably grains within pods. A general name for pulses.

b. The fruits of the Nāgavalā, as observed by the Commentators. The *Ayurvedārtha Chandrikā* explains Gāngeruka as the seeds called Goraksha-tandulā; while Gāngeruki is explained as Nāgavalā. If it is the latter that is indicated, it is then *Hedysarum lagopodioides, Linn.*

c. *Capparis appylla, Roxb.* It is described as a thorny plant, growing in deserts and fed upon by camels. The shoot of the bamboo is not implied by the word here.

d. *Coccinea Indica*; syn. *Momordica monodelpha, Roxb.*

e. A variety of Dharmana or Dhanvana, *i.e.*, *Grewia elastica, Roxb.*

f. *Grewia elastica, Roxb.*

g. The fruits of the *Artocarpus integrifolia, Linn.*

h. Plantains.

i. *Mimusops Indica*, D. C.; syn. *Mimusops hexandra, Roxb.*

j. Called also Lavali; *Anona reticulata, Linn.*

k. Called also Kadamva. *Nauclea cadamba, Roxb.*

l. Chakrapāni reads 'Catāhva,' meaning that variety of fennel called *Aruthum Sowa*. Otherwise called Miçreyā, Sulpha, &c.

m. *Solvadora Persica, Linn.*; syn. *Solvadora Indica, Wight.*

n. Otherwise called Ketaki. The fruits of *Pandanus odoratissimus, Linn. fil.*

o. The ordinary Bainch. *Flacourtia sapida, Rox.*; syn. *Flacourtia Ramoutchi, L'Hurt.*

p. Otherwise called Pāni-āmlaka. *Flacourtia cataphracta, Roxb.*

Ingudi(*a*) is bitter and sweet, oily, and hot, and subdues both phlegm and wind.

Tinduka(*b*) is obstructive of both phlegm and bile, astringent and sweet, and light.[146]

It should be known that there is every taste in Āmlaka(*c*) except the saline. It cures perspiration, fatty growth, phlegm, nausea, and bile.[147]

Vibhitaki(*d*) is dry, agreeable in taste, astringent-sour, and highly destructive of phlegm and bile. It also destroys the diseases born of the juicy elements in the body, of blood, of flesh, and of fat.[148]

Dādima(*e*) is sour-astringent-sweet, destructive of wind, operates as an inspissant and dries up the fluids of the body, promotes the appetite, is oily, heating, promotes cheerfulness and brings about relish for food, and prevents phlegm and bile.[149]

That Dādima which is sour and dry, excites bile and wind. Those that are sweet, are destructive of bile. The last variety is regarded as the best.[150]

Vrikshāmla(*f*) operates as an inspissant, is dry and heating, and is applauded in (diseases due to) wind and phlegm.

The fruits of Amlikā(*g*), when ripe, are slightly different from the above in attributes.[151]

Amlavetasa(*h*) is endued with similar properties, and operates, besides, as a Bhedana by purging the contents of the intestiness without producing liquid stools).[152]

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a. *Ximenia Ægyptiaca, Roxb.*

b. *Diospyros Embryopteris. Pers.*; syn. *Diospyros glutinosa, Kœnig.*

c. *Phyllanthus Emblica, Linn.*

d. *Terminalia Bellerica, Roxb.*

e. *Punica Granatum, Linn.*

f. The word is used to imply various things.

g. *Tamarindus Indica, Linn.*

h. *Rumex Vesicarius, Linn.* The country sorrel.

In Çula(*a*), disgust for food, constipation in respect of both stools and urine, weakness of the digestive fire, delirium tremens (due to drink), hiccup, consumption, asthma, vomiting and nausea, and diseases relating to stools, when these arise from excitement of wind and phlegm, the Keçara of Mātulunga(*b*), which is light, is prescribed.

As regards its other parts, it is otherwise.*[153-54]

Devoid of skin, the Karchchura fruit(*c*) creates relish for food, promotes the appetite, brings about cheerfulness, and is endued with fragrance. It is, besides, destructive of phlegm and wind, and is beneficial in asthma, hiccup, and piles.[155]

The fruit of Nāgaranga(*d*) is sweet and slightly sour. It promotes cheerfulness and adds relish to food. It is difficult of digestion, alleviates wind, and is heavy.[156]

Bātāma(*e*), Abhishuka(*f*), Ākshota(*g*), Mukulaka(*h*), and Nikochaka(*i*), are heavy, hot, oily, sweet. Taken with the fruits of Urumāna(*j*), they are strength-giving and wind-destroying, promote nutrition and corpulency, enhance the vital seed and also phlegm and bile.[157]

Piyāla(*k*) should be known to be similar to the above in properties, except as regards its heating quality.

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a. Sharp, shooting pain in the Thoracic and abdominal regions.

b. *Citrus medica, Linn.* The Keçara implies the filaments.

* 'Ceshamatoanyathā:' *i.e.,* parts other than Keçara are not light, being either heavy or, applied to the diseases mentioned, produce opposite consequences.—*T.*

c. Gangādhara omits the verse, for good reasons. It is a bulbous root and not a fruit. Otherwise called Amraharidrā, or *Circuma reclinata, Roxb.*

d. *Citrus Auranticum, Linn.*

e. *Amygdalus Communis, Linn.*

f. Called Pestā.

g. *Juglans regia, Linn.*

h. Called also Danti. *Croton polyandrum, Roxb.*; syn. *Baliosperum montanum.*

i. A variety of *e* above.

j. Called also Urumāla. Not identified.

k. *Buchanania latifolia, Roxb.*

The fruit of Çleshmātaka(*a*) excites phlegm, is sweet, cooling, and heavy.[158]

The fruit of Ankota(*b*), creates phlegm, is heavy, obstructs urine and stools, and destroys the digestive fire.

The fruit of the Çami (*c*) is heavy, hot, sweet, dry, and destructive of pain.[159]

Kāranja(*d*) obstructs the passage of urine, and stools, and is hostile to bile and phelgm.

Āmrātaka(*e*), Dantaçatha(*f*), Karamarddaka(*g*), and Airāvata(*h*), should be known as productive of hemorrhages in consequence of the excitement of bile.[160]

Vārtaka(*i*) is destructive of wind, promotes appetite, and is pungent-bitter in taste.

The fruit of the Parkati(*j*) should be known as creative of wind and destructive of phlegm and bile.[161]

The fruit of Ākshiki(*k*) is destructive of bile and phlegm, sour in taste, sweet-sour on assimilation, and destroys also wind and bile.[162]

The fruits of Açwattha(*l*), Udumvara (*m*), Plaksha(*n*) and

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a. Called also Selu. *Cordia Myxa, Linn.*

b. *Alangium Lamarkii, Thwaites ;* syn. *A. Hexapetalum, Roxb.*

c. Some texts read Sami. *Accacia Suma, Ham. ;* syn. *Mimosa Suma, Roxb.*

d. *Pongamia glabra ;* syn. *Galedupa Indica, Lamk.*

e. The sour variety of the Hog plum or *Spondias mangifera, Pers.*

f. Chakrapāni thinks that Jamvira is meant, *i.e.*, *Citrus medica, Linn.* The "Ayurvedārtha Chandrikā" says that the word implies both Kapittha (*Feronia Elephanta* or wood-apple), or Karmaranga *i.e.*, *Averrhoa Carambola, Linn.*

g. *Carissa Carandas, Linn. ;* syn. *Carissa Congesta, Wight.*

h. A sour variety of Nāgranga. *Vide* note *d*, p. 358.

i. *Solanum Melongena, Linn.*

j. *Ficus infectoria, Willd.*

k. Chakrapāni observes that it is a kind of creeper. The name, however, is applied to the tree called *Dalbergia Oojeinensis, Roxb.*

l. *Ficus religiosa, Linn.*

m. *Ficus glomerata, Willd.*

n. See note *j* above.

Nyagrodha(*a*) are astringent-sweet-sour, create wind, and are heavy.[163]

The kernel about the skin of the fruit of Bhallātaka(*b*), is fiery. (In energy) it is agreeable and cooling.

The group in respect of Fruits, numbering the fifth, is thus spoken of. Most of these fruits are used as food.[164]

The Group of Greens.

Ārdraka(*c*), as also Viçwabheshaja(*d*), creates relish (for food), promotes the appetite, and increases the semen. Its juice is directed to be used in retention of urine and stools caused by excitement of wind and phlegm.[165]

Jamvira(*e*) corrects relish, promotes the appetite, is keen, possessed of fragrance, and corrects the mouth. It is destructive of phlegm and wind, operates as a vermifuge, and is a Pāchana with respect to food previously taken.[166]

Mulaka(*f*), when young, is destructive of all the faults. When ripe, it excites all the faults. When boiled in oil, it becomes destructive of the wind. Dried in the sun, it subdues both phlegm and wind.[167]

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a. *Ficus Bengelensis, Linn.;* syn. *Ficus Indica, Roxb.*

b. The correct reading is "Bhallātakānām &c." Hence 'phalāni' is understood after 'Bhallātakānām.' 'Tangmānsam' is explained by Gangādhara as 'Taggatam mānsam,' *i.e.*, the kernel about the skin. That kernel is like fire, for it burns the skin and flesh of any one who touches it. Chakrapāni explains 'Agni-samam' as indicating 'Sphotādi-janakatwam,' *i.e.*, capability to produce inflammations and boils, &c. 'Agreeable and cooling' refer to the energy or 'Viryya' of the kernel. Bhallātaka is *Semecarpus Anacardium, Linn.* Some texts read incorrectly 'Bhallātakāsthyagnicamam &c,' implying that the 'Asthi' or seed of Bhallātaka is &c. This reading is incorrect.—*T.*

c. Ginger. *Zengiber officinale, Rose.*

d. Dry ginger is so called because of its extensive use as a medicament. Literally, the word implies 'universal medicine.'

e. Called 'Gondā-nebu' in Bengal. *Citrus medica, Linn.;* syn. *Citrus acid, Roxb.* Pāchana are medicines which assist in the digestion of undigested food.

f. The garden radish. *Raphanus Sativus, Linn.*

Surasa(*a*) alleviates hiccup, consumption, poison, asthma, and shooting pains in the sides. It excites the bile, destroys phlegm and wind, and corrects fœtid smell.[168]

Yamāni(*b*), Ārjjaka(*c*), Sigru(*d*), Çāleya(*e*), and Bhrishtaka(*f*) cause cheerfulness, create relish for food, and induce the ejectment of bile.[169]

Jalapippali(*g*), Gandira(*h*), Çringavera(*i*), and Tumvuru(*j*), are keen, hot, pungent, dry, and destructive of phlegm and wind.[170]

Bhustrina(*k*) is destructive of the virile power, pungent, dry, and hot, and corrects the mouth. Kharāçwā(*l*) is destructive of phlegm and wind, and alleviates pain and diseases of the anal duct.[171]

Dhānyaka(*m*), likewise Açwagandhā(*n*), and Sumukhā(*o*) create relish, and are fragrant. They are not very pungent, and operate

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a. A variety of *Ocimum sanctum, Linn.*

b. *Ptychotis Ajowan, D. C.*; syn. *Ligusticum Ajowan, Flem.*

c. A variety of *Ocimum sanctum, Linn.*

d. *Moringa pterygosperma, Gaertn.*; syn. *Hyperanthera moringa, Willd.* The fruits, called Khādā in Bengal, are used.

e. Chakrapāni observes that what is implied is 'Chānakya-mulam' which is evidently the root of Chanak or *Cicer arietinum, Linn.*

f. Otherwise called Rājikā, as observed by Chakrapāni. Black mustard, or *Sinapis racemosa, Roxb.*

g. *Commelyna salicifolia, Kunth.*

h. Chakrapāni observes that this is of two kinds, *viz.*, red and white. The white variety is included in the group of potherbs. The red, therefore, is to be understood here. Wilson says it is a kind of kidney bean. The "Ayurvedārtha Chandrikā" says that it is otherwise known by the name of Camatha. 'Gandira' implies a few other vegetables.—*T*

i. Cringavera is Ardraka or Ginger. Cringaveri is a root resembling the former.

j. Chakrapāni observes that this resembles Kustumvuru. It is called in Bengali 'Nepāli Dhaniya.' *Zanthoxylum alatum, Roxb.*; syn. *Zanthoxylum hostile, Wall.*

k. *Andropogon Schœnanthus, Linn.*

l. A variety of *Ptychotis Ajowan* coming from Khorasan. Chakrapāni says it means Krishnajiraka or *Nigella Sativa, Linn.*

m. *Coriandrum sativum, Linn.*

n. Called also Yamāni. *Ptychotis Ajowan, D. C.*; syn. *Ligusticum Ajowan, Flem.*

o. A variety of Parnāsa or Tulasi, *i.e.*, *Ocimum sanctum, Linn.*

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as expectorants, by causing the evacuation of the faults (wind, bile, and phlegm).[172]

Grinjanaka(*a*) operates as an inspissant (by drying up the fluids of the body), is keen, and beneficial in excitements of wind and phlegm, and piles.

It is also used in producing perspiration.

It should be prescribed for constitutions in which the element of bile is less than usual.[173]

Palāndu(*b*) excites phlegm, is destructive of wind, and does not alleviate bile.

It is very suitable for food, adds strength, is heavy, enhances the vital seed, and adds relish to food.[174]

Laçuna(*c*) is destructive of worms, the minor varieties of leprosy, and blotches or scabs.

It allays also the wind, and glandular enlargements.

It is oily and hot, enhances the vital seed, and is pungent and heavy.[175]

The fruits of these, when dry, are destructive of phlegm.*

Thus is completed this, the sixth Group, consisting of the Greens.

Of the Group of Wines.

By nature all wine is generally sour (in taste) and hot, and has been said to be sour on assimitation.

It has especial properties. These are being declared.[177]

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a. The word is used to imply turnips as also a small variety of garlics. Here the former is intended.

b. Onions. *Allium cepa, Linn.*

c. Garlics. *Allium sativum, Linn.*

* What is stated of the group called the Greens, should be understood as applying to the green or fresh fruits of the same. Those very fruits, when dried, are productive of other consequences. The words 'eshām' and 'etāni' (of these—these) refer,as some take them, to Grinjanaka, Palāndu, and Laçuna. Chakrapāni takes them in a more comprehensive sense, that is, as including all the 'Haritas' or Greens.—*T.*

Wines, being destructive of wind, are applauded in the case of persons that are emaciated, of those that are afflicted with strangury or difficulty of micturition, and of those that are afflicted with diseases of the Grahani and piles.

They are also applauded in loss of milk and in anæmia or loss of blood.[178]

Wines, being destructive of wind, are beneficial in hiccup, asthma, catarrh or cold in nose, consumption, constipation of the bowels, disgust for food, vomitting, and epistasis or suppression of urine.[179]

The wine called Jāgala, which operates as an inspissant, and is dry and hot, is beneficial in cases of sharp pains, diarrhœa, flatulence, excitements of phlegm and wind, and in piles.

It cures intumescence, and digests the food that has been eaten.*[180]

The wine called Arishta is destructive of diseases caused by excitement of phlegm, such as intumescence, piles, ailments of the Grahani, chlorosis, anæmia, and jaundice, disgust for food, and fevers.

It creates a liking for food and increases the appetite.†[181]

Wine manufactured from sugar is agreeable to the mouth, is a slight intoxicant, fragrant, destructive of all diseases of the anal canal, aids digestion, and when old, promotes cheerfulness or relish, and improves the complexion.[182]

The juice of the sugar-cane when old is regarded as possessed of these virtues : it creates a liking or relish for food ; it promotes

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* Cula implies sharp pains, generally in the abdomen, of a cholic character. There are many kinds of Cula. Pravāhikā implies diarrhœa. 'Atopa' is flatulence in general.—*T.*

† Arishta cures the diseases mentioned when they are caused by excitements of the phlegm. 'Rochana' is that which simply creates a liking for food. 'Dipana' is that which promotes or increases the appetite without helping the digestion of undigested food.—*T.*

the appetite ; it causes cheerfulness ; and is beneficial in swellings and intumescences and piles.*[188]

The cool (fresh) juice of the sugar-cane digests the food that is eaten ; it is destructive of constipation, improves the voice and complexion ; operates as an attenuant by removing bad humours, and is beneficial in swellings and intumescences and also piles.†[184]

The wine called Gauda (manufactured from molasses), when cleaned, purges the contents of the intestines (without producing watery motions) ; clears the stomach of the wind ; operates as a Tarpana and promotes the appetite.[185]

The wine called Ākshiki (manufactured from the fruits called *Terminalia Bellerica, Roxb.*) are beneficial in cases of chlorosis, anæmia, and jaundice, as well as of boils and wounds. It operates also for promoting appetite.[186]

The wine called Āsava is very intoxicating, destructive of wind, and agreeable to the mouth.[187]

The wine called Madhwāsava is very keen in energy and purges the contents of the intestines.

The wine called Maireya is sweet and heavy.[188]

The wine manufactured from Dhātaki (*Woodfordia floribunda, Salisb ;* syn. *Grislea tomentosa, Roxb.*) promotes cheerfulness and relish, is dry, creates taste for food, and promotes the appetite.[189]

Like the wine called Mādhwika (manufactured from honey) is that manufactured from *Uvæ passæ* and the juice of the sugar-cane. The latter, again, is not very hot.[190]

The wine manufactured from honey promotes relish for food, increases the appetite, creates cheerfulness, adds to strength, and is destructive of bile. Further, it cures constipation, is destructive of phlegm, and slightly excites the wind.[191]

* Pakkarasa is a technical term, by which the juice of the sugar-cane, when old or properly fermented for a long period, is known.—*T.*

† "Lekhana or attenuants remove bad humours and altered constituents of the body by thinning them gradually and clearing the system of them." *U. C. Dutt's Mat. Med. of the Hindus.*

The wine manufactured from the diverse varieties of Yava (*Hordeum hexastichum, Linn.*), with their *Manda* or barm, is dry and hot, and provocative of wind and bile. It is, again, heavy, and is not digested without producing sensation of heaviness in the stomach and temporarily suppressing both fæces and urine. That called Madhulaka (*viz.,* manufactured from a particular variety of Yava which is so called) is provocative of phlegm.[192]

The wines called Sauviraka and Tushodaka promote the appetite, assist the digestion, are destructive of thoracic diseases as also chlorosis, anæmia, and jaundice, and of worms. They are, again, beneficial in diseases of the Grahani and in piles. They, further, operate as Bhedanas (by purging the intestines without producing watery motions).[193]

The sour gruel of rice, by touch, is alleviative of such fevers as are characterised by a burning sensation of the skin. If drunk, it alleviates wind and phlegm, cures constipation, operates as a purgative, and promotes the appetite.[194]

Generally, all new wines are heavy and excite the faults.

When old, they are corrective of the ducts, promote the appetite, are light, and correct relish.[195]

In such a state they induce cheerfulness and joy, are nourishing, increase the strength (by operating as tonics) and are alleviative of fear, grief, and fatigue.

They also induce self-reliance, energy, brilliancy of intellect, satisfaction, nourishment, and strength.[196]

Wines, used duly and reasonably by good men, become beneficial as nectar.[197]

Thus has been declared the seventh Group on the subject of Wines.

The Group on Waters.

The water that falls from the sky, *i.e.,* from the clouds, is of one kind. Falling and fallen, it takes the qualities of time and place.[198]

While falling from the sky, coming in contact with the sun, the moon, and the atmosphere, each of which is dependent upon season (for its own virtues), water becomes possessed of the attributes of being cool or hot, or oily, or dry, &c., all of which appertain to the earth.[199]

By nature, the water that falls from the sky is possessed of these six attributes, *viz.*, cool, pure, beneficial (to the body), clear, without any filth (or transparent), and light.

Fallen from the sky, it depends for its properties upon the vessel or receptacle which holds it.[200]

The water that falls on a soil that is white becomes possessed of astringent taste.

That which falls on soil of a pale yellowish hue becomes possessed of a bitter taste.

That which falls on soil of a tawny color becomes endued with alkaline ashes.

That which falls on saline soil becomes possessed of saline taste. [201]

That which falls on mountainous beds becomes possessed of a pungent taste.

That which falls on a soil made of black earth, becomes sweet.

These are the six properties of water as dependant on the kind of soil on which it falls.[202]

The water that is poured by the deity of the clouds, that which is obtained from (dissolved) hail, and that from (dissolved) snow, have an unmanifest taste.*[203]

That water which, created by the deity of the clouds, falls from the sky and is held in such vessels as have been directed to be

* No particular taste attaches to such water.—*T.*

used for the purpose, is called *Aindra* water by the wise. That is the foremost of all waters and deserves to be drunk by kings.[204]

All the properties of water, in season and out of season, are now being mentioned.

That water which is slightly astringent-sweet, exceedingly subtle, clear, and light, not dry, and which never deposits anything at the bottom, is regarded as the best.[205]

The water that belongs to the season of rains is heavy, leaves a deposit below, is sweet, and new.[206]

The water that falls in autumn is generally subtle (thin), light, and never deposits anything at the bottom. That water is applauded for use, in the four kinds of food, by those persons that are very delicate, and those also that take oily food or food in copious measure.*[207]

That which falls in the season of dews is slightly lighter than the above. That water, again, is alleviative of phlegm and wind.

The water that falls in spring should be known to be astringent-sweet and dry.[209]

The water of summer leaves no deposit. This is certain.

At times when indications of more than one season appear, the water that is poured by the clouds becomes productive of faults. There is no doubt in this.[210]

By kings and those that are equal to kings, as also by men of delicate constitutions, the water carefully collected at autumn should be used.†[211]

Rivers whose waters are obstructed in their course by rocks, by constant beating against them, become clear and transparent.

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* The four kinds of food are food that is swallowed, that is chewed, that is lapped, and that is drunk.—*T.*

† Verses 201 to 211 do not occur in all texts. Chakrapāni regards them as interpolations. Gangādhara, though doubting their genuineness, includes them in his text and comments upon them. As, however, these verses enunciate some quaint propositions, I have thought it proper not to reject them.—*T.*

Rivers that have their sources in the Himavat mountains are sacred and resorted to by the deities and the Rishis. Their waters are worthy of being used.[212]

Rivers that flow over rocks and sands, have clear and transparent waters. Rivers that have their source in the Malaya mountains have waters that resemble nectar itself.[213]

Those rivers that flow westwards are full of waters that are clear and transparent and worthy of being used.

Those that fall on the eastern ocean have generally slow currents. Their waters are heavy.[214]

The waters of those rivers that have their rise in the Pāripātra mountains, as also those that have their source in the Vindhya and Sahya mountains, cause diseases of the head and thorax, the different kinds of leprosy, and elephantaisis.[215]

Rivers, when they carry the waters of the rainy season, become stained with mud and worms and the filth of snakes and rats. Hence they are capable of exciting all the faults.[216]

The waters obtainable from tanks, wells, ponds, springs, large tanks or lakes, and rillets escaping from fountains, should be regarded as possessed of the virtues and faults that attach to marshy soil, or rocky land, or arid deserts.[217]

Water that is slimy, or full of worms, or fœtid in consequence of (putrified) leaves and and moss and mire, that has lost its color and taste, and that has become thick and stinking, is not beneficial.[218]

The water obtainable from the ocean is saline. It is provocative of the three faults, and possesses a bad odor.[219]

Thus has been declared the eighth Group, *viz.*, that about Waters.

The Group about Milk.

The milk of the cow has these ten properties, *viz.*, it is sweet, cool, mild, oily, copious, fine, slimy, heavy, not pungent, and free from impurities.[220]

In consequence of the possession of these properties and of their parity with the element called *ojas,* vaccine milk enhances *ojas.* Vaccine milk is the foremost of all things that prolong life. It has also been said to operate as a Rasāyana.[221]

The milk of buffaloes is heavier than vaccine milk and cooler. Being excessively oily, such milk produces sleeplessness. It is beneficial for those persons whose digestive fire is keen.[222]

The milk of camels is dry and hot. It is slightly saline and light. It has been recommended for alleviating excitements of the wind and the phlegm, in cases of retention of urine, worms, intumescence, stomachic and abdominal disesases, and piles.[223]

The milk of animals that are of undivided hoofs operates as a tonic, strengthens the muscles, is hot, and sour, with a saline taste, and dry, and alleviates wind generated in the blood and other elements of the body.*[224]

The milk of the goat is astringent-sweet, cool, operates as an inspissant, and is light. It alleviates hemorrhage due to excitements of the bile, and diarrhœa. It cures also phthisis and fever.[225]

The milk of sheep is very hot. It causes hiccup and asthma, and excites the bile and the phlegm.

The milk of the elephant is a tonic. It is also heavy, and greatly strengthens the muscles.[226]

Human milk prolongs life, promotes nutrition and corpulency, is capable of being properly assimilated by the human system, operates as an emollient, is used as a cerebral purgative in hemorrhages due to excitements of the bile, and acts as a sedative in the cases of persons suffering from inflammation of the eye.[227]

Curds create relish for food, promote the appetite, increase the semen, operate as emollients, and increase strength. On assimilation they become sour and hot. They are destructive of the wind, and regarded as an auspicious object. They also promote nutrition, adding to the bulk of the body.[228]

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* 'Cākhā' is explained by the Commentators as implying blood and other constituents of a like nature.—*T.*

Curds are applauded as remedies in inflammations of the schneiderian membrane with loss of smell, in diarrhœa, in fits of cold, in obstinate fevers, in disgust for food, in difficulty of micturition, and in emaciation.[229]

Curds are generally harmful in autumn, summer, and spring.

They are also harmful in all ailments that arise from bilious hemorrhage and phlegm.[230]

Those curds that are not properly formed (congealed) are provocative of the three faults.

When, however, properly formed, they are destructive of wind and increase the semen.

The cream of curds is destructive of phlegm and wind.

The barm of curds cleanses all the ducts of the body.[231]

Butter-milk should be administered in cases of intumescence, piles, ailments of the Grahani, difficulty of micturition, stomachic and abdominal diseases, disgust for food, in maladies brought about by excessive oiling, chlorosis, anæmia, and jaundice, and in vomiting.[232]

Cheese, newly extracted, operates as an inspissant, promotes the appetite, induces cheerfulness and relish, and alleviates diseases of the Grahani, piles, facial paralysis, and disgust for food.[233]

Ghee strengthens the memory and the understanding, the digestive fire, the element called *ojas,* phlegm, and serum. It is destructive of wind, bile, poisons, intoxication and insanity, waste, ill-luck, and fever. It is the foremost of oily substances, cool, and sweet in both taste and assimilation. When mixed, agreeably to the ordinance, with the proper substances, it becomes endued with a thousand kinds of energy, and operates in a thousand ways.[234-35]

Old Ghee alleviates vertigo, delusions, epilesy, intumescence, insanity, ailments due to poisons, fevers, and sharp pains in the genital organs (of women), the ears, and the head.[236]

The Ghee prepared from the milk of goats, sheep, and buffaloes should be regarded as possessing the same virtues as the milk from which it is prepared.

Piyusha(*a*), Morata(*b*), and Kilāta(*c*), and such other varieties, are very beneficial for such persons as have a keen digestive fire or as sleep very little.

These are heavy, operate as emollients, increase the semen, promote nutrition and corpulency, and are destructive of wind.[237-38]

Inspissated butter-milk is clear, heavy, and dry. It dries up the humours or fluids of the body.

Thus has been declared the ninth Group consisting of the different kinds of Milk.[239]

The Group about Sugar-cane.

The juice of the sugar-cane, if the stalk is chewed with the aid of the teeth, increases the semen, is cool, purges the intestines, is oily, promotes nutrition and corpulency, is sweet, and excites the phlegm.

If the juice is taken after extraction with the aid of some machine, it leads to a burning sensation of the skin.[240]

That variety of sugar-cane which is known by the name of Vansaka is superior to that which is called Paundra, in properties of coolness, purity, and sweetness.

Treacle is aboundantly productive of worms, marrow, blood, serum, and flesh.[241]

Thick black treacle, called *Kshudra*, that in which only a fourth part of the juice of sugar-cane remains, that in which a third thereof remains, and that in which only half remains, possess the property of heaviness in the order in which they are mentioned, (*i.e.*, the first is heavier than the second, the second than the third, and the third than the fourth).

a. The milk of a cow during the first seven days after calving.—*T*.

b. Milk of seven days' standing, that is, when it has lost its milky nature.—*T*.

c. Inspissated milk, *i.e.*, coagulated with the aid of some sour substance.—*T*.

Treacle that has been washed creates less impurities than the others.*[242]

Clearer than treacle are Matsyandikā, and Khanda and Sarkara (so that the second is superior in clearness to the first, and the third to the second). The coolness, again, of these is proportionate to their clearness.†[243]

All varieties of sugar manufactured from treacle, are oily, increase the semen, and are beneficial for persons that are weak or that have sustained injuries.

The sugar that is called Yāsha is bitter in taste, as also astringent-sweet, and possessed of cooling properties.‡[244]

The sugar made from honey is dry, alleviates vomitting and diarrhœa, and operates as a Cchedana.§

All kinds of sugar are beneficial in thirst, hemorrhages due to excitements of the bile, and in all diseases characterised by a burning sensation of the skin.[245]

Mākshika, Bhrāmara, Kshaudra, and Pauttika are the four varieties of honey.

Among them all, Mākshika is the foremost. In consequence of its speciality, Bhrāmara is heavy.||[246]

The honey called Mākshika is of the color of oil.

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* Impurities, that is, in the form of fæces and other excreta that escape from the body.—*T.*

† Matsyandikā is coarse sugar. When refined a little, it is called Khanda. The latter, when further refined, is called Sarkara or sugar.—*T.*

‡ Yāsha is sugar manufactured from the decoction of Durālabhā or *Hedysarum Alhagi, Linn.*; syn. *Hedysarum Maurorum, D. C.*

§ "Cchedana are medicines which remove by force, as it were, and discharge from the body, adherent phlegm or other humours. Emetics, expectorants, errhines, caustics, &c. would probably come under this head."—*U. C. Dutt's Mat. Mad. of the Hindus.*

|| Chakrapāni observes that Mākshika honey is that which is gathered by the ordinary bee of a pale color. Bhrāmara is that gathered by those bees which are called Bhramara. Kshaudra is gathered by bees of a very small variety. Pauttika is gathered by that variety of pale bees which are large in size.—*T.*

The honey that is of a white color is called Bhrāmara.

That which is called Kshaudra should be known to be of a tawny hue.

That called Pauttika is of the color of Ghee.[247]

The general properties of honey are these :—it is provocative of the wind ; heavy and cooling ; alleviates phlegm and hemorrhages caused by excitement of the bile ; it unites fractures ; it operates as a Cchedana ; it is dry, and astringent-sweet in taste.[248]

Honey, if taken in a heated state, kills the person taking it. If taken also by one who has been afflicted by heat or who is of a hot constitution by nature, it brings about death. This is due to the presence of poison in it.

In consequence of its being heavy and dry and astringent and cooling, honey, if taken in a very small measure, becomes beneficial.[249]

There is nothing more painful and difficult of treatment than mucus generated in the stomach through (excessive use of) honey. That disease soon kills the patient, like poison, in consequence the conflicting nature of the treatment to be followed.

When mucus is generated, heating operations should be followed. Such operations, however, in the case of mucus generated by (excessive use of) honey, become hostile. Mucus, therefore, due to honey, is a very serious disease, and soon brings about death like poison.*[250-51]

In consequence of the presence of diverse essences in honey, it is exceedingly assimilable (with other objects).†

* The sense is this : Honey is heavy. If taken in copious measure, it generates mucus in the stomach. The treatment is very difficult, for all medicines that are destructive of mucus must be of heating virtues. Honey, however, is heating. The ordinary medicines, therefore, aggravate the disease brought about by honey. If cooling medicines are administered, they become hostile to the mucus generated by the copious use of honey. Hence, the treatment of such a disease is exceedingly difficult ; while its progress is so rapid that it brings about death before it can be stayed.—*T*.

† Some texts incorrectly read 'himam madhu.' The correct reading is 'param'.—*T*.

Thus is declared the tenth Group which consists of the diverse modifications of the Sugar-cane or substances that resemble it in nature.[252]

The Group about Prepared (cooked) Food.

Liquid food, *viz.*, that which is drunk, alleviates hunger, thirst, fatigue, weakness, and diseases of the stomach.

It generates sweat and excites the digestive fire.

It makes the wind and the fæces move downwards in their natural direction.[253]*

Vilepikā operates as a Tarpana, and Grāhi. It is, besides, light and promotes cheerfulness.†

The barm (of barley or rice) excites the digestive fire, and induces the wind to move (downwards) in its natural course.[254]

It softens all the ducts, and generates sweat.

In the case of persons who have fasted or who have been purged, or of those who are thirsty after the oils drunk by them have been digested, barm, in consequence of its power of exciting the digestive fire and of its being light, becomes the support of life.

It alleviates thirst and diarrhœa, and restores the diverse elements of the physical organism to harmony.[255-56]

The Manda of fried paddy excites the digestive fire, and alleviates burning of the skin, and swoons.

The Manda of fried paddy, properly prepared and purified, should be given to persons whose digestive fire is mild, or whose digestive fire is excited unequally, or to children, and aged, persons, and women, and persons that are of delicate constitutions.

It alleviates hunger and thirst quickly. It is a good regimen.

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for 'himam.' 'Yogavāhi' is explained by Gangādhara as assimilable. The fact is, honey takes the properties of those substances with which it is mixed.—*T.*

* Gangādhara observes that 'peyā' indicates thin gruel of barley.—*T.*

† 'Vilepikā' is understood in the sense of rice-gruel. Tarpana is that which soothes and promotes nourishment. Grāhi is something that dries up the fluids of the body.—*T.*

It expels the impurities of such persons as have undergone a course of corrective treatment.*[257-58]

Rice, well boiled, properly divested of the water in which it has been boiled, and then adequately washed, and while still warm, is regarded as food that is light.

In constitutions injured by poison or characterised by excess of phlegm, fried rice is much desired.[259]

Rice, boiled, not divested of the water in which it has been boiled, unwashed, and cold, is regarded as food that is heavy.[260]

Rice boiled with meat, potherbs, fat, oil, Ghee, marrow, and fruits, forms food that operates as a tonic, acts as Santarpana, promotes cheerfulness and relish, is heavy, and increases the vital seed.[261]

Rice cooked with Māsha (*Phaseolus radiatus, Roxb*), sesame, milk, Mudga (*Phaseolus Mungo, Linn.*), is endued with the same attributes.

Kulmāshas(*a*) are heavy, and dry, excite the wind, and purge the intestines without producing watery motions.[262]

As regards those kinds of prepared food that are made from Saupya(*b*), or wheat, or barley, the physician should declare their heaviness and lightness according to (the properties of) their constituent ingredients.[263]

Of unprepared soup, prepared soup, thin (well-cooked) juice of flesh, sour *supa,* and *supa* that is not sour, it should be known that each is heavier than that which precedes.[264]†

* Some texts read 'Kshutpipāsāsahah' which is incorrect. The correct reading, of course, is 'Kshutpipāsāpahah;' 'çuddhānām' implies such persons as have been properly purged and as have undergone the treatment called Corrective. *Vide* Section XV, *ante.—T.*

a. Powdered barley, half boiled in warm water, and then made into cakes is called 'Kulmāsha.'—*T.*

b. By 'prepared food' is meant such food as cakes, &c. 'Supya' means all varieties of 'Dāl,' such as *Phaseolus radiatus, Roxb.; Phaseolus Mungo, Linn.*; &c.—*T.*

† 'Unprepared soup' means such soup as has been prepared with only oil or Ghee and salt, but in which no spices occur. 'Prepared soup' is that in which occur

Water mixed with powder of fried barley, if drunk, excites the wind, is dry, increases the quantity of fæces, and makes all the faults (*i.e.,* wind, bile, and phlegm) move in their natural courses. It acts also as a Tarpana (by exercising a soothing and sedative effect on the constitution). This drink immediately promotes strength also.[265]

Çāli rice, fried and reduced to powder, is sweet in taste ; dry, and cooling. It operates as an inspissant (by drying up the fluids of the body), alleviates hemorrhage caused by excitement of the blood, thirst, vomiting, and fever.[265]

Cakes made of barley, Yävaka(*a*), and Vātya(*b*), alleviate the diseases known as Udāvartta(*c*), Pratiçyāya(*d* , consumption, diabetes, and Galagraha.[268]

All these kinds of food which go by the name of Dhānas(*e*) generally operate as attenuants. In consequence of being dry, they carete thirst, and owing to their causing flatulence, they are difficult of digestion.[268]

Such grains of barley as have put forth sprouts, Çashkuli (cakes made of sesame), cakes fried in Ghee and steeped in honey, Sapindikā (cakes made of diverse ingredients and of the form of round balls), cakes made of *Phaseolus radiatus* and other varieties of *supa,* and also those called Pupulikā, are exceedingly heavy.*[269]

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oil or Ghee, salt, and also spices of every kind. Thin juice of flesh implies the decoction of flesh with or without salt. It is generally taken without oil or Ghee, having been boiled along with it. 'Supa,' as explained before, is Dāl, *i.e.,* the juice of *Phaseolus radiatus, P. Mungo,* &c. To this day, certain varieties of Dāl are taken with some kind of sour fruit, such as tamarind, *Dillenia Indica, Linn.,* &c. Such sour Dāl is lighter than Dāl otherwise prepared.—*T.*

a. Yāvaka is barley boiled in water and then strained through a fine cloth.

b. Vātya is fried barley boiled and strained.—*T.*

c. Diseases due to suppression or retention of wind ; such suppression leads to retention of urine and fæces, &c.—*T.*

d. Catarrh of the noise.

e. Food made from fried barley.—*T.*

* It is difficult to say how Pindikā and Pupulikā were made. The words are no longer current. All that is known of them is that they were certain kinds of cakes.—*T.*

PART XIII.

CHARAKA-SAMHITĀ.

TRANSLATED INTO ENGLISH.

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

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OPINIONS.

(From Dr. D. Hooper, F. I. C., Government Quinologist, Mussuri).

WALNUT GROVE, MUSSURI, N. W. P.

" My dear Sir,—I have received the English translation of Charaka, and I must apologize for not acknowledging it before. I have pleasure in sending you a Currency Note for Rs. * * * towards the expenses connected with the undertaking of translating and publishing this ancient Sanskrit work I have read with much pleasure the portions of the book already received, and it is very interesting to know how the Hindus studied and practised Medicine in the olden time. The plants, mentioned in the book, are most of them known to me, and I have been engaged for the last five years in examining some of them chemically * * * .

" Your work will ever be a monument of industry and research and appreciated by all who study the history of Medicine.

I am, dear Sir, yours faithfully
D. HOOPER, F. I. C.,
Government Quinologist."

(From Professor A. V. Williams Jackson, the great Sanskrit and Zend Scholar, Columbia College, New York, U. S. A.)

"Dear Sir,—Part XII of your 'Charaka Samhita' I have heartily welcomed and I watch with pleasure the steady advance your work is making. I can well imagine the heavy labour such a task must entail. Believe me, you have my hearty encouragement and best wishes as well as always my thanks for your very kind thought of me. It is cordially appreciated,

Yours very sincerely,
A. V. WILLIAMS JACKSON."

ABSTRACT OF CONTENTS

OF

FASCICULUS XIII.

The concluding portion of Lesson XXVII completes the twelve groups of food and drink. Articles used as Anupāna (*i. e.*, as vehicles for medicines and as drinks with which a dinner or act of eating is to be concluded) and the heaviness and lightness of food and drink in brief, have also been treated of in this Lesson.

Lesson XXVIII is very important. It deals with food and drink more particularly and shows what purposes are served by the juice or fluid into which food is changed in the stomach and what by the refuse of food.

How the body has food for the source of its growth is also explained.

Health and disease are due to wholesome and unwholesome food and drink, as also to causes unconnected with food and drink.

Those bodies which are particularly liable to disease, and those which are capable of resisting disease are indicated.

Then are mentioned the different diseases which arise in different parts of the body owing to the excitement of Wind, Bile, and Phlegm, individually, or in two's, or all together.

The treatment is indicated in brief of these different diseases.

The difference is set forth between men that are wise and those that are foolish or ignorant.

Things which are beneficial for some are not so for others.

Lesson XXIX deals principally with who are good physicians and who bad ones. A summary is given of the contents of the previous Lessons. The whole of this Lesson is exceedingly important.

The observations on bad physicians or killers of life and helpers of disease are very curious. Many of them apply to the quacks of the present day.

Those varieties of food that are prepared by being mixed with fruit, flesh, fat, potherbs, powdered sesame, and honey, increase the semen, improve strength, are heavy, and operate as tonics.*[270]

Vesavāra(*a*) is heavy, cooling, and increases one's stock of strength.

Cakes prepared with milk and the juice of the sugar-cane are heavy, soothing and sedative, and increase the vital seed.[271]

Those kinds of food that are prepared with treacle, sesame, milk, honey, and sugar, increase the vital seed, act as tonics, and are exceedingly heavy.[272]

Food made of wheat and prepared with oil and Ghee, or boiled or fried in oil and Ghee, is possessed of diverse virtues. It is heavy, soothing and sedative, increases the vital seed, and promotes cheerfulness.

Cakes made of wheat, if prepared in a particular way, become light of digestion.†

Dhāna, Parpata, and Pupa and other food of the same kind, should be prescribed after ascertainment (of their virtues).‡[273-74]

Prithukā(*b*) is heavy. A little of it may be taken, after frying it first.

That variety of it which is made of barley causes heaviness of the stomach and suppresses urine and fæces before it can be digested.

If mixed with husk or chaff, it purges the intestines (without producing watery motions).§[275]

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* 'Palala' is powdered sesame.—*T.*

a. A kind of food made of rice or barley or wheat and flesh and spices of diverse kinds.—*T.*

† 'If prepared in a particular way,' *i.e*, if properly corrected. The Commentators observe that if wheat cakes are cooked with heat applied on every side, they become light.—*T.*

‡ These, though ordinarily heavy, may become light in consequence of especial methods of preparation. Hence, in prescribing them, the physician should be guided by the method of their preparation.—*T.*

§ 'Prithukā' is ordinarily known by the name of Chidā. Paddy is first boiled. It is then fried a little and then flattened with the aid of the husking apparatus. Sometimes, again, unripe paddy is brought from the fields and then flattened into Chidā. The latter variety is regarded lighter, and is very agreeable.—*T.*

Food prepared from the different varieties of *Supya* (*i.e., Phaseolus radiatus, Phaseolus Mungo,* and other Dāls), changed from their natural state (*i.e.,* fried, &c.), and food prepared from Çuka paddy changed from its natural state, excite the wind, and are dry, and cooling.

Mixed with pungent things, and oil, and salt, a little only of such food should be taken.*[276]

The above varieties of food, when they happen to be gross and hard and are cooked in mild heat (or, not cooked properly), become heavy of digestion.

When cooked in strong heat, they conduce to growth of body and strength.†[277]

The admixture of articles, their correction, their measure, and dissociation or separateness, in respect of food, should be prescribed after ascertainment of the heaviness or lightness of each.‡[278]

The curds called Rasālā(*a*) promote nutrition and corpulency, increase the vital seed, are oily, act as tonics, and cause relish for food.

Curds mixed with raw sugar oilify the system, are soothing and sedative, promote cheerfulness and relish, and alleviate wind.[279]

Sherbets prepared from Drākshā(*b*), Kharjjura(*c*), and Kola(*d*), are heavy and cause a sensation of heaviness in the stomach and lead to supression of urine and fæces.

* 'Supyānnavikritāh' means 'Supya-vikritāh' and 'Anna-vikritā' The former implies the different varieties of *Phaseoli,* oats, &c., in a fried state; the latter, Cuka paddy in a fried state. To this day, these are taken with salt, oil, and red pepper.—*T.*

† I follow Gangādhara in rendering this verse. He takes it as applying to 'Supyānnavikritāh.' It would not be wrong to take it, however, as applying to other articles that are gross and hard. If mildly cooked, they become heavy. If cooked in strong heat, they become beneficial.—*T.*

‡ What is stated here is this: Food frequently consists of diverse articles. What articles should be combined, how they should be corrected or neutralised, what should be the measure of each, and, lastly, what articles should be taken separately or without admixture, should all be prescribed after a careful ascertainment of the heaviness or lightness of each article.—*T.*

a. Curds made fragrant by admixture are called Rāsalā.—*T.*

b. *Vitis Vinifera, Linn.; Uvæ passæ.*

c. *Phœnix Sylvestris, Roxb.;* the wild date palm.

d. *Zizyphus jujulra, Lamk.*

Sherbets made also of Parushakas(*a*), of honey, and of every variety of article manufactured from modification of the (juice of the) sugar-cane, are possessed of the same virtues.[280]

By admixture with articles that are pungent or sour, these sherbets come to be regarded as entirely different objects.

Ascertaining the measure of the articles used, the virtues and effects of these (diverse) sherbets are to be declared.[281]

The drink called Rāgashādava(*b*), being mixed with what is pungent, sour, sweet, and saline, is light, becomes agreeable to the taste, promotes cheerfulness, excites the appetite, and causes a relish for food.[282]

Semi-liquid pickles made of Āmra *(Mangifera Indica, Linn)* and Āmalaka *(Phyllanthus Emblica, Linn.)* promote nutrition and corpulency, increase strength, create relish for food, and are soothing and sedative. They are so, it is said, because of their oiliness, sweetness in taste, and heaviness.[283]

Ascertaining their admixture, correction, and measure of the ingredients used, should the virtues and effects of each variety of pickles be declared.[284]

Çukta(*c*), alleviates hemorrhage caused by excitement of bile, and causes the expectoration of phlegm. It makes the wind move in its natural course. When bulbous roots, roots, and fruits are soaked in it, it takes the virtues of what is thus soaked in it. Thus prepared, it should be known by the name of Āsuta.[285]

Çindāki(*d*), other kinds of Āsuta(*e*), and that which be-

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a. *Grewia Asiatica, Linn.*

b. Gangādhara cites the following verse for explaining the ingredients of Rāgashādava :—"*Kkathitantu gudopetam sahakāraphalam navam, Tilanāgara samyuktam vijneyo Rāgashādavah.* The meaning is, a drink made of frayed treacle, raw mangoes, sesame seeds, and *Cyperus partenuis* of Roxburgh.—*T.*

c. An acid preparation made from fruits and roots.—*T.*

d. Cindāki is defined to be *Rājikā yuktaih syān mulakadaladravaih, Sarshapa swarasairvāpi çālipishtakasamyaktaih.* This implies that the food so called is prepared with the larger variety of mustard seeds called Rājikā, and garden radish, and plaintains liquified by some means, or with mustard oil. The principal ingredient must be cakes of Cāli rice.—*T.*

e. As explained in the previous Verse, Asuta is Kānji or sour gruel of rice in which has been cast fruits and roots.—*T.*

comes sour through age, create a relish for food and are light.*

The physician should thus know that these eleven (separate) kinds (of food) are included in the Group of Prepared food.[286]

Thus ends the Group of Prepared food.

The Group of Oils.

In subsidiary taste, the oil (of sesame) is astringent. It is sweet, capable of penetrating into even the minute nerves of the body, and hot. It operates as an aphrodisiac, enhances the bile, retains both fæces and urine, and does not increase the phlegm.[287] It is the foremost of all things that are destructive of the wind. It is a tonic; it improves the skin, memory and intelligence, and the digestive fire.

If improved by admixture with other articles, the oil of sesame is regarded as capable of alleviating all diseases.†[288]

Through use of oil, Daitya chiefs, in days of old, transcended decrepitude and change, and became capable of bearing great fatigue and putting forth great might in battle.[289]

The oil of Eranda *(Ricinus communis, Linn.)* is sweet in taste, heavy, and increases phlegm, and is highly efficacious in alleviating leprosy, abdominal tumours, thoracic diseases, and chronic fevers.[290]

The oil of mustard seeds is pungent and hot and injures blood and bile; and destroys phlegm, the vital seed, and the wind, and alleviates itches and urticaria evanida.[291]

The oil of Piyāla seeds *(Buchanania latifolia, Roxb.)* is sweet, heavy, and increases phlegm. In consequence of its not being very hot, it is beneficial in excitements of wind and bile.[292]

The oil of Atasi *(Linum usitatissimum, Linn.)* is sweet and sour; it is pungent in assimilation. In energy it is hot. It is

* 'Kālāmla' is something that has become sour through age and not anything that is naturally sour, or sour in a state of freshness.—*T.*

† Like Ghee, the oil of sesame has the capacity of receiving the virtues of articles steeped in it for sometime. The steeping of articles for this purpose is the principal kind of 'Samskāra' (correction or improvement) to which oil is subjected.—*T.*

beneficial in (excitements of) wind and it excites bilious hemorrhage.[293]

The oil of Kusumbha *(Carthamus tinctorius, Linn.)* is hot. In assimilation it is pungent. It is heavy and produces, in especial, a burning sensation of the skin. It is capable of exciting all diseases.[294]

The other oils made from ftuits, which are used in connection with food, should, in respect of their qualities and effects, be declared as similar to the fruits from which they are made.[295]

Serum and marrow are sweet, promote nutrition, increase the vital seed, and act as tonics. In respect, again, of their cooling and heating qualities, serum and marrow should be declared as conformable to the animals to which they belong.*[296]

Viçwabhesaja (or dry ginger) is oily, excites the appetite, increases the vital seed, is hot, and destructive of wind and phlegm, and sweet in assimilation, and promotes cheerfulness and adds relish to food.[297]

Pippali *(Piper longum, Linn.;* syn. *Chavica Roxburghii,)* when juicy, provokes the phlegm, is sweet in taste, heavy, and oily.

When dry, it is regarded as destructive of phlegm and wind, pungent and hot, and capable of increasing the vital seed.[298]

Maricha *(Piper nigrum, Linn.)* is not much hot. It does not increase the vital seed. It is light and adds relish to food. In consequence of its capacity to remove adherent phlegm and other matters, and of drying them, it promotes the appetite and subdues phlegm and wind.†[299]

Hingu *(Ferula Assafœdita, Linn.)* is destructive of wind and phlegm and retention of fæces, pungent and hot, provocative of the appetite, and light. It should also be known as capable of alleviating sharp deep-seated pains and operating as a Pāchana and adding relish to food.[300]

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* The sense is that serum and marrow, in respect of these two qualities, follow the meat of the animals from which they are taken. If the meat be heating, the serum and marrow also will be so. If it be cool, these also will be cool.—*T.*

† Chhedanas are medicines which remove by force adherent phlegm and bad humours ; emetics, expectorants, caustics, errhines, &c., probably come under it.—*T.*

Saindhava (rock) salt is the foremost of all salts. It adds relish to food and excites the appetite. It promotes cheerfulness, strengthens the vision, is not pungent, is destructive of all the three faults, and endued with a sweet taste.[301]

Sauvarchala salt, in consequence of the fineness of its grains, its heat-producing capacity, its lightness, and its aromatic quality, is capable of adding relish to food, and alleviating cases of retention of fæces. It further promotes cheerfulness and alleviates nausea and vomiting.*[302]

Vit salt, in consequence of its keenness and heat-producing and aphorodisiac qualities, promotes the appetite, alleviates sharp, deep-seated pains, and causes the wind in both the upper and the lower parts of the body to move in its usual or ordinary course.†[303]

Audbhid salt is bitter and pungent and alkaline. It is keen, and operates as an expectorant.‡ [304]

† The following extract lrom *U. C. Dutt's Materia Medica of the Hindus,* p. 85, may be read with interest. "*Souvarchala* called *Souchala* or *Kālānimak* in Hindustan is said to be aromatic, agreeable and digestive, and useful in the same sort of cases as *Vit-lavana.* It is described in the report on the Punjab Products as a dark-colored salt said to be made by dissolving common salt in a solution of 'Sājimāti' (crude soda) and evaporating it; this salt contains Chloride of sodium, sulphate of soda, caustic soda, and a little sulphate of sodium, but no carbonate of soda.' *Sonchal* salt is not available in the drug shops of Calcutta. Some Bengali physicians give this name to a crystalline form of rock salt, but Up-country physicians always translate Sauvarchala as *Sonchal* or *Kālānimak.*"—*T.*

† "*Vit-lavan* occurs in dark-red shining granules somewhat resembling coarsely powdered lac in appearance. It has a mild, saline and somewhat nauseous taste. Dr. Fleming says that 'the following process for making this salt was communicated by a native druggist to Mr. Turnbull at Mirzapore and was actually performed in his presence. Fifty-six pounds of Sambar salt are mixed with twenty ounces of dried *aonlas* (*Emblic myrobalans*). One fourth of these materials is put into a round earthen pot with a narrow mouth, which is put in a fire-place made of clay. The fire-place has a hole at the bottom for introducing the fire-wood. After the fire has been lighted about an hour, and the materials, in the pot, appear to be heated, the rest of the materials is added by degrees. The whole is then exposed to a strong red heat for about six hours. The fire is then allowed ty die away, and the pot to cool, which, upon being broken, is found to contain about forty-eight pounds of *cala-nimak* or *bit-lavan.*'"—*U. C. Dutt's Mat. Med. of the Hindus*, p.p. 84-85.

‡ "*Audbhid*, that is, produced of itself from the earth, is the name applied to a salt produced as an efflorescence on *reh* lands. The salt is called *reh* or *kalar* in the vernacular. It consists principally of sulphate of soda with a little choride of sodium, and is described as alkaline, bitter, pungent, and nauseating. It is said to

Kāla salt has no smell. Its qualities are exactly those that belong to Sauvarchala.[305]

Sāmudraka salt is sweet.* Pānçuja is bitter and pungent.†[306]

All varieties of salt add relish to food, aid in digestion, cause secretions, and alleviate the wind.[307]

Yāvaçuka (alkaline ashes of the stalks of barley) cures diseases of the thorax, anæmia and jaundice, disorders of the Grahani, enlargement of the spleen, epistasis or suppression of urine, inflammation of the throat leading to hoarseness or suspension of the voice, and consumption due to excitement of phlegm, and piles.[308]

All varieties of alkaline ashes are keen, hot, light, dry, productive of secretions, capable of aiding digestion, boring, and caustic. They are, besides, capable of provoking the appetite, and of separating by force all kinds of adherent matter and bad humours. They are like fire in energy.[309]

Kāravi(*a*), Kunchikā(*b*), Ajāji(*c*), Kavari(*d*), Dhānya(*e*), and Tumvuru(*f*), add relish to food, excite the appetite, and destroy wind, phlegm, and bad odours.

Nothing can be laid down regarding the measure in which articles that are regarded fit for eating should be mixed.[310]

Thus ends the twelfth Group of objects used as food.

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be so abundant in some parts of the Punjab as to render the soil quite barren. Some physicians or rather writers substitute this article for *Sambar* salt in the composition of *Pancha-lavana* or the five salts."—*U. C. Dutt's Mat. Med. of the Hindus*, p. 84.

* "Sāmudra literally means produced from the sea. The term is applied to sun-dried sea-salt, manufactured in the Madras Presidency. It is called *Karkach* in the vernacular. Orthodox natives who consfder common salt as impure from the circumstance of its having undergone the process of boiling, and who take only rock salt, substitute *Karkach* for rock salt, if the latter is not available."—*U. C. Dutt's Mat. Med. of the Hindus*, p. 84:

† "*Pānsuja* or *Ushasuta* literally means salt manufactured from saline earth. *Pāngā* or common salt, manufactured from earth impregnated with salt water, would come under this head."—*U. C. Dutt's Mad. Met. of the Hindus.*

a. A variety of *Nigella Sativa, Linn.* It is very fine.

b. A variety of *Nigella Sativa.* It is thick and gross.

c. A variety of *Cuminum Cyminum, Linn.* It is very fine.

d. A variety of *Ptychotis Ajowan.*

e. *Coriandrum Sativum, Linn.*

f. *Zanthoxylum alatum, Roxb.*

Çuka paddy and Çami paddy, when one year old, is praised. When very old, they generally become dry; when new, they generally become heavy.[311]

Amongst all grain of the paddy species, those varieties which grow or ripen quickly, are regarded very light.

Freed from husk and fried under proper regulations, all grain which falls under the class called Supya is light and easily digestible.[312]

The flesh of animals that are dead, or emaciated, or unclean, or old, or too young, or slain with poison, or which have been brought up in habitats other than their own, or which have been assailed by beasts of prey or snakes, should be avoided.*[313]

Flesh that is otherwise is beneficial, promotes nutrition and bulk of body, and increases strength.[314]

The juice of (good) meat is gratifying to all creatures, and highly conducive to cheerfulness.

In the case of those that are being emaciated, or that are convalascent, or that are weak and wasted, or whose vital seed is weak, or that are desirous of strength and complexion, the juice of meat should be regarded as Nectar.

Such juice, prescribed according to the requirements of each individual disease, is capable of alleviating every disease. It improves the voice and conduces to the strength of the aged and of the intellect as well as of the senses, and lengthens one's period of life.

Those that undergo physical exercise every day, or indulge in sexual association every day, or drink alcoholic spirits every day, by taking meat every day, will not feel either weak or afflicted.[615–317]

* The correct reading of the first line of 313 is 'Kriçamamedhyam' and not 'Keçātimedhyam.' The flesh of dead animals must, of course, be eschewed; dead implies dead in course of nature, of disease, &c. 'Amedhyam' is 'not allowable for sacrifice'; hence, unclean. 'Slain with poison,' *i.e.*, by the aid of poisoned food or envenomed arrows. 'Agocharabhritam' is reared in elements or places which are not their own by nature; such as amphibious animals reared on land exclusively. 'Assailed by beasts of prey or snakes;' beasts of prey are believed to have poison. Hence, when a goat or sheep or hare has escaped, with wounds, from the clutches of a tiger or panther or jackal or dog, or from the fangs of a snake, its meat should be eschewed.—*T.*

Such potherbs as are afflicted by worms and wind and the sun, as are dry or faded, as do not belong to the season, as are boiled without using oil or Ghee, and as have not the moisture extracted from them after boiling, should be avoided.[318]

Flesh that is old, or that is stained by worms, or beasts of prey, or cold or heat, or that is obtained from animals slain untimely or in countries which are not their habitat, or that is putrid, produces consequences that are baneful.[319]

As regards Greens, the directions are the same as in the case of Potherbs. The operations of correction, however, do not apply to them.*

As regards the kinds of wines, water, milk, and others (that should or should not be taken), the conclusions occur under their respective heads.[320]

That fluid food or drink should be taken subsequently which in qualities is the reverse of the food taken previously. It should be remembered, however, that the subsequent fluid food should not be hostile to the upholding ingredients of the body.†[321]

Four and eighty varieties of wines have been laid down before.

As regards water, one should first examine whether it is drinkable or otherwise. If drunk after such examination, then only it proves beneficial.[322]

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* In 318 it is laid down that potherbs, when they happen to be afflicted by worms, &c., should be avoided. Further, they should never be taken unless the juice has been pressed out of them after boiling, and then fried in oil or Ghee. What is said here is that Greens must be avoided when they happen to be of the same kind. They should not, however, be subjected to the same operation as potherbs, *i.e.*. their juice should not be pressed out.—*T.*

† The sense is this : having taken food possessed of hot qualities, one should take fluid food or drink that is cooling ; having taken what is sour, one should take what is sweet. In thus adjusting one's courses of eating and drinks, one should, however, take care that one does not take what is hostile to one's constitution. The choice, therefore, of fluid food or drink is regulated by two rules. The first is that it should be the reverse in qualities to that taken before, and then it should not be hostile to the upholding ingredients of the constitution. The word 'Anupāna,' it should be noted, implies not only fluid food or drink that is taken subsequently, —that is, at the conclusion of a course of eating,—but also such fluids as are used as vehicles of medicines.—*T.*

As regards such subsequent fluid food or drink, that which is oily and hot is praised in excitements of the wind; that which is sweet and cooling is praised in excitements of the bile; that which is dry and hot is praised in excitements of the phlegm; while in emaciation and waste, the juice of meat is highly beneficial.[323]

Unto men exhausted by fast, or walking, or loud talking, or sexual indulgence, or exposure to wind, or the sun, or exercise, milk is the proper drink as Anupāna. It operates as nectar itself.[324]

Wine as an Anupāna is praised for the nourishment of emaciated or wasted persons.

For reducing the bulk of overgrown persons, honey mixed with water is regarded as a beneficial Anupāna.[325]

For persons whose digestive fire is weak, or who are afflicted with insomnia, or who are afflicted by lassitude or grief or fear or exhaustion, as also for those who are addicted to wine and meat, wine is applauded as a proper Anupāna.[326]

I shall now speak of the effects of *Anupāna.**

Anupānas exercise a sedative and nutritive influence.

They make the mind cheerful. They conduce to increase of energy.

They produce the sensation of gratification after one has eaten.†

They moisten what is eaten (and thereby assist at digestion).

They disjoin united food.‡

They soften the food in the stomach.

They cause the impurities to separate themselves from the food in the stomach. They cause the food to be digested.

They contribute to that sensation of pleasure which arises after eating.

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* The word 'Anupāna,' as already explained, is used in two senses in Hindu medicine. It implies a fluid or semi-fluid vehicle in which medicine is administered, or it means any fluid food or drink taken at the conclusion of a course of eating. What should be particularly remembered is that the context determines the sense in which it is to be taken.—*T.*

† Gangādhara explains that the original means that these drinks cause the food to be assimilated with the body.—*T.*

‡ Probably, melt or dissolve solidified food, or food existing in a united mass within the stomach.—*T.*

They cause the food to extend its effects to all parts of the body.*[327]

(Here occur some verses.)

An Anupāna that is suitable is certainly beneficial. It soon exercises a sedative and nutritive influence on the body. It causes easy digestion of the food that has been eaten. It conduces to strength and long life.[328]

Those persons the upper parts of whose bodies are afflicted with wind, those persons who are afflicted with asthma and consumption, those persons who are generally engaged in singing or speaking aloud or reading aloud, and those who have sores or wounds on the chest, should not drink water after having taken their food, for, if they drink, that water, remaining in their throat or chest, will destroy the oily secretions of the food previously taken, and generate many faults.[329-30]

It is not possible to mention all objects in their entirety by their names. Hence, a portion only of such Anupānas as are ordinarily used (may be named).

As, of medicinal objects a few only are capable of being mentioned by names, as of words belonging to the languages of different countries a few only are capable of being mentioned, so of objects a few only are capable of being mentioned. Hence, those objects (or Anupānas) which are not spoken of here should be regarded as such (that is, as inconvenient to mention, in consequence of their multudinous tale).[331-32]

In the matter of Anupānas, the following things touching the food that has been eaten are taken into consideration, *viz.*, habitat or place of living, the different limbs of the body, the nature or habits of the animal, the ingredients that compose it, its acts, sex, size, the manner of cooking, and quantity.†

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* The correct reading is 'Sukhaparināmitām vyavāyitāncha janayati.' Some texts have 'āçu' before 'Vyavāyitāncha.' It may or may not be retained. 'Vyavāyitām' is explained by Gangādhara as equivalent to 'Akhiladehavyāpitām.'—*T*.

† The sense is this : in selecting the Anupāna one should be guided by the points noted in respect of the animal whose flesh one has eaten.—*T*.

As regards place of living, that includes the circumstance of residence in marshy regions, in water, in the sky, in arid deserts, and other places. These should be considered in respect of those animals that may be selected for food.

Those which are born in water, or in marshy regions, or those which move about in both water and marshy regions, and all those animals which subsist on heavy food, have been regarded as heavy.

Those animals which subsist on light food, those which are born in arid deserts, and which move about in arid deserts, are regarded as light.[333-35]

Among parts of the body should be reckoned haunches, head, neck, and others. Heavier than the flesh of the haunch is the neck. Heavier than the neck is the flesh about the belly. Heavier than the belly is the head. And heavier than the head is the flesh of the feet.[336]

The testes, the skin, the male organ of generation, the hips, the two divisions of the heart, the liver, the anus, are heavier (in the order stated) than the flesh of other parts. The marrow that is within the bones is heavier than these all.[337]

By nature, Mudga *(Phaseolus Mungo, Linn.)* is light, and Lâvas and Kapinjalas also are so. By nature, Mâsha (*Phaseolus radiatus, Roxb.*) is heavy, and the flesh of the boar and the buffalo is so.*[338]

Of the constituent ingredients of the body beginning with blood, that which comes after should be known as heavier than that which precedes.†

From those animals that are not of active habits, those that are of active habits are distinguished (in point of lightness).‡[339]

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* Lâva is the *Perdix chinensis*. Kapinjala is the *Francoline partridge*.

† The order of enumeration of the Dhâtus or upholding ingredients of the body is fluids, blood, flesh, fat, bone, marrow, vital seed, and Ojas.—*T*.

‡ The second line is complete by itself. It does not run into the next Verse. The original 'Viçishyante' simply implies 'are distinguished.' Chakrapâni explains that this means that animals of active habits are lighter than those that are not of active habits.—*T*.

When there is community of species, heaviness attaches to animals of the male sex, and lightness to those of the female sex.

In the same species, again, those that are large-sized are heavy; while those that are otherwise are light.*[340]

Through the necessary operations (of admixture or cooking), of things that are heavy, lightness may be brought about; the reverse of this may also be induced. For example, the cases may be quoted of *Lāja* from paddy and *Siddha-pindikā* from flour of fried barley.†[341]

When a little is taken of things that are heavy, that becomes light. When much is taken of things that are light, that becomes heavy. In the matter of the heaviness or lightness of things, it has been already pointed out that measure is the cause.‡[342]

Of things that are heavy a little should be taken. Of things that are light, as much may be taken as produces gratification. Things, in respect of their use (as food) depend upon measure. Measure, again, depends upon the digestive fire.§[343]

Strength, health, and period of life, and the life-winds, are all established on the digestive fire.

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* The correct reading is 'Gauravam' and not the locative form 'Gaurave.' 'Linga' means 'Jāti' or species. Chakrapāni observes that this remark about the heaviness of males and the lightness of females should be understood in respect of only quadrupeds and not of birds or fowl. He quotes Hārita in support. *Chutushpādeshu laghwistri vihageshu laghu pumān.* Further, *Striyaçchatushpade grāhyāh pumānso vihageshu cha.*

It seems to be unaccountable why, when the Rishis declared the males of quadrupeds to be heavier than females, the practice among Hindus has always been to prefer male animals to female ones for slaughter. The Mahomedans slaughter both females and males although they prefer the former. Probably, in selecting the male the Hindus were guided by the desire of preserving the species. Destruction of female animals may soon make the species extinct.—*T.*

† 'Samskāra' implies the processes of admixture or cooking. What is stated here is this: by such processes things heavy may be made light, as *lāja* from paddy. (*Lāja* is fried paddy; frying is the Samskāra here). So things light may be made heavy, as flour of fried barley may be converted into Siddha-pindikā.—*T.*

‡ The reference is to the lesson called "Mātrāçitiya" (*vide* p. 49 *ante*) where it has been said that articles of food depend upon their measure for their quality of heaviness or lightness as food.—*T.*

§ 'Tripti' is gratification. One should eat 'tripti-mātram,' that is, to that point which produces 'gratification' without bringing about satiety or inability to act or move about.—*T.*

With Anupānas as fuel, that fire blazes up. Without them, it becomes extinguished.*[344]

Generally, it is with respect to those persons that are of little strength, that are not of active habits, that are in ill health, that are delicate, or that are nurtured in happiness, that heaviness or lightness (in the matter of food) is necessary to be ascertained.[345]

With regard to those that are of blazing digestive fires, that are habituated to hard and heavy food, that are devoted to active work, that are of large stomach, it is not at all necessary to look into the question of heaviness or lightness (of food).[346]

Man, reflecting on measure and time, with concentrated attention, should every day pour beneficial food as libations on the internal fire fed by the fuel of Anupāna.†[347]

That man who, having established his sacrificial fire, silently recites every day the syllable OM, makes gifts (according to the best of his power), and pours beneficial food on his internal fire,[348] unto that man who is thus engaged in (achieving) what is for his highest good and who in the matter of food and drink is well acquainted with the laws of assimilation, no diseases ever attach themselves, not even in his future lives, for want of cause.‡[349]

The man who is habituated to beneficial food lives for six and thirty thousand nights in perfect health, with soul under his control and winning the esteem of those that are good and pious.[350]

(*Here are some verses containing a summary.*)

The qualities of food and drink, and twelve principal Groups (of food and drink), have thus been laid down.

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* 'Ayus' is period of life. By 'prāṇāḥ' is meant the life-winds called Prāna, Apāna, Samāna, Udāna, and Vyāna. These life-winds support the physical organism, and when they move in harmony, the result is perfect health and vigour.—*T.*

† The figure here is borrowed from the ritual of sacrifice. Every good man should perform the daily sacrifice of *Homa*, that is, pour libations of clean Ghee on his sacred fire which is fed by sacred fuel. The digestive fire is the sacrificial fire within the body. Anupānas are the fuel which feed that fire. Upon that fire should every day be poured libations of good food.—*T.*

‡ 'Antarādrite' is 'in the absence of cause'; that is, of those causes that bring about diseases. 'Bhāvinah' simply implies future (diseases). Hence the meaning is, as Chakrapāni explains, that so great is the merit achieved by such a man that not even in his future births (in course of his transmigrations) diseases ever come to him.—*T.*

(Articles used for) Anupāna, with their qualities, and heaviness and lightness (of food and drink) in brief, have been spoken of in this Lesson on the Ordinances about Food and Drink.

The instructions laid down should be particularly observed.

Food is said to be the very Life of all living creatures. The whole world (of living creatures) pursues food.

Clearness of complexion, melodiousness of voice, prolongation of existence, lustre of intelligence, happiness, contentment, growth, strength, memory, are all established in Food.

Whatever worldly acts have to be done for the support of life, and whatever Vedic (religious) acts for attaining to Heaven, and whatever acts have been laid down for achieving Empancipation, are all established in Food.*[1-4]

Thus ends the seven and twentieth Lesson, called the Ordinances about Food and Drink, forming one of the four Lessons on Food and Drink, in the treatise of Agniveça as revised by Charaka.

LESSON XXVIII.

We shall next expound the Lesson on diverse kinds of Food and Drink.

Thus said the illustrious son of Atri.†[1]

Swallowed, drunk, licked, and chewed, diverse kinds of food, beneficial for a living creature, and taken seasonably, being properly digested by their respective fires whose strength is excited by the internal fire, bring an accession of growth, strength, complexion, happiness, and prolongation of existence, to that body which is free from sin, in which a development into all upholding ingredients is ceaselessly going on, and in which the action is never obstructed of those ingredients, of heat, of wind, and of all

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* The Hindu idea of Emancipation is a cessation of separate or individual consciousness by its being merged in the Supreme universal consciousness of Brahman or Supreme Godhead.—*T.*

† Chakrapāni observes that in the previous Lesson it has been said that Food is the Life of living creatures. In this Lesson, it is the object of the author to explain *how* Food is the Life of living creatures.—*T.*

the fluid-currents. Food does all this by strengthening the physical ingredients.

Having themselves for the food upon which they subsist, those ingredients (thus supported) follow in the track of health.*[2]

From that, (*viz.*, the food thus taken), arises a juice which is called *Āhārāprasāda* or food-substance, as also a Refuse called dregs or dross.

From the Refuse arise urine, sweat, fæces, wind, bile, and phlegm ; as also those excrements which have for their sources the ears and eyes and nose and mouth, the hair-cells of the body and the genital organs, and such limbs of the body as hair, beard, bristles, nails, &c.†[3]

From, however, that juice which springs from food grow the fluids, blood, flesh, fat, bones, marrow, vital seed, and that which has been called *Ojas* ; as also those substances that are requisite

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* This is a very difficult aphorism and Commentators differ from each other in explaining it. Several propositions have been united together. First, four kinds of food are mentioned, *viz.*, that which is swallowed, that which is drunk, that which is licked, and that which is chewed. It is a rough classification, but very common in Hindu medical and sacred books. Then come two adjectives ; the first is 'beneficial to a living creature,' and the second is 'Kālavat' or 'taken seasonably.' Bad food, or even good food taken unseasonably, does not produce the results mentioned. 'Kāla' has reference both to the time of the year and the age of the person eating.

The theory is that all food consists of the five elements of earth, water, air, light, and space or ether. Each of these has a fire of its own. That fire is excited by the digestive fire. Digestion or assimilation is the result of the heat that is in the food, or rather, the heats (for there are five kinds of heat corresponding with the five elements that compose the food) being excited by the internal or digestive heat of the stomach.

The healthy body is an organism in which everything is ceaselessly developing into all the 'Dhātus' or upholding ingredients, *viz.*, fluids, blood, flesh, fat, bones, marrow, and vital seed. It is also an organism in which the Dhātus, the heats, the wind, and the fluid-currents are never obstructed. The ingredients have themselves for their food, *i.e.*, blood is supported by the fluids ; flesh is supported by the blood ; and so on, 'Kevalam' is sinless. The gist of the whole passage is that food, taken by one possessed of a healthy body that is, besides, free from sin, supports or maintains one in health.—*T.*

† What is stated here is this : food, going into the stomach, becomes dissolved into Substance and Refuse. From the Refuse spring such excrements as urine, &c ; such secretions as escape from the eyes, the ears, &c. ; and such elements as wind, bile, and phlegm ; the Refuse also sustains such growths as hair, beard, nails, &c.—*T.*

for the functions of the five senses. These latter are called the essence of the Dhātus. From the same source grow the joints of the body, the ligaments, wings and feathers, and other limbs. All these Dhātus, called Refuse and Substance, supported by both Refuse and Substance, follow (in respect of their growth) their respective measures according to age (and the dimensions of the) body.*[4]

After the same manner, Fluid and Refuse, existing according to their respective measures, bring about a harmony of Dhātus in a body characterised by harmonious Dhātus.

The Fluid, for bringing about health, generates a harmony of those Dhātus which are called Substance, and which through (diverse) causes become attenuated or overgrown, by growth or attenuation, each of which has food for its root.†

The Refuse operates similarly with respect to those Dhātus which are called by the name of *Malas*.‡[5]

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* 'Panchendriya dravyāni,' implies the substances that are required for the five senses to discharge their functions. 'Dhātu' literally means 'anything that holds or supports the body.' Hence, it implies the juice, blood, flesh, &c., without which the body cannot last. The substances that help the senses in discharging their respective functions are also called 'Dhātu-prasāda' or the essence of the Dhātus. The theory then is this : food taken becomes transformed into food-substance or juice, and Refuse. From the former spring the Dhātus. The Dhātus, again, produce some substance which support the senses.—*T*.

† 'Samadhātoh āçrayasya' indicates an abode or body in which all the Dhātus exist in a state of harmony. In other words, what is meant is a healthy body. What is stated here, therefore, is this : Food becomes transformed into Juice and Refuse. These latter, existing according to their respective measures, conduce to harmony in respect of Dhātus in bodies that are healthy or in which the Dhātus already exist in a state of harmony. Thus, food taken by a diseased person, can never conduce to a harmony of Dhātus.

In the second portion of the aphorism what is said is this : through diverse causes, Dhātus called 'Prasāda,' that is those which spring from the juice of food, sometimes become attenuated and sometimes overgrown. The juice of food newly taken generates a harmony among the Dhātus so attenuated or so overgrown. The result of this is health. The means by which this is achieved is the growth and attenuation of Dhātus,—growth in the case of attenuated Dhātus and attenuation in the case of overgrown ones. Such growth and attenuation have food for their root, *i.e.*, they are 'āhāramula.'—*T*.

‡ 'Kittancha malānāmeva :' this is elliptical. The meaning is this : when those Dhātus called 'Prasāda' decrease or increase, it is 'rasa' or the juice of food that

As regards the latter Dhātus, *viz.*, *Malas,* which have the virtue of being excreted, when they increase beyond their normal measure, being treated alternately by regimen of cooling and warm properties, they regain their position of restoratives of the elements of the body to harmony.[6]

Of the Dhātus of both classes, *viz*, those called *Malas* and those called *Prasādas*, the passages of motion are the ducts (of the body).

Those ducts, agreeably to their order, nourish the Dhātus, each its particular one.

Thus, the body has, for the source of its growth, food that is swallowed, drunk, licked, and chewed.

Diseases arise in the body.*[7]

As regards the body, particular administrations (of regimen), wholesome or unwholesome, become productive of good or evil consequences.[8]

Unto the illustrious son of Atri who said so, Agniveça said these words.

It is seen, O illustrious one, that men who take even such food as has been called wholesome, catch disease, and that others, after taking food that has been called unwholesome, do not catch any disease.

When such is the case, how can good and bad results (on the physical system) be attributed to the operation of food that is wholesome or that is otherwise ?[9]

Unto him the illustrious son of Atri answered (as follows).

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restores them to harmony. Similarly, when the Dhātus called 'Malas' decrease or increase, it is 'Kitta' that restores them to harmony. The case of increase is especially noticed below, for there it is said that when they increase beyond their normal measure, they are decreased by being treated alternately with regimen of cooling and warm properties ; *i.e.*, when the increase is due to the taking of food possessed of cooling properties, warm regimen is prescribed, and *vice versa.*—*T.*

* The 'ayana mukhāni,' or passages of motion, of both classes of Dhātus, are the ducts of the body. It is through those ducts that they course upwards or downwards or transversely. Those ducts, again, nourish the Dhātus, each its own, so that the blood-ducts nourish blood ; those that appertain to the marrow, nourish the marrow ; &c.—*T.*

O Agniveça, as regards those persons who take food that is beneficial, they never catch such diseases as arise from food. Then, again, all fear of catching diseases cannot be transgressed by only confining oneself to good food.

For there are other sources of disease than the taking of food that is not beneficial.

They are as follow: the perverse course of time, faults in respect of the understanding, as also such sound, touch, colour, taste, and smell as are not in harmony with the physical system.

These sources of disease bring evil on even a person that properly enjoys the different tastes.[19]

It is for this that men who take even beneficial food are seen to be assailed by disease.

From several causes, the transgression committed by those who take food that is the reverse of beneficial, does not become injurious immediately.

All kinds of food, again, that are not beneficial, are not equally injurious.

Nor is the injury in every case of equal strength.

All bodies, again, are not equally liable to disease.

The unwholesome food that one takes, in consequence of excessive correlation with place, time, use, potency, and measure, becomes more unwholesome.[11]

The injury, again, (that is produced by unwholesome food), if it arises from the operation of more than one cause, or if treated in a way that is the reverse of what is laid down for its cure, or if it affects some deep-seated part of the body, or if it is generated in some part that is regarded as the seat of life, or if it afflicts some vital limb, gains in strength, leads to much pain, and produces (evil) results very soon.[12]

Those bodies which are very fat, or which are very lean, or which are made up of flesh, blood and bones that are either undeveloped or of measure less than normal, or which are destitute of strength, or which are supported by such kinds of food as are not agreeable to them, or which depend upon a very small measure

of food, or which are endued with very little vitality, are incapable of resisting diseases.[13]

These bodies which are the reverse of those described above are capable of resisting diseases.

From these causes, *viz.*, the taking of unwholesome food, the (force or measure of the) injury, and the differences in respect of the kind of body, diseases become either mild or virulent, quickly-arising or slow in generation.[14]

Through these causes, the wind, bile, and phlegm, being excited in particular parts of the body, produce different diseases.

The faults becoming excited in particular places such as the food-fluids and others, produce particular diseases. We shall now, O Agniveça, declare which diseases arise from which places becoming the seats of the excited faults.*[15]

An absence of relish for food, disgust for food, tastelessness in the mouth, incapacity to discern taste, hiccup, a sensation of heaviness in all the limbs, drowsiness, general lassitude or langour of the body, fever, a sensation of being surrounded by darkness on every side,[16] paleness of complexion, obstruction of the ducts, impotence, langour, emaciation of the body, loss of the digestive fire, premature wrinkles and white hairs,[17]—there are the diseases that spring from the excitement of the faults in the food-fluids.

Those that spring from the faults when they are excited in the blood are now enumerated. They are :—

Leprosy, Erysipelas, Eruptions (of diverse kinds) on the skin, Bilious hemorrhage, Leucorrhœa with discharges of blood,[18] Inflamation (ending in sores gangrenous or otherwise) of the anal canal, the organ of generation, and the mouth, enlargement of the spleen, abdominal tumours, deep-seated abscesses, black spots on the face, jaundice, brown spots on the face, freckles on the face and other parts of the body, moles (on the face or the body),[19] cutaneous and herpetic eruptions, Impetigo, whiteness of the skin or Vitiligo, Eczema, Urticaria Evanida, and circular eruptions emitting bloody discharges.

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* The original is expanded a little.—*T.*

Listen now to the diseases that arise from the faults when excited in the skin.[20]

They are Adhimānça(*a*), Arvuda(*b*), Kila(*c*), Galaçāluka(*d*), Çundikā(*e*), Putimānça(*f*), Alaji(*g*), Ganda(*h*), Gandamālā(*i*), and Upajihvikā(*j*).[21]

The diseases that appertain to the adeps or fat are as follows :—

The eight censurable incidents (mentioned in Lesson XXI *ante*), as also all the preliminary or incepient stages of Diabetes.*[22]

When the faults are excited in the bones, the diseases that occur are as follows :—

Adhyasthi(*k*), Adhi-danta(*l*), Danta-bheda(*m*), Danta-çula(*n*), Asthibheda(*o*), Asthi-çula(*p*), Adhyasthi-çula(*q*), Adhidanta-çula(*r*) Adhyasthi-bheda(*s*), and Adhidanta-bheda(*t*), loss of complexion, and diseased condition of the hair, bristles, nails, and beard.[23],

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a. Fleshy excrescences on the eye. The word is also used to imply the cancer of the eye.

b. Tumours in general.

c. Chakrapāni explains that by Kila is meant piles in this connection.

d. Probably, any inflammatory growth in the throat.

e. Cundikā or Gala-çundikā is enlarged tonsil.

f. Dead or decayed flesh.

g. Inflammation of the eye or edge of the cornea.

h. Bronchocele.

i. Enlargement of the lymphatic glands.

j. Ranula.

* The eight censurable incidents are 1. Excessive tallness of stature ; 2. Excessive shortness of stature ; 3. Excessive hairiness of the skin ; 4. Total absence of hair on the skin ; 5. Excessive darkness of complexion ; 6. Excessive whiteness of complexion ; 7. Excessive corpulency or obesity ; and 8. Excessive leanness or emaciation.—*T.*

k. A bone growing on a bone is called Adhyasthi.

l. A tooth growing on a tooth is so called.

m. Rottenness of tooth.

n. Tooth-ache.

o. Rottenness of bone.

p. Severe or aching pain on any of the bones.

q. Aching pain in a bone growing on another bone.

r. Aching pain in a tooth growing on another tooth.

s. Rottenness of a bone growing on a bone.

t. Rottenness of a tooth growing on a tooth.

Chakrapāni points out that the first line up to 'çulam' gives ten different diseases.—*T.*

Pains in the joints, delusions, swoons, a sight of darkness all around, and the appearance of the boils, called *Arushes,* with broad bases, on the joints of the body,—these are said to be the diseases that arise from the faults of the marrow.

From the faults of the vital seed arise incapacity for sexual congress even when there has been erection of the genital organ, the absence of erection, and the birth of offspring that are diseased, impotent, short-lived, and ugly, or incapacity to produce conception, or when there is conception it is followed by abortion or impure discharges from the uterus.

The vital seed being diseased, it makes a man miserable along with his offspring and wives.[24–26]

When the faults become excited in connection with the different senses, they then bring about loss of power or destruction upon them.[27]*

The faults, when excited in the arteries and veins, principal and subsidiary, afflict the patient greatly with Stambha(*a*), Sankocha(*b*), Khalli(*c*), Granthisphurana(*d*), and Supti(*e*).[28]

The faults, when provoked in connection with those Dhâtus which are known by the name of *Malas,* cause Bheda(*f*) and Çosha(*g*) and Pradushana(*h*) of the *Malas,* and lead to excessive constipation or excessive discharge.[29]

Those diseases which we have enumerated above arise in men from diverse kinds of unwholesome drink and food that is chewed or drunk or licked or swallowed.[30]

That man of intelligence who wishes to avoid these diseases should always use only wholesome food and drink. In that case,

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* 'Upatâpa,' as explained by Chakrapâni, is partial loss of power; and 'Upaghâta' is 'Vinâça' or destruction.—*T.*

a. Rigidity of the limbs, including paralysis.

b. Contraction of the limbs.

c. Shooting pains in the extremeties of the limbs.

d. Quivering or throbbing of the limbs.

e. Complete loss of sensation of the body.

f. Chakrapâni points out that Bheda, meaning excessive discharge, applies only to the case of fæces.

g. 'Cosha,' is drying up and applies to all the Mala Dhâtus.

h. By 'Pradushana' is meant an alteration in colour. It applies to all the Mala Dhâtus.

diseases that spring from bad food will not appear in their constitutions.[31]

Of all diseases that spring from the (vitiated) food-fluids, Langhana* is the medicine prescribed.

Of all diseases that spring from the (vitiated) blood, the treatment has been laid down in the Lesson called Vidhi-çonitiya.†

The cure of all diseases that spring from (vitiated) flesh is to be effected by surgical instruments, alkaline ashes, and the application of caustics.

The treatment of those diseases that spring from the (vitiated) adeps or fat has been laid down in the Lesson on the eight censurable incidents.‡[32-33]

Of all diseases having their seat in the bones, the medicament is the five operations, as also the use as enemata of milk and Ghee mixed with some bitter substance.§[34]

Of all diseases arising out of the (vitiated) marrow and the (vitiated) vital seed, the medicament is food endued with relish and food that is bitter; sexual indulgence and physical exercise; and the correction of the system (by the usual methods) at the proper time and to the required measure.[35]

The relief of all diseases that spring from the (vitiated) senses shall be spoken of in the Lesson called Trimarmiya.[36]

The alleviation of the diseases arising from arteries and ducts will be spoken of in the Lesson devoted to diseases of the Wind called Vātarogika.

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* *Vide* Lesson XXII, p. 244 *ante*. Anything that lightens or attenuates (the aggravated humours) of the body is called Langhana. The word does not mean fast only.

† *Vide* Lesson XXIV, p, 256 *ante*.

‡ *Vide* Lesson XXI, p. 233 *ante*.

§ The five operations are 1. Vamana (administration of emetics); 2. Virechana (administration of purgatives); 3. Ciro-virechana (administration of errhines); and 4. Asthāpana and 5. Anuvāsana, meaning the use of enemata dry and oily. The mention of milk and Ghee mixed with some bitter substance, after the mention of Asthāpana and Anuvāsana as included in the five operations, is due, as Chakrpāni explains, to the fact of such enemata being regarded as particularly beneficial.—*T.*

An abstract of the treatments of diseases in general has been presented in the Lesson called "Na vegān dhāraniya."*[37]

The cure of diseases arising from (vitiated) *Malas* has been indicated here and there.[38]

Through physical exercise, through the keeness of (internal) heat, through neglect of beneficial acts and practices, the *Malas* pass from the *Koshtha* to the ducts, impelled thereto by the speed (or force) of the wind.

Arrived at the ducts they sometimes stay there, unimpelled by any other force. Unless the region and the time be undisposed thereto, they do not become excited, for they await some cause of excitement.

In consequence of aggravation, of escape (through liquefaction, &c.), of digestion, and of the clearance of the mouth of the duct, the *Malas,* leaving the ducts, return to the *Koshtha,* the force of the (impelling) wind having been subdued.[38–40]

The man that is desirous of happiness should observe those rules that have been laid down for the non-appearance of unborn diseases and the alleviation of those that have been born.[41]

All the inclinations of all creatures are regarded (as planted in them) for their happiness.

The inclinations, however, that are manifested for the right or the wrong way are due to knowledge or ignorance.

They that are observant follow only what is beneficial after proper or careful observation and reflection.

Whereas the vulgar, whose understandings are clouded by Passion and Darkness, follow only what is (immediately) agreeable.

Knowledge of the scriptures, self-denial, intelligence, memory, firmness, adherence to what is beneficial, purity of speech, tranquillity, fortitude,—these establish themselves in the observant man as their refuge.

These qualities never establish themselves in the vulgar man who is resort of stupefaction and darkness.

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* Lesson VII, p. 73 *ante*; on the inadvisability of suppressing the urgings of nature.—*T.*

Innumerable diseases, bodily and mental, have for their root that stupefaction and darkness.*[42-45]

Through fault of the understanding, one indulges in the five injurious objects; supresses the urgings of nature, and accomplishes acts that are highly rash.[46]

The man of Ignorance then becomes united with those conditions which are called by the name of disease.

The man of Knowledge, however, being purified by knowledge, never becomes united with those conditions.

One should never take any food, acting only from a desire for it or guided by ignorance. Only food that is beneficial should be eaten, after proper examination.

Verily, the body is the result of food.[47-48]

As regards the ordinances about food, eight particulars have been set forth, called *Hetus* or reasons. Examining these in respect of their capacity to produce beneficial or injurious results, one should take one's food.[49]

The man of learning or wisdom, by always abstaining from such diet or regimen as deserves to be avoided, is said to free himself from the debt he owes to the pious and the good.†[50]

As regards those diseases which are incapable of being avoided, men of wisdom, if they get them, should not repine.[51]

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* What is said in these Verses is this :—the inclinations of men, it is well-known, have been planted in them for leading them to happiness. The question, therefore, arises,—Why do those inclinations sometimes lead some men to act in a way that brings unhappiness or misery ? The answer to this is,—the desire to walk along the right or the wrong path is due to Knowledge or Ignorance. He that is truly wise acts after observation and reflection. He that is destitute of wisdom betakes himself to that which is immediately or apparently agreeable.—T.

† The Hindu scriptures lay down that one, by taking birth, incurs several debts or obligations. These are the obligation to marry and procreate children. By doing this one pays off one's debt to one's ancestors. Then there is the obligation to study the Vedas and perform certain minor religious rites. By this one pays off one's debt to the Rishis. One should sacrifice. By this one pays off one's debt to the deities. By living well and taking care of one's own health, one pays off one's duty to one's ownself and to the good and the pious.—*T.*

Here occur some verses containing a summary.

That which springs from food, the diseases that are born of food, the distinction between wholesome and unwholesome food, the distinction between happiness and misery, the susceptibility or non-susceptibility of body and mind to catch diseases, the particular groups of diseases that are born of the different Dhātus, the means of their alleviation, how faults going from the stomach into the ducts become excited and how they come back from the ducts into the stomach, the difference between the wise and the ignorant, what is beneficial for those that are hale and those that are ill, have all been declared in this Lesson on the ordinances about diverse kinds of food that is swallowed or drunk or eaten or chewed.[1-4]

Thus ends the twenty-eighth Lesson called 'That on the ordinances about food that is swallowed or drunk or eaten or chewed' in Agniveça's treatise as revised by Charaka.

LESSON XXIX.

We shall now expound the Lesson called 'That on the ten substrata of the Life-breaths.'

Thus said the illustrious son of Atri.[1]

It has been said that there are ten substrata on which are established the life-breaths. They are the two temples, the three vital parts (*viz.*, the head, the heart, and the anal duct), the throat, the blood, the semen, *ojas*, and the anus.*[2]

That man who knows these (ten substrata), the senses, the understanding, the cause of life, and (symptoms of) disease, is said to be truly learned. He is, besides, called a saviour of life†[3]

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* 'Āyatana' is literally an abode or surface or ground plot. Here it is used to imply that on which the life-breaths (or vitality) rest. Besides the limbs or parts of the body named, blood, semen, and *ojas* are regarded as 'āyatanas.' Hence, I render it as 'substrata' instead of 'abode'.—*T.*

† 'Indriyām' or the senses, as explained by Gangādhara, imply 'jivana-lingāni,' *i.e.*, the indications of the functions of life. 'Vijnānam,' Chakrapāni explains, implies the understanding ; Gangādhara thinks it means the Science of Life. 'Chetanā hetum' is taken by Chakrapāni as meaning either the soul or the cause of

Physicians happen to be of two classes, O Agniveça! One class consists of those that follow (save) the Life-breaths by destroying diseases; the other class consists of those that follow diseases and destroy life.

Unto the illustrious son of Atri who said so, Agniveça said,—O illustrious one, how shall we distinguish them?

The illustrious one said,—Those that are well-born, of clear understanding, possessed of experience, skilful, of pure behaviour, possessed of mastery over their hands, with souls under thorough control, equipt with every necessary object, with every sense in order, capable of reading the dispositions of others, furnished with knowledge of results (of processes, operations, drugs, &c.), are said to be saviors of life and destroyers of diseases.*

Such men are freed from every doubt as regards the correct knowledge of the body, knowledge of what conduces to the growth of the body and of conditions both normal and abnormal.

They are also freed from doubts in respect of the origin, the premonitory indications, symptoms, pains, and diagnoses of diseases that are easily curable, or that are curable with difficulty, or that can only be suppressed, or that should not be taken up for treatment (because of their incurability).

They are, again, the expounders of the aphorisms of the Science of Life which are of three kinds (*viz*, those that relate to the

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life, *i.e.*, the causes of disease and its cure. This seems to be correct. Chakrapāni takes 'āmayam' as equivalent to 'lingam' or symptoms. 'Prānābhisara' is one who follows the life-breaths, that is, one who saves, instead of destroying, life. The sense is that of a companion or friend of the life-breaths.—*T.*

* 'Paryavadāta' is, literally, pure or clean. Gangādhara takes it as implying those whose intellects have become clear in consequence of a proper or attentive study of the medical and other scriptures.

'Jitahasta' applies to surgical operations; possessing mastery over the hand, *i.e.*, having a hand that is quick and steadied by practice.

'Prakritjna' implies one who is conversant with the dispositions of other people; it may also mean one that is acquainted with what constitutes the normal state of the body.

'Pratipatti' implies the production of anticipated results. One conversant with 'pratipatti' is one who performs an operation, or adopts a particular process, or administers a particular drug, knowing the result fully.—*T.*

causes of disease, those relating to the symptoms of disease, and those to the medicines that should be applied for its cure).

They are conversant with those aphorisms as set forth in brief or as explained in detail.

They are, further, acquainted with the entire group of medicines which are of three varieties (*viz.,* those that are destructive of wind, those that are destructive of bile, and those that are destructive of phlegm.*[4]

They are well conversant with the proper use (and nature) of the five and thirty kinds of fruits and roots; four kinds of principal oils; five kinds of salts; eight kinds of urine; eight kinds of milk; six varieties of trees yielding milk and barks; the groups of drugs that are resorted to in the five operations beginning with purging the cerebrum; the eight and twenty kinds of gruel; the two and thirty varieties of powders and plasters; the six centuries of purgatives; the five centuries of Astringents; the rules, occurring in the exposition of what should be done for keeping up health, respecting food and drink, place (of residence), walking, bed, seats, measure, articles, collyrium, smoking, snuffs, rubbing (of oils on the body), cleansing the body (by baths, &c), suppression of urgings and allowing urgings to have free play, physical exercises, the soul, the senses, what is beyond the ken of the senses, and treatment.†[5]

* The Science of Life as expounded in the medical treatises consists of three principal divisions, *viz.*, 'Hetu' or causes of disease, 'Linga' or the symptoms of disease, and 'Aushadha' or medicine. 'Sangraha and Vyākarana' mean in brief and in expansion or detail. Medicines are of three kinds, *viz.*, as curing wind, as curing bile, and as curing phlegm.—*T.*

† In this aphorism the author gives a summary of the contents of many previous Lessons. In Lesson I, Verse 73, it is stated that "of vegetable products, sixteen are root-bearing and nineteen fruit-bearing." See pp. 8 and 7 *ante.* Clarified butter, oil, fat, and marrow are the four kinds of oil. See p. 8 *ante.* The five salts are Sauvarchala, Saindhava, Vit, Audbhida, and Sāmudra. See p 9 *ante.* The eight varieties of urine are those of the sheep, the goat, the cow, the buffalo, the elephant, the camel, the horse, and the ass. The eight varieties of milk are those of the sheep, the goat, the cow, the buffalo, the elephant, the camel, the horse, and women. See p. 10 *ante.* The six varieties of trees whose milk and bark are used are Snuhi, Arka, Açwantaka, Putika, Krishnagandha, and Tillaka. See pp. 9 and 10 *ante.* The groups of drugs which are used in the five operations of administering errhines, emetics, purgatives, and enemata oily and dry, are mentioned in Lesson

Such men are also freed from doubts in respect of conclusions about Treatment having six and ten incidents as laid down in the two Lessons called the Aggregates of four; as also in respect of the three Aspirations, and the merits and faults of the wind.

They are capable of prescribing the four kinds of Oils with the four and twenty ways of administering them as also the four and sixty subsidiary ways.

They are skilful in administering the diverse kinds of *snehanas* (emollients), *swedyas* (diaphoretics), *vamya* (emetics), and *virechyas* (purgatives), with their numerous ordinances (about measure, time, and other considerations).*

II. Apāmārga to Dhāmārgava are thirty-three. See pp. 13 and 14 *ante*. The eight and twenty varities of Gruel occur in Lesson II, pp. 15 and 18 *ante*. The two and thirty varieties of powders and plasters occur in Lesson III, pp. 19—27 *ante*.

The six senturies of purgatives occur in Lesson IV, pp. 27—28 *ante*. The five centuries of Astringents occur in the same Lesson.

The rules in respect of food and drink, place, &c., occur in brief in Lesson V, and in other subsequent Lessons.—*T*.

The varieties of collyrium are spoken of in Lesson V, pp. 52—53 *ante*.

The rules in respect of smoking occur in Lesson V, pp. 53—59.

The rules in respect of snuffing are given in the same Lesson. See pp. 59—60.

The rules in respect of cleansing and rubbing occur in the same Lesson. See pp. 60—65.

The inadvisability of suppressing the urgings of nature is treated in Lesson VII. See p. 73.

The soul, the senses, and what is beyond the ken of the senses, are all treated in Lessons VIII and XI.

As regards treatment, it has been indicated in diverse places, particularly in Lessons IX and X.—*T*.

* The word 'Bhesaja' here does not imply drug or medicament but has been used in a more extended sense, *viz*., that of Treatment as consisting of Physician, Drugs, Nurse, and Patient, each of whom and which should possess four varieties, thus making up a tale of six and ten. See Lessons IX and X; particularly, aphorism 1 of Lesson X. The three Aspirations are treated of in Lesson XI. They are 1. that for preserving Life; 2. for earning Wealth; and 3. for attaining to Felicity or Emancipation in the next world.

The merits and faults of the wind are spoken of in the Lesson called 'Vātākalā-' kalā. See the last note in p. 132 *ante*.

The four kinds of Oils are Ghee, oil, fat, and marrow. There are four and twenty ways of using oils. These, as also the four and twenty subsidiary ways of administering oils have been laid down in Lesson XIII. See p. 141.

Snehanas or emollients have been spoken of in Lesson XIII.

They are well conversant with also the diseases of the head, those diseases stated in brief which are due to varying measures of the three faults, the attenuation or loss (of the constituent elements of the body), the diseases called Pidakā (eruptions), and Vidradhi (abscesses), the three kinds of Inflammations, the diverse kinds of diseases that supervene upon Inflammations, the eight and forty kinds of disease-heads, and one hundred and forty varieties of diseases of diverse groups.*[6]

So also they are well versed in those censurable incidents of excessive fatness and excessive leanness (&c.) with their causes, symptoms, and treatment ; sleep of both kinds, *viz.,* beneficial and otherwise ; insomnia and excessive sleep, with their causes and treatment ; the six curative operations beginning with Langhana ; the diseases that are born of over-indulgence in practices that are sedative and nutritive in their effects, with their symptoms and modes of alleviation ; diseases that are born of (vitiated) blood, (including) insanity, fainting or swoons, and apoplexy, with their causes, symptoms, and remedies.†[7]

Swedanas or diaphoretics and the manner of applying them have been treated of in Lesson XIV. The diverse drugs used for Swedana and the diverse ways of applying them have been clearly set forth there.

The administration of emetics and pergatives is treated of in Lesson XV.—*T.*

* Diseases of the Head occur in Lesson XVII.

The brief enumeration of diseases due to varying measures of faults serves in Lesson XVII. *See* pp. 189—194.

The attenuation or loss of the constituent elements of the body is treated of in Lesson XVII. See p. 194.

The diseases called Pidakā are mentioned in Lesson XVII. See p. 194.

Fir Vidradhi, see pp. 195—198.

The three kinds of Inflammations occur in Lesson XVIII. See p.p. 200—209.

The diverse kinds of diseases that supervene upon inflammations have been treated of in Lesson XIX. See pp. 211—213.

The eight and forty kinds of disease-heads occur in Lesson XIH. See pp. 213—219. The summary occurs in p. 219, in Verses 45 and 46.

The hundred and forty varieties of diseases of diverse groups are mentioned in Lesson XX. See p. 222. Eighty are diseases of the Wind ; forty are of Bile ; and twenty of Phlegm.—*T.*

† The censurable incidents of excessive fatness and excessive leanness, &c., are treated of in Lesson XXI. See pp. 233—33.

Sleep both beneficial and otherwise, insomnia, and excessive sleep, with their causes and treatment, occur in Lesson XXI. See pp. 208—243.

They are also well skilled in certainty of conclusions respecting the ordinances about food ; those kinds or modifications of food that are beneficial by nature and those that are otherwise, with the abstract that has been given of what articles are regarded as the foremost of their own groups or classes ; the four and eighty kinds of wines ; the ascertainment of the qualities of diverse objects in connection with their tastes, principal or true and subsidiary or unmanifest, along with their combinations that are harmonious or otherwise ; the twelve groups of food and drink, with their qualities and energy, with Anupānas and their qualities, and the nine kinds of food in brief ; the course which food takes (after it enters the stomach) ; the beneficial and injurious effects that result from wholesome and unwholesome food ; and the diseases that appear in consequence of the faults being excited in this or that Dhātu, together with their remedies ; and the ten substrata of the life-breaths. They are also well versed in what shall be indicated in the Thirtieth Lesson called "That about the ten great roots (or ducts)," and in the indications of the purposes of the entire Science of Life as treated of in the medical scriptures. They are equally versed in the acquisition, retention, correct interpretation, and application of those scriptures as also in treatment, effects of drugs and remedial operations, time, agents, and means as laid down in those scriptures.*[8]

The six curative operations or remedies beginning with Langhana occur in Lesson XXII. See pp. 248—250.

The diseases born of over-indulgence in practices that are sedative and nutritive are treated of in Lesson XXIII. See pp. 250—57.

Diseases born of vitiated blood, with Insanity, &c., are treated of in Lesson XXIV. See pp. 257—266.—*T.*

* The ordinances in respect of food are laid down in Lesson XXV. See pp. 272—73.

The modifications, beneficial and otherwise, of food are laid down in the same Lesson. See pp. 273—75.

The four and eighty kinds of wines have been laid down in Lesson XXV. See pp. 290—95.

The qualities of diverse objects in connection with their Tastes, principal and subsidiary, together with their combinations that are harmonious and the reverse, have been treated of in Lesson XXVI.

The twelve groups of food &c. are indicated in Lesson XXVII.

The course which food takes and the other topics connected with it are set forth in Lesson XXVIII.

The ten substrata of Life-breaths occur in this very Lesson, *viz.*, XXIX.

They are well endued with memory, intelligence, (medical and other) scriptures, capacity for drawing inferences, and (general) knowledge.

In consequence, again, of the disposition and accomplishments of their souls, they behave towards all creatures after the manner of mother and father and brother and kinsmen without ever speaking harshly towards them, and manifesting a friendship for them that comes from the heart.

For these reasons, O Agniveça, such physicians are called companions of the Life-breaths and destroyers of diseases.[9]

Those that are possessed of opposite qualifications are companions of diseases and destroyers of the Life-breaths.

These men, wearing the robes of physicians, are the thorns of the world. Behaving after the manner of those whom they imitate, those persons, through the heedlessness of kings, move about in all countries.*

This is their especial indication, *viz.*, clad in the robes of physicians and indulging in self-praise, they walk along the public streets, in expectation of calls.†

The rest are treated of in Lesson XXX. 'Grahana' indicates the acquisition of the scriptures. 'Dhârana' implies their retention. 'Vijnâna' means correct knowledge of their meaning. 'Prayoga' is application of the scriptures. 'Karma' is treatment 'Kâryya' indicates the results of drugs and remedial operations. 'Kâla' is time in respect of treatment or the application of remedial operations. 'Kartri' means agents. 'Karana' implies means.—*T*.

* It is evident that the Rishi was for suppressing quacks by penal legislation. Unfortunately, the question is not easy of solution as to who are quacks. Under most Governments, Homœopathy is still regarded as a form of quackery. In India, under British rule, the system propounded by the Rishi himself is regarded as quackery. Kavirajes are classed in State-returns as *herbalists*, a fine instance of the appreciation in which the Hindu system of medicine is held by the rulers of the country ! The fact is impossible of disproof that thousands of chronic cases, given up by European physicians as hopeless, are cured by these despised herbalists. Dysentery, when it attacks a European, generally proves fatal in India. Yet those Europeans who place themselves under Kavirajes, get themselves cured in no time of this formidable disease.—*T*.

† It would be curious to ascertain what the dress was of physicians in ancient India. To this day, many physicians, who have no calls, pass and repass along the public thoroughfares in their good and handsome carriages drawn by excellent steeds, to create the impression that their practice keeps them engaged for the whole day.—*T*.

PART XIV.

CHARAKA-SAMHITĀ

TRANSLATED INTO ENGLISH.

PUBLISHED BY

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ABSTRACT OF CONTENTS.

The contents of this fasciculus are varied and interesting.

The characteristics of quacks are concluded.

Then comes Lesson XXX. The ten great ducts rising from the Heart are mentioned. The importance of the Heart is explained. The names by which the ducts are known are given.

Then occurs a list of the five foremost things, *viz.*, universal compassion as the foremost of all means for prolonging life, the increase of energy as the foremost of all means for promoting nutrition, the subjugatron of the senses as the foremost of all means for deriving gladness, knowledge of Brahma, the foremost of all means for deriving ecstacies of delight, and the practice of Brahmacharyya as the foremost of all paths or modes of life.

Then come the characteristics of those that are said to be conversant with the medical scriptures.

Then come the seven principal questions relating to life and their answers in full.

Then comes an abstract of the other divisions of the compilation, with the Lessons comprised in each.

Then comes a mention in brief of the different kinds of quacks.

The conduct is also laid down that should be followed by good physicians towards different kinds of quacks.

NOTICE.

THE first division of Charaka's work, called Sutrasthāna, or place of aphorisms, has been completed. Of all the divisions, this is unquestionably the most difficult. Charaka himself calls it the very head of the compilation. Besides giving a mass of information, its last Lesson contains a summary of all that occurs in the subsequent divisions. No summary, however skilfully framed, can afford an adequate idea of the real contents of Charaka's compilation. The object of the Rishi in presenting such a summary seems to be to guard the compilation from interpolations, like the abstract occurring in the *Anukramanikā* of the *Mahābhārata*. It is very probable that the summary was drawn up by Charaka and not by Agnveça, even as the Anukramanikā was drawn up by somebody who first reduced the Mahābhārata into writing.

It is a matter of great regret that Charaka's work is not read by practitioners of the Hindu system of medicine with that care with which it deserves to be read. Various abridgments by other authors of celebrity occur. Preceptors of reputation, accordingly, instead of lecturing regularly on Charaka, cause their pupils to master the contents of those abridgments. For this and other reasons, Charaka's text has in many places become vitiated. The belief is general in this country that whoever tampers with the scriptures left behind by the Rishis, inflicts a wound on the very bodies of the Rishis, for their bodies now exist in the form of those scriptures. One, therefore, that tampers with such texts, is held to be guilty of Brāhmaniçide. This belief has powerfully operated to protect the scriptures from those extensive interpolations which would otherwise have been inevitable in consequence of the invention of printing not having been known in this country. That interpolations occur may at first sight create surprise. But when one takes into account the circumstance that the invention of printing was unknown in India, one becomes surprised at the really small extent to which interpolations have

occurred in the handing down of scriptures by means of amenuenses alone. The constructive Brāhmanicide to which we have referred has, indeed, powerfully operated towards this end.

In consequence of the small attention paid to Charaka's compilation by practitioners of the Hindu system of medicine, the difficulty has become great of interpreting many portions of the work. The meanings not having been handed down by authorised teachers from generation to generation, no attempt to interpret Charaka can be successful throughout. Whenever difficulties arise, only two methods present themselves. One is to depend on one's own unaided intelligence ; the other is to consult brethren of the profession. The latter of the two ways should always be adopted by every cautious man. Accordingly, in rendering the *Sutrasthāna*, the work had to be frequently suspended, pending the result of references made to practitioners of admitted scholarship. This explains the delay that has occurred in completing this most difficult of all the divisions of the work. The succeeding divisions are comparatively easy. It is hoped that they will not give so much trouble.

There is another matter to which the attention of the reader should be drawn. In this division occurs the names of a great many plants. Those conversant with the Indian medical scriptures are aware that almost every plant has, in Sanskrit, more than one name. As if to help the cause of confusion, the same name in many cases has, again, been bestowed upon more than one plant. It is, therefore, very difficult, when a particular name is met with, to determine what plant is meant. Lexicons can afford little help. The student of Charaka is obliged in such cases to depend upon tradition and present practice. The medicines named by Charaka are still prepared and prescribed by practitioners. The same ingredients are used everywhere. The same roots and barks and leaves and flowers and fruits, are used from generation to generation In the identification of plants, therefore, tradition and practice must be looked upon if not as infallible at least as helpful guides. To give an example : *Hastidanti* enters into the composition of some drugs. Lexicons give garden radish as one of the meanings of *Hastidanti*. Literally, 'Hastidanti' means something after the form of an elephant's

tusk. A garden radish bears some resemblance to an elephant's tusk when it is not a large one. Hence, 'Hastidanti' commonly means a garden radish. In medical scriptures, however, the garden radish is never understood as the equivalent of 'Hastidanti.' It is, on the other hand, a plant well-known to the profession and to those that supply the profession with the products of hill and dale, forest and swamp. It is otherwise called 'Nāgadanti'. In Bengal it is known by the name of 'Cherāpātā-danti,' so called because of the indentations on the edge of its leaf. It is not the plant known by the name of Nāgadamani or Nāgdonā.

Medical science, as cultivated in ancient India, had not botany for its hand-maid. Descriptions occur of many plants, but no scientific classification had ever been attempted. Medical students, it is true, have to familiarise themselves with the plants and the minerals mentioned in the scriptures they study. But such study, however regular, cannot lead to that accurate knowledge which a study of scientific botany would confer. There were, again, no botanical gardens maintained by either kings or eminent medical teachers. The plants mentioned in Hindu medical treatises grow on mountain breasts and in dales, on fields and road-sides, in bushes and forests and swamps. Persons belonging to the lowest classes of society have always been the purveyors of medical practitioners. It is true, particular practitioners have left behind them compilations carefully describing the plants mentioned in medical treatises; but these compilations have not as yet seen the light. They are still in manuscript, and are guarded with jealous care by their owners. All these considerations have tended to make the subject of medical botany a difficult one in Hindu Medicine. When to this is added the fact that many plants are no longer obtainable except from inaccessible mountains or distant countries, some idea is capable of being formed of the real difficulties that beset the path of one that seeks to interpret Charaka to modern readers, especially to European and American readers.

It is a matter of deep regret that the first attempt at publishing an English version of Charaka has not met with that measure of support from Indian readers which it has met with from learned scholars and medical men of Europe and America. Costly though

the undertaking is, it should be supported by the enlightened portion of our countrymen. The diffusion of the intellectual treasures of ancient India is fraught with important consequences to the people of India. Their indifference, therefore, to it, is inexplicable. The British Gevernment of India, with that liberality which has always marked its attitude towards ancient Indian learning, sympathises with every project like mine. The English translation of the Mahābhārata has, in this spirit, been substantially aided by it, and I have no doubt that it will extend a helping hand to the English translation of Charaka. Already the Government of Bengal has very kindly accepted the recommendation of Sir Alfred Croft, the Director of Public Instruction, Bengal, to subscribe for 65 copies of the work. This comes up to Rs. 2,080. The other local Governments, I am sure, will act with equal liberality. My best thanks are due to Sir Alfred Croft, who has always taken a warm interest in my work. Among officials belonging to other Departments, I must express my heart-felt thanks to the Hon'ble Mr. Cotton, Mr. F. H. Skrine, Mr. H. A. D. Phillips, and Dr. G. A. Grierson, C. I. E., for the kindness they have always shown me by noticing every fasciculus as it has come out.

I take this opportunity of heartily thanking the editors of Indian Journals, European and native, for the encouragement they have always afforded me in the prosecution of my difficult task. Without their active sympathy and valuable support I could never have been able to accomplish what I have succeeded in accomplishing. The editors of many Medical Journals of Europe and America also, by noticing every fasciculus, have laid me under equal obligations. I should avail myself of this opportunity for also thanking those Oriental scholars and eminent medical men of Europe and America who have sympathised with me in my difficulties and encouraged me from time to time with kindly words. Whatever those difficulties, I have every hope of conquering them with support so powerful and so universal as I have been fortunate enough to receive.

200, Cornwallis' Street,
Calcutta : January 15, 1896. } AVINASH CHANDRA KAVIRATNA.

When they hear of anybody's illness, they run towards his neighbourhood, and in the hearing of that person's friends loudly proclaim their own skill and accomplishments as physicians.*

These men frequently proclaim the shortcomings of the person whose treatment they take up.†

They wish to win over the friends of the ailing person by doing what would gladden them, by stories and conversation, and various small services.

They proclaim their own disposition to be pleased with a very little remuneration.

Obtaining a case for treatment, they constantly keep their eye on all things, desirous of concealing their ignorance by dexterity.‡

Unable to alleviate the disease, they accuse the patient as unequipt with desirable necessaries, as disposed to transgress the directions of the physician, and as having no control over his nclinations.

Beholding that the last stage has come, they fly away, leaving the patient's presence and repairing to some other place. Happening to be present in assemblies of ignorant or common men, they

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* 'Abhitah paripatanti' implies that they proceed quickly to the neighbourhood of the person that is lying ill.—*T.*

'Samçravane' means 'in the hearing,' *i.e.*, of the friends and relatives of the afflicted person, or of such persons as are sure to carry the intelligence to the friends and relatives of the patient.—*T.*

† In most texts, the reading is vicious. The correct reading is given by Gangādhara. It is *Techa yasya pratikarma kurvanti &c.* The passage does not mean that they proclaim the faults of the physician whom they displace. The fact is, as pointed out by Gangādhara, unable to relieve the patient and fully assured of their incapacity to afford relief, they proclaim the shortcomings of the patient in the hope that their ill-success would be ascribed to those shortcomings. Those shortcomings have reference to either the inattention of the patient to the directions of the physician or to his stinginess in not spending money freely for good medicines, &c.—*T.*

‡ They keep their eye on all things, *i.e.*, are attentive to what is going on in the house, in order to avail of that knowledge for hiding their incompetence by dexterity.—*T.*

proclaim their own skill in treating disease, betraying their ignorance the while.*

Manifesting their own ignorance, they censure the knowledge and wisdom of physicians that are truly wise.

Beholding an assembly of men that are learned and wise, they avoid it from a distance, like travellers avoiding a wilderness where there is cause of fear.[10]

If anybody be ever cured, by these physicians, of any light disease, that cure is always referred to by them in cases where the treatment that effected the cure is inapplicable or where an altogether different kind of treatment is required.†

They do not desire to consult any one (in respect of anything connected with the medical scriptures). Nor do they desire to be consulted by any one.

They fear any one who wishes to consult them as one fears death itself. No one knows who their preceptor is, or who their disciple, or who their fellow-student.[11]

(Here are some verses.)

Those men who, wearing the garb of physicians, seek to gratify afflicted persons like fowlers seeking to capture birds in the woods by having recourse to their nets or springes,[12]—those men who are unendued with scriptures, experience, (knowledge of) curative operations, time, measure, and place, should be avoided. They walk on the earth like the followers (messengers) of Death.[13]

A wise patient should always avoid those foolish men with a show of learning who, for earning their sustenance, pretend to the honor of being physicians. They are like snakes subsisting on air.‡[14]

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* They imagine that they are eloquently expatiating on their own skill; but all the while they express nothing but their own ignorance.—*T.*

† The reading I adopt is that of Gangādhara. For *'Sutrāvayava'* Gangādhara correctly reads *'Kshudrāvayavé'*, *i.e.*, in some disease of a light nature. *'Upayuktah'* is restored to health or cured. *Tam* refers either to the person cured or to the treatment that has effected the cure.—*T.*

‡ Quacks, though they can never have extensive practice, yet manage to keep up appearances. Hence, they are like snakes subsisting on air, for ostensible income they have not.—*T.*

Salutations of reverence are ever due to able physicians who are conversant with the scriptures, possessed of cleverness, endued with purity of behaviour and heart, skilled in treatment of disease, of practised hand, and with souls under complete control.[15]

(Here is a verse containing a summary.)

In this Lesson on the ten substrata of the Life-breaths occurs an abstract of the aphorisms (laid down in the previous Lessons which comprise what is called *Sutrasthâna* or the place of aphorisms). In it the two kinds of physicians also have been spoken of, and the ten substrata of the Life-breaths.[1]

Thus ends the twenty-ninth Lesson, called 'That on the Ten substrata of the Life-breaths, in Agniveça's work as revised by Charaka.

LESSON XXX.

After this, we shall expound the Lesson called 'That about the ten (great) ducts in the heart.' Thus said the illustrious son of Atri.[1]*

To the heart are attached ten great ducts. They produce mighty consequences. *Mahat* and *Artha* are said to be the synonymes of the heart by the wise.[2]†

The body consisting of the six limbs, knowledge, the senses, the five objects of the senses, the Soul as invested with attributes, the mind and thoughts, are all established in the Heart.[3]‡

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* The name of this Lesson is *'Arthe-daça muliyam'*. The heart has many names; among these, one is *'Artha'*. The first verse of the Lesson begins *'Arthe daça mahā mulāh &c'*. Adopting the first compound of this verse, the Lesson is named ' That about the ten great ducts in the heart.' The distinction between arteries and nerves was not, probably, known to the *Rishis*; hence ducts is the correct word instead of arteries.—*T.*

† *'Mahāmulāh'* literally implies 'those which have the *Mahat* or the heart for their roots. These ducts are so called because they arise from the heart or have the heart for their roots. *'Mahāphalāh'* means 'those which produce mighty consequences.' These ducts convey the *Ojas* or pure blood from the heart away to every part of the body and keep a creature alive, as said in verse 6 below.—*T.*

‡ The correct reading is *'Shadangamangam,'* meaning the whole body with

Since the heart is the refuge of these existent objects, therefore is it regarded by persons who speculate on the meanings of things as the top beam of the wooden or bamboo frame-work of a thatch.[4]

One gets swoons or loss of consciousness from wounds inflicted on the heart, and death from the bursting or piercing of that organ.

That which is the well-known consciousness of Touch is that which is called *Dhāri* (or Life); that is situate in the heart.[5]

The heart is the seat (or receptacle) of the foremost *Ojas*. It is also the seat of supreme Brahman. For these reasons the heart is called *Mahat* (Great) and *Artha* (precious possession), by physicians.[6]

Because the heart or *Mahat* is the root of the ten ducts, therefore these are called *Mahāmulā* (having the Great for their root). These bear the *Ojas* and run into every part of the body.[7]

All embodied creatures, vivified by the *Ojas*, move about or act. Without it, the life of all creatures becomes extinct.[8]

The *Ojas* operates in the first place as the essence of conception. It is the juice springing from that juice which produces conception. Before all other things it penetrates into the growing heart (of the *fœtus*).[9]

Without its loss or destruction, there can be no destruction (or death). Dwelling in the heart, it sustains or supports life. The *Ojas* is the strength of the body. The body and the life-breaths are established in it.[10]*

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its six limbs. The six limbs are the two arms, the two legs, the hand, and the trunk. By '*Vijnānam*' is meant that knowledge which is the result of discrimination. The senses or organs of knowledge only are intended here. The five objects of the senses are color, taste, sound, scent, and touch.

The Soul is independent of all things. Ignorance or Ne-science invests it with attributes and then it becomes embodied. The Soul with attributes, *i.e.*, the Soul as invested with body through the operation of Ne-science, has the Heart for its refuge.

'*Chetas*' is mind, or that which is above the senses. It includes here '*Buddhi*' or the understanding. By '*Chintya*' is meant all our thoughts.

All these have the heart for their refuge. This is further explained in the next verse.—*T*.

* The second line is read differently. The sense, however, is nearly the same.—*T*.

The (ten) principal ducts are called *Mahāphalā* because they bear this *Ojas*, or because they serve diverse functions in the body. Because they always tremble they are called *Dhamani*; they are called *Crotas* (currents) because of the blood flowing through them; and they are also called *Sirās* because of the blood journeying through them.[11]*

He who is desirous of protecting that *Mahat* (or Heart), those ten ducts (called Mahāmulās), and that *Ojas*, should especially avoid all causes of mental grief.[12]

One should indulge in only that which is agreeable to the heart,, or which is beneficial to the *Ojas*, or which keeps the ducts in good order. Indeed, one should court both tranquillity and knowledge.[13]

Among diverse means that exist for prolonging life, those conversant with the Science of Life regard one as the foremost. Similarly, among those that enhance strength, one is regarded as the foremost. Among those that promote nutrition and bulk of the body, one is regarded as the foremost. Among those that contribute to ecstasies of delight, one is regarded as the foremost. Among all paths, one is regarded as the foremost.

As regards this, abstention from injury (or universal compassion) is regarded as the foremost of all means for prolonging the lives of men."

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* In the previous verses the *Ojas* has been spoken of. The *Ojas* dwells in the heart and serves all the important functions referred to above. The *Ojas*, therefore, is *Mahat* or Great. The ten principal ducts rising from the heart are called *Mahāphalā*. The etymology of this word is explained, as also of each of its synonymes, in verse 11. *'Tatphalā iti Mahāphalā,'* meaning that they are called so because they bear or convey the *Ojas* which is regarded as *Mahat*. An alternative etymology is *'vahudhā vā phalanti,' i.e.*, they work or operate in various ways, or serve various functions. The synonymes of *Mahāphalā* are *dhamani*, *Crotas*, and *Sira*. *'Sravana'* and *'Sarana'* imply almost the same kind of motion.

It is curious to see how this verse is rendered by Babu Yasodā Nandan Sircar, the author of the new edition of Charaka (original and Bengali translation) in the Bengali character. Vitiated as his text and translation are by a profusion of errors, no error could be more ridiculous than to mistake *'Vā'*= or, and *'tāh'* (the plural of 'tad') for *'vātāh,'* the plural of *'vāta'* or wind. According to Babu Sircar, the meaning of the first line is 'The fruits of *Ojas* are various kinds of *wind*.' A grosser blunder cannot be conceived.—*T*.

The increase of energy is the foremost of all means for increasing the strength.

Aphrodisiacs are the foremost of all means for promoting nutrition.

The subjugation of the senses is the foremost of all means for deriving gladness.

The knowledge of Brahma (Supreme Soul) is the foremost of all means for deriving ecstasies of delight.

The practice of *Brahmacharyya* is the foremost of all paths (or means for attaining to happy goals).[14]*

They are regarded as conversant with the Science of Life who are declarers of the Science, the principal divisions of that Science, its sections, and of questions arising therefrom, respectively, as regards words, the meanings of words, and clear explanations of particular portions.[15]

In this conneetion it is said as follows : if it be asked how are the Science and the rest declared as regards words, the meanings of words, and clear explanations of particular passages, it is answered thus :

The Science, which represents the work of a *Rishi*, when repeated in its entirety in the way of a proper recitation, is then said to be declared in respect of words.†

When adequately penetrating into it by means of the under-

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* Here, only the foremost ones among the respective means are noticed. Chakrapāni observes that although food is regarded as the means for the prolonging of life, yet abstention from injury is the foremost of all means towards that end. Such abstention from injuring other creatures leads to merit which directly prolongs life.

Meat is one of the means for promoting nutrition. Yet it promotes the nutrition of the body alone. Knowledge promotes the nutrition of both body and mind.

†*Yathāmnāyam* implies 'in the way of a due or proper recitation,' *i.e*, each part coming after another, and the pronunciation regulated by the rules of orthoepy. Chakrapāni tersely explains it as equivalent to '*Yathā pātha kramena.*' It is curious to see how the latest Bengali editor of *Charaka, i.e.*, Babu Yasodā Nandan Sircar, repeating the mistake of a previous edition, reads '*yathāsthānam*' for '*yathāmnāyam.*'—T.

standing, the true interpretations are declared by means of words that are fraught with explanations at large or in brief, as also with propositions and reasons and illustrations and syllogistic statements and winding up of conculsions, and that are intelligible to the three kinds of understanding possessed by disciples, it is said to be declared in respect of the meanings of words.*

When the difficult topics included in this Science are, again, declared with discussions fraught with discriminating judgments of facts and considerations, the Science is said to be declared by clear explanations of particular portions.[16]†

If enquirers happen to be present, they may ask the following questions :

Of the four Vedas, *viz.*, *Rich, Sãman, Yajush,* and *Atharvan,* which Veda is taught by persons conversant with the Science of Life ?

What is Life ?

Whence is the Science of Life ?

What, again, is this Science of Life ?

Is it eternal or not eternal ?

What are its limbs ?

Who are they that should study it ?

Why should it be studied ?[17]‡

The physician thus asked should indicate that his devotion is directed to the *Atharvan* Veda which is his own, among the four, *viz., Rich, Sãman, Yajush,* and *Atharvan.*

Since the *Atharvan* Veda, after (treating of) gifts, propitiatory rites, offerings to the deities, auspicious ceremonies, *Homa,* obser-

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* The correct reading is '*Vyãsa-samãsa &c.,*' meaning 'at large and in brief &c.' '*Upanaya*' is syllogistic inferences, and '*nigamana*' implies the winding up of conclusions. The three kinds of understanding are the superior, the middling, and the inferior.—T.

† The correct reading is '*vibhãvanaih.*' By '*vibhãvana*' is meant discriminating judgments of facts and all considerations connected therewith.—T.

‡ The Vedas are regarded as eternal and increate. At every new creation of the universe, they arise of themselves in the mind of Brahman, the Creator. '*Ayush*' is the period of Life. Generally, however, it stands for Life.—T.

vances and vows, expiations, fasts, *Mantras,* and other assemblage of topics, has declared (the Science of) Treatment.*

The Science of Treatment is taught for the benefit of Life.

Having indicated the Veda (in which the Science of Life occurs) Life is explained.

As to Life: that in which (or, by which) *Chetanā* exists or follows), *Jivitam, Anubandha*, and *Dhāri,* are words expressive of the same meaning.†

It is called the Science of Life because it explains (the conditions of) Life.‡

If it be asked how (the answer is as follows): by its indications, by happiness and misery, by what is beneficial and what is injuri. ous, by its measure and the reverse. Since also this Science explains what objects, attributes, and acts are subservient to Life and what not so, therefore, it is called Science of Life.

In this connection it should be said that in the whole of this Science, only those objects, attributes and acts that are subservient to Life and those that are not so, are laid down.[18]

Life has been declared by its indications duly in this very Lesson.§ Next, as regards happiness: in this connection, of one

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* *'Parigraha'* implies a train or assemblage. What is said here is that the Science of Treatment forms a part of the *Atharvan* Veda, having been declared after the topics mentioned.—T

† Here the word *'A'yush'* is explained by some of its synonymes. The first is *'Chetanānuvrittih,'* as the correct reading is, and not *'Chetanāpravrittih'* as some of the vicious Bengal texts have it. Chakrapāni explains it as equivalent to *Chaitanyasantānah,' i.e.*, the continuation of Chaitanya. Gangādhara explains it as *'Chetanā anuvartate yatra yena vā? Chetanā* ought to be taken here as equivalent to Soul. *Tivitam* is *jivati asmin, i.e.*, one liveth in it. *Anubandhah* is a union of the senses, mind and soul. *Dhāri*, as already explained, is that which upholds or sustains several things together.—*T.*

‡ *I.e.*, how it goes on ; how it is endangered ; and when endangered, how the danger is conquered or removed. This is explained fully in the next portion of the aphorism.—*T.*

§ The Science of Life explains Life by its indications, by happiness and misery, by what is beneficial and what is injurious, &c. *(Vide* aphorism 10 above). In this and the succeeding aphorisms, the *Rishi* points out how may Life be explained by its indications, how by happiness and misery, &c. As

who is not afflicted by any disease physical or mental, who is, particularly, possessed of youth, who is endued with strength, energy, manliness, and prowess, proportioned to the capacity of his frame, who rests on strength of knowledge, of science, and of the senses, as also on all the objects of the senses, who is endued with great affluence and diverse agreeable objects of enjoyment, who is crowned with success in respect of all his essays, and who moves and acts as he pleases, Life is called happy.

The reverse of this is called unhappy Life.[19]*

Of one who seeks the good of all creatures, who abstains from appropriating what belongs to others, who is truthful in speech,who is devoted to tranquillity, who acts only after reflection and examination, who is never heedless, who pursues the aggregate of three (*i. e.*, Religion, Wealth, and Pleasure) without any one of them afflicting the others, who worships with reverence all those that deserve worship, who derives praise from knowledge and science, who waite with reverence on the old, who has properly controlled the impulses of affection or attachment, of jealousy, of arrogance, and of pride, who always makes diverse kinds of gifts, who is devoted to penances, knowledge, and peace, who is conversant with topics connected with the Soul, who is devoted to That, who acts in view of both this world and the next, and who has a good memory, the Life is said to be beneficial. The reverse of this would be called Life of an opposite character.†[20]

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regards the first of these points, he says that in that particular passage where the synonyms of Life, *viz.*, *chetanānuvritti* &c. have been given, (*vide* aphorism 18 above,) there Life has been explained by its indications.—*T.*

* *Samarthānugata* is proportionate to capacity of frame.

Chakrapāni explains that *vala* is connected with *Jnāna,*। *vijnāna,* and *indriya*; while *samudāya* is connected with *indriyārtha,* although *vala-samudāya,* as a compound, may be taken as connected with all the preceding words. The correct reading is *yathestta-vichārinah*; the genetive would follow the construction regularly. The ablative is the reading of the vicious Bengal texts.

† Religion, Wealth, and Pleasure constitute an aggregate of three that embraces all our concerns. To this is added *Moksha* or Emancipation by absorption into the Supreme, in the case of those that follow the religion of Nivritti instead of Pravritti, the former meaning abstention from acts, the latter meaning devotion to acts.

The measure of Life is ascertained by indications of changes (for the worse), that are apparently causeless, in the objects of the senses, the senses, the mind, the understanding, and exertions.*

One, from this reason, attains to one's own Nature after the expiration of a Kshana, a Muhurta, a day, three days, five days, seven days, ten days, twelve days, a fortnight, a month, six-months, or a year.†

The words *Swabhāva* (Nature), suspension of functions, *Maranam* (death), break of perpetuity and suspension (of action), have all the same meaning.

This, then, is as regards the measure of Life.

The reverse of this affords no indication of Life's measure.

Instructions on it will be laid down in that part of the compilation which is concerned with diseases, while treating of the, body, its nature, and symptoms.

The measure of Life and ignorance of its measure, are treated of in the Science of Life.

Gangādhara reads, 'jnāna-vijnānopaçansaçilasya.' This seems to be correct and I have, therefore, adopted it.

'Tat-parasya' is one who is devoted to the Supreme Self. 'Tat' is That, so called because of its inexplicable nature.—*T.*

* By "artha' is meant the objects of the senses, such as sound, smell, taste, touch and color. By 'cheshtā' is meant the exertions we make, *i. e.*, all our motions and acts. When indications are observable in them of changes for the worse, and when those changes are apparently causeless, *i, e.*, not ascribable to the action of well-known and intelligible causes, the measure of Life is believed to be shortened. What is said here is that when the functions of the several organs approach towards stoppage, the period of Life is regarded as approaching its end.—*T.*

† 'Swabhāva', as used here, implies death. This is explained immediately below.

'Idam' is the reading of the vicious Bengal texts. Gangādhara correctly reads 'Ayam', meaning this one or some indefinite person; it stands as the nominative of 'āpatsyate.' 'Tri-pancha-sapta-daça-dwādaçāhāt' is the correct reading. That death should be indicated by the word 'Swabhāva' or Nature is consistent with the spirit of the speculations of Hindu philosophy. The following oft-quoted verse is an authority for it:

"Maranam prakritih çaririnām, Vikritirjivitamuchyate budhaih."

The purpose of the Science of Life is protection of the health of the hale and alleviation of disease of one that is ailing.[21]

The Science of Life is stated to be eternal, in consequence of its having no beginning.

Its indicating those facts which arise from the very Nature (of a living creature) and ;

the eternal character of the actions of existent objects (which it treats of.)*

It cannot be that there was not at any time a current of Life (or living creatures); or, a current of Intelligence (or intelligent beings), or, a perennial continuity of knowers of Life.

Pleasure and pain, again, are eternal, along with health and disease, their causes and indications, through union of one another (*i. e.*, a chain of living creatures one coming after another).

This should be known as the topic of the Science of Life.

As regards what the indications are of the Science of Life, the answer is that they consist of the increase and diminution of such pairs of opposites as heavy and light, cold and hot, oily and dry, &c. through similarity and dissimilarity.

As has been said, through heavy things, when used or brought into contiguity, an increase results of all that is heavy, and a diminution of all that is light.

The same is the case with the other pairs of opposites (mentioned).

This action (or nature) of existent objects is eternal.

The respective attributes also of such objects as earth and the rest are eternal.

Objects and their attributes are both eternal and not eternal.[22]†

Implying that death is the normal disposition of embodied beings, life being called by the wise its abnormal condition.—*T.*

* These three considerations are fully explained in the text below.—*T.*

† These aphorisms are exceedingly terse and abstruse. What is said in them is as follows :

For the dignity of the Science of Life it is necessary to show that it is eternal. Three reasons are assigned for its eternity. The first is its having no beginning. Traditionally, it is supposed that Bharadwāja, who introduced it

The Origin of the science of Life, occuring after a time when it was not, is not to be seen. Nor is that Origin explained otherwise

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in this world, got it from Indra; that Indra had got it from the twin Açwins, the celestial physicians; the twin Açwins had got it from the Grandsire Brahman. Brahman is, for all practical purposes, eternal, for whatever knowledge he has shines forth in him by inward light as soon as he awakes after sleep and re-creates the universe.

Discarding the traditional view, the Science of Life is said to be eternal on another ground. Nobody knows its beginning *i. e.* when or with whom it first began. It is so ancient that its origin is lost in the mists of antiquity. No starting point, in respect of either time or person, is known or can be conceived. Hence, its eternity may be presumed. It should be noted, however, that eterniny is predicated of this Science as regards its substance and not as regards any particular treatise bearing on it.

The eternity of this Science is made out more particularly from the considerations beginning with "It cannot be that there was not at any time &c...." and ending with "Pleasure and pain &c." All Hindu systems of speculation on the subject of cosmogony treat the universe as eternal. Hence no time can be conceived when there was no human being, and no Intelligence in human beings, and, therefore, no knower of the considerations of Life. Hence, that which is the *Jneya* of this Science, that also which is its *Jnānam*, and its *Jnātri* too, have never been wanting.

Pleasure and Pain, again, are eternal, with health and disease, their causes and indications. This is so because of the chain of human beings one after another being endless or without beginning. This is another consideration why the Science of Life should be regarded eternal. The very existence of pleasure and health, and of pain and disease, and, therefore, of the causes (including the methods of alleviation) of health and disease, being eternal, the topic of this Science, its knowledge, and its knowers, cannot but be eternal.

The second consideration upon which is founded the eternity of this Science is furnished by "its indicating the facts which arise from the very Nature (of a living creature.)" It has been already pointed out that pleasure and pain, with health and disease, and their causes and cures and indications or symptoms, form the topic, in brief, of this Science. This Science is indicated by Life being treated in it, as also pleasure and pain, &c. Hence, both Life and pleasure and pain being eternal, the Science also is eternal.

The third consideration is furnished by the eternal character of the actions of existent objects. The increase and diminution of such pairs of opposites as heavy and light, cold and heat, &c., which form the attributes of objects, or, rather, the laws that regulate that increase and diminution, form the topic of this Science. The attributes or objects being eternal, their laws also are eternal. Those laws affect human beings. Hence, this Science which treats of those laws and of how they affect human beings, is eternal.

than by Intuition and Instruction. One class explains that origin by adopting these two (*viz*, Intuition and Instruction.) The indications of this Science arise from the very nature of living beings. They are not the handiwork of any particular person. This has been said in this Lesson (above), as also in the initial Lesson of this treatise. As the heat of fire, the fluidity of water, and the nature of (other) existent objects, are eternal, even so is eternity to be predicated of the Science of Life. This follows from what has been explained before : heavy things used or brought into contact with those that are heavy, lead to the enhancement of the heaviness of the latter and the diminution of all that are light. This being so, the conclusion follows.*[23]

In further explanation, for guarding against a misconception, it is stated that objects are both eternal and not eternal. Objects, as due to the mingling, in various proportions, of the primal elements, may not be eternal in their particular forms. But the elements which make them up are eternal. Thus, earth, water, light, air, and ether are eternal, although a jug or a jar, or a mango or a peach, may not be so. Then, again, a mango or a peach may be said to be eternal as representing species. A particular peach may dissolve or melt away, but another will grow from its seed. The eternity of objects being thus established, as also of their attributes, the eternity follows of the manner in which they act on the human body or mind. The manner of that operation being the topic of this Science, it is evident that this Science also is eternal.—*T*.

* What is stated here is as follows : the eternity of the Science of Life follows from the fact that nobody can say it had its origin at such and such a time, and that it had no existence before. Generally, when people explain the origin of this Science, they refer it either to the Intuition of the Grandsire, Brahman, in whose mind, like other branches of knowledge, it springs up of itself in the beginning of a new cycle ; or, to Indra, the chief of the Celestials, who is said to have instructed the sage Bharadâwja who brought it down from Heaven and communicated it to Punarvasu and others. This, it is said, is one opinion. In aphorism 22 above, several considerations have been urged for showing how this Science is not the handiwork of any one individual.

The Universe is eternal, having no beginning. Both human beings and the objects upon which they depend are eternal. The heat of fire, the fluidity of water, and the attributes of other objects, are eternal. Men using heavy articles find the property of heaviness enhanced and lightness diminished. Particular things are beneficial to health ; particular things are not so. Some objects cause maladies ; some cure maladies when they invade man. The Science of Life has for its topics considerations of health and disease. Those considera-

The Science of Life has eight limbs.

They are as follows :—

1. Treatment of the body (by administration of drugs), ; 2. Surgical operations (with the aid of instruments) ; 3. Extraction of weapons (from the body) ; 4. Alleviation of poisons (of quick effects), of poisons which are slow of operation, and of the evil effects of the injudicious application of drugs and processes ; 5, Knowledge of the means of driving away evil spirits and Rākshasas ; 6. Nurture of children ; 7. Preparation of drugs by mixture ; and 8. Administration of stimulants and aphrodisiacs.

This Science should be studied by Brāhmanas, Kshatriyas, and Vaiçyas.

Brāhmans should learn it for doing good to all creatures.

Kshatriyas should learn it for self-preservation.

Vaiçyas should learn it for gain (or practice as a profession).

In general, all may study this Science for the acquisition of religious merit, wealth, and pleasure.*

In this connection, the care that one takes in allaying the ailments of men that are conversant with the Science of the Soul, of those that tread in the path of righteousness, of those that are promulgators of religion, as also of mothers and fathers and brothers and kinsmen and seniors and preceptors, and the study that one makes of the Science of Life, its communication to others, and the writing or compiling of teatises on it, represent the high religious merit that this Science affords.†[24]

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tions, as dependant on the attributes of both objects and human beings, are eternal. The indications of this science, therefore, are eternal.

As already observed (in the previous note), a particular treatise bearing on the Science of Life may be artificial or may have a beginning or an author. But the Science itself, its topics, and the knowers of the Science, are all eternal.—*T.*

* The four objects, called 'Purushārtha' or the purposes of existence, are 'Dharma' or religious merit, 'Artha' or Wealth, 'Kāma' or Pleasure, and 'Moksha' or Emancipation from re-birth by absorption into the universal essence of Brahma. It is shown here that the study of the Science of Life contributes to the acquisition of three of these, *viz*, Dharma, Artha, and Kāma. Its importance, therefore, is established beyond doubt.—*T.*

† Having first premised that this Science conduces to the triple aggregate of Life's purposes, the Rishi points out wherein or whence is each of them. The

The acquisition of different kinds of wealth, to be happily enjoyed, from kings and chiefs or men of wealth, the preservation of one's own self, and the preservation of all those men that are one's dependants, represent the wealth that this Science affords.[25]*

That, again, which consists of the approbation of the learned, of fame, of the status of being looked upon as the refuge of all, of the general respect of the community, of the obedience and services rendered by all, and of the restoration to health effected of persons dear and beloved, represents the pleasure derivable from this Science.[26]†

The answers have now been given in full according to the questions proposed.

Then the physician (having made these answers) may again be asked by a student of this Science these eight questions from the beginning. They are these :—1. Compilation, 2. the subject of the compilation, 3. the several parts or divisions of the compilation, 4. the subjects of the several parts or divisions, 5. the lessons that compose the several divisions, 6. the meanings of the lessons, 7. (especial) questions, and 8. the answers to (especial) questions.‡[27]

When the physician is asked about these, he should answer them fully by 1. words, 2. the meanings of words, and 3. by expositions of especial parts.§

Bengal texts, as regards the latter portion of 24, are very vicious. B th Gangādhara and Chakrapānidatta read "yachchāyurveda &." and "anudhyāyati, vedayati, anuvidhiyate &c." The last word means 'writes treaties &c.' It may include 'assists others in the study of the Science."—*T.*

* Some of the Bengal texts read 'arthalavāvāptih' for 'arthānāmavāptih.' 'Avekshanancha' is also a misreading for 'ātmarakshanancha.'—*T.*

† The Bengal texts have 'samānaçuçrushā' for 'Sanmānaçuçrushā.'—*T.*

‡ The questions relate to these several subjects. The first is—what compilations exist regarding this Science. The second relates to the subjects of the compilations. Then come the divisions of the compilations; &c. All these have been explained below.—*T.*

§ The explanations should have reference 1. to the language used, 2. to the meaning of the language, and 3. to the difficulties involved in particular passages or portions. *Vide* aphorism 17 of this Lesson, *ante.*—*T.*

As regards these, (it should be answered that) Ayurveda, Cākhāvidyā, Sutrajnāna, Cāstralakshmanam, and Tantram are words expressive of the same meaning.*

The subject of the compilation has been explained in the definitions and observations contained in it. That subject, again, is capable of being understood from the sections of the compilation. Those sections are ten in number. They are 1. Çarira, 2. Vritti, 3. Hetu, 4. Vyādhi, 5. Karma, 6. Kāryya, 7. Kāla, 8. Karttri, 9. Karma, and 10. ascertainment of Vidhi.

These ten sections (or divisions of the subject) have been fully expounded in the compilation.[28]†

The compilation has eight divisions. They are, 1. Çloka, 2. Nidāna, 3. Vimāna, 4. Çārira, 5. Indriya, 6. Chikitsā, 7. Kalpa, and 8. Siddhi.

The first of these, *i. e.*, Çloka, comprises thirty Lessons.

The second, the third, and the fourth, *viz.*, Nidāna, Vimāna, and Çārira, each comprises eight Lesssons.

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* Here some synonyms of Ayurveda are given. 1. Ayurveda is Science of Life; 2. Cākhāvidyā is knowledge of a (particular) Çākhā or branch (of the Vedas); 3. Sutrajnāna is conversance with the aphorisms (of the Science of Life); 4. Çāstralakshanam is the contents of the treatises (on this Science), and Tantram is compilation or treatise. It should be noted that it is only in the lips of physicians that these words would imply the Ayurveda.—*T.*

† The Section on Çarira explains its composition as made up of the five principal elements.

That on Vritti treats of the diverse kinds of sustenance.

Hetu has reference to the causes of disease, *viz.*, injurious food and practices.

Vyādhi is the absence of harmony in respect of the constituent elements (dhātu) of the body.

Karma has reference to the application of remedial operations, *i.e.*, treatment.

Kāryya has reference to the restoration of an ailing person to health.

Kāla treats of the Seasons, including the age or years of men.

Karttri has reference to the Agent in treatment, *i.e.*, the physician.

Karana refers to drugs and other curative agents.

Vidhi-viniçchaya is ascertainment of the mode of combining drugs and remedial agents for bringing about a cure.

The latest Bengali translator of Charaka, *viz.*, Babu Yasodānandan Sircar, copying an earlier erroneous text, has committed the most ridiculous blunders in his version of this aphorism.—*T.*

The division in respect of the Indriyas comprises twelve Lessons.

That on Chikitsā comprises thirty Lessons.

The seventh and the eighth, *viz.*, Kalpa and Siddhi, each comprises twelve Lessons.[80]*

Here are some verses.

Two consist, each, of thirty Lessons ; three, each, of twelve Lessons ; and three, each, of eight Lessons. They are Çloka and Aushadha, and Arishta and Vikalpa and Siddhi, and Nidāna and Vimāna and Āçraya.[80]†

In each division (or sthāna) the topics have been set forth that form its subject.

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* The distinction between Prakarana, which has been spoken of in the foregoing aphorism, and Sthāna, which is spoken of in this, should be understood. Prakarana is a division of the subject, while Sthāna is a division of the treatise.

The first division of this treatise (Charaka) is that which relates to Çlokas or Sutras, *i.e.*, aphorisms. The reader has, by this, got a pretty clear idea of what the contents are of the Çloka- or Sutra-sthāna, which has been rendered 'place of aphorisms.' The present completes the thirty lessons of this Sthāna or place or division.

The division called Nidāna relates to the primary causes of disease, such as indulgence in practices and use of objects which are destructive of the harmony of the Dhātus or constituent elements of the body. It treats also of those faults of the understanding which bring about mental diseases. It discusses also the symptoms, preliminary as well as developed, of diseases in general.

The division called Vimāna treats particularly of the faults and the relation of objects or drugs with the faults as regards their excitement and alleviation.

Çārira treats of the origin of the body, and the diverse conditions relating to it.

The fifth division, called Indriya, treats of the Senses in particular, as regards the symptoms they discover when the body is diseased.

The sixth, called Treatment, refers to the treatment of diseases in particular.

The seventh, called Kalpa, treats of the combinations of drugs or the manner in which drugs are to be employed for effecting cures.

The eighth division, called Siddhi, refers to the effects of the application of remedial processes and drugs.—*T*.

† These names are slightly different from those mentioned before. But there is no difficulty in identifying them.—*T*.

There are, in all, a hundred and twenty Lessons in these divisions. Hear what their names are as I mention them one after another.

They are 1. Dirghanjivitiya, 2. Apāmārga-tundaliya, 3. Āragbadhiya, and 4. Shadvivekāçraya. These four have drugs for their topic.[31–32]

Then come 5. Mātrāçitiya, and 6. Tasyāçitiya, and also 7. Navegāndhāraniya, and 8. Indriyopakramaniya. These four treat of (the rules of preserving) Health.[33]

Then come 9. Khuddākachatuspāda, 10. Mahāchatuspāda, as also 11. Tisraishaniya, and 12. Vātakalākaliya. These four, the learned should understand, deal with what should be done and what avoided.[34]

Then come 13. the lesson on Snehana, and 14. that on Swedana, and 15. that called Upakalpana, and also 16. that called Chikitsāpravritiya. All these four deal with the mode of administering remedial agents.[35]

Then come 17. the lesson called Kiyantaçirasiya, and 18. that called Triçothiya, and 19. that called Ashtodariya and 20. that called Mahārogādhyāya. These four treat of diseases in especial.[36]

Then come 21. the lesson called Ashtaninditiya, and 22. that called Langhana, and 23. that called Tarpana, and 24. that called Vidhiçonitiya. These four treat of the application of drugs to diseases.[37]

Then come 25. Yajjapurushiya, and 26. that called Bhadrakāpya, and 27. that called Annapāniya, and 28. that called Vividhāçitapitiya. These four deal with the ascertainment of food and drink.[38]

Lastly come 29. the lesson called Daçaprānāyataniya, and 30. that called Arthedaçamuliya. These two deal with the life-breaths and the ducts of the body as also the accomplishments of physicians.[39]

Thus Drugs, Health, the ascertainment of practices proper and improper, method of administering remedial agents, diseases,

and application of medicines for effecting cures, these six topics have been treated of each in four consecutive lessons. The seventh topic is that which relates to food and drink. (This has been treated of in the next group of four lessons).[40]

The remaining two lessons deal with an abstract of the contents of the previous ones.

The tale of thirty is thus complete, of the division, called Çlokas or Sutras, of this compilation. Full of grave import, this auspicious division forms, as it were, the very head of the compilation.[41]

In this division has been collected together groups of fours, each of grave import.*

This division has been called Çlokasthāna in consequence of its contents having been (generally) presented in Çlokas or Verses.[42].

The division called Nidāna consists of eight lessons. They are 1. the Nidāna of fever, 2. that of Raktapitta, 3. that of Gulma, 4. that of Meha, 5. that of Kushtha, 6. that of Çosha, 7. that of Unmāda, and 8. that of Apasmāra.[43]†

In the Division called Vimāna, the great Rishi has spoken of these eight Vimānas, of different kinds, each of grave import.

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* These groups of fours have all been mentioned above.—*T.*

1. This is an exhaustive chapter on the causes of Fevers.

2. Raktapitta is Bilious Hemorrhage, *i. e.*, effusions of blood in consequence of the excitement of the bile.

3. Gulma is abdominal tumours with or without pains.

4. Meha is diabetes and other affections connected with the urine. There are more than sixteen varieties of this disease.

5. Kushtha is Leprosy and diverse other diseases of the skin.

6. Çosha is pulmonary consumption and other inflammations of the organs within the chest. They are so called in consequence of the gradual waste or emaciation that sets in of the patient.

7. Unmāda is Lunacy in general as well as those forms of it which are believed to be due to the action of evil spirits and Rākshasas.

8. Apasmāra is Epilepsy and delusions in general ; particularly those delusions which show the patient monsters in empty space and deprive him of consciousness.

They are 1. Rasa-vimāna, 2. Kukshi-vimāna with reference to the three portions of the Kukshi, 3. the Vimāna that relates to the destruction of inhabited areas (populous villages and towns and cities), 4. the Vimāna relating to the three methods of acquiring knowledge of disease, 5. the Vimāna relating to the ducts, 6. the Vimāna relating to Rogānika, 7. the Vimāna that relates to the form or symptoms of disease, and 8. the Vimāna that relates to Rogabhishagjitā.[44-45]*

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* It should be remembered that the division on Vimāna treats of the measures of both faults (*i. e.*, wind, bile, and phlegm) and medicines. In the division called Nidāna, the causes of disease, the preliminary symptoms of disease, the forms of disease, the supervening incidents, &c., have been treated of. In the present division the Rishi speaks of the measure of the excitement of wind, bile, and phlegm, as also of medicines. This will appear clearly from the several Lessons included in it.

1. The first Lesson treats of the Tastes and their connection with the faults. The Tastes,—sweet, sour, saline, pungent, astringent, and bitter,—contribute to the growth of the body, when judiciously used. Injudicious use, however, of the Tastes leads to excitements of wind, bile, and phlegm. The Lesson called Rasa-vimāna treats of how the Tastes affect the faults.

2. In taking food the stomach should be regarded as divided into three parts. One of these parts is to be filled with solid food ; another with such liquid food as is licked or swallowed ; the third part of the stomach should be kept empty for movement of wind, bile and phlegm. Every kind of food, again, does not contribute to strength or health This Lesson deals with the effects on the wind, bile, and phlegm, of particular kinds of food taken in particular measures, *i. e.*, in judicious or injudicious measure.

3. Diseases are generated by general and especial causes. So far as general causes are concerned, they relate to excitements of wind, bile, and phlegm, brought on by diverse considerations explained in the previous Lesson. This Lesson deals with those especial causes of disease which are connected with the vitiation of the air, the water, the land, &c., of a whole realm or city and which bring about a particular disease that affects a large number of human beings of both sexes and all ages and leads to the devastation of a pestilence.

4. The three methods are the Instructions of the wise, experience or observation, and Inference. This Lesson treats of the measure of each of these necessary to make a competent physician.

5. There are diverse ducts or channels in the body which serve diverse purposes in the economy of the human frame. Principally, those ducts bear or convey from place to place the life-breaths, water, food, the liquid or juice into which the food develops a little while after its being taken, blood, flesh, fat or adeps, bones, marrow, vital seed, urine, fæces and perspiration. What is

The following are the eight sub-divisions or Lessons, of the (third or) Cārirasthāna as indicated by that sage, *viz.*, the son of Atri. They are 1. Katidhāpurushiyam, 2. Gotrenâtulyam, 3. Khuddikā-garbhâvakrānti, 4. Mahati-garbhâvakrânti, 5. Purushavichaya, 6. Carira-vichaya, 7. Carira-sankhyâ, and 8. Jātisutriya.[46-47]

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meant by ducts bearing flesh and bones is that they bear the substances which afterwards compose those solid elements of the body. This Lesson treats of these various ducts. If particular ducts become diseased, particular parts of the body or particular elements become diseased. All these have been set forth in this Lesson.

6. This Lesson treats of the diversity of diseases in consequence of the diversity of causes that produce them. Generally speaking, diseases are of two kinds, if classed according to their energy ; they are curable or incurable. According to their strength, they are of two kinds ; *viz.*, violent and mild. According to their seats, they are of two kinds ; *viz.*, mental and physical. According to their causes, they are of two kinds ; *viz.*, as due to the absence of harmony in wind, bile and phlegm, or of the several elements of the body, and as due to accidental causes. Diseases, though thus divisible into two classes from various points of view, are yet either infinite or very large in number. This very large variety is due to diverse causes. This Lesson treats of the diversity of diseases.

7. It is seen that some one, though afflicted by a violent disease, still, in consequence of his general strength, power of endurance, vitality, &c., presents the aspect of a person afflicted by a light disease. Some one, again, though afflicted by a light disease, still, in consequence of the absence of strength, endurance, vitality, &c., presents the aspect of a person afflicted by a violent disease. The physician should not judge by general appearances alone. This Lesson sets forth the diverse considerations by which the true form of a disease is to be ascertained.

8. This Lesson treats of the general features of the scriptures one should study that is desirous of becoming a good physician ; the kind of preceptor he should select, the formalities both preceptor and pupil are to observe before commencing the study, and similar other matters. This is the largest of all the Lessons in this division.

1. The first Lesson deals with the question—how many kinds of *Purushas* or persons there are. It is a philosophical disquisition whose nature will be best understood from a few of the preliminary questions which Agniveça asks. They are :—How many Purushas are there, according to the distinctions or differences of Dhâtus or constituent elements ? Why is Purusha regarded as cause ? From what cause does Purusha spring ? Is Purusha intelligent or unintelligent ? Is Purusha eternal or non-eternal ? The Self is said to be actionless, independent, under its own control, omnipresent, puissant, knower of

The division called Indriyasthâna, as expounded, consists of twelve Lessons. They are 1. Varna-swariya, 2. that called Pushpa, 3. Parimarshana, 4. Indriyânika, 5. Paurvarupaka, 6. Katamâni-çaririya, 7. Paunarupiya, 8. Avâkçirasiya, 9. Yasya-çyâvanimittiya, 10. Sadyomarana, 11. Anujyotis, and 12. Gomaya-churniya.[48-50]

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matter, and witness (*i. e.*, standing aloof). How can Self be said to be actionless when we see it engage in action ? How can we say that it is independent when we see it take birth in even wretched or miserable orders of existence ? If it owns no control except its own, why does it become happy and miserable ? If it is omniscient and omnipresent, why does it not perceive what is on the other side of a mountain ? &c. These and similar questions have been answered in this Lesson.

2. The second Lesson treats of Conception and the matters connected with the vital seed and the receptivity of women.

3. This Lesson deals, in brief, with some matters connected with Conception and the fœtus.

4. This Lesson deals with the same subject, expatiating on it more largely and setting forth many details not mentioned before.

5. This Lesson shows that the human form is an epitome of the universe. The observations, though rather fanciful, are very original.

6. This Lesson treats of the several elements of the body. A knowledge of these elements is highly necessary for a successful treatment of disease.

7. This Lesson treats of the diverse limbs of which the body consists. They are numbered and described.

8. This Lesson treats of the practices which a healthy couple should observe in order to produce good offspring. The instructions laid down all relate to the maintenance of health and of purity of behaviour. The use of mild aphrodisiacs is also recommended. Directions are laid down in respect of food and dress, and the time of sexual union.

1. It has heen already said that a physician should depend upon the Instructions received from his preceptor, Observation, and Inference. Relying upon these three, he should well mark the following particulars of the patient to whose bed-side he is called, *viz.*, complexion, voice, smell, taste, touch, eyes, nose, tongue, skin, strength, inclination or present disposition, habits, purity or impurity, practices, memory, features, and diverse other particulars. This Lesson treats of these various particulars beginning with 'varna' or complexion, and 'swara' or voice.

2. In the vegetable kingdom, flowers manifest themselves first ; from them arise fruits. After the same manner, certain symptoms, called 'Arishta' appear. These are followed by death. 'Arishtas' are infallible indicators of dissolution. Sometimes physicians mistake innocent symptoms for 'Arishta'. This Lesson treats of 'Arishtas' in general.

The division called Chikitsā-sthāna consists of thirty Lessons. They are—

1. Abhayāmalakiya, 2. Prānakāmiya, 3. Karaprachitika, and 4. Vedasamutthānam.

These four are classed under Rasāyana.

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3. This Lesson treats largely of how the state of the patient may be ascertained by touching his person. What particular facts are ascertainable by touch, and how those facts are evidence of the disease that is afflicting the patient or of the measure of such disease, form the subject of this Lesson.

4. This Lesson deals with the symptoms which the several senses or organs of perception manifest in a person whose death is near. Thus, for example, one that is on the point of death sees the welkin peopled with diverse objects and the Earth as perfectly empty. These delusions of the eye, and similar delusions of the other senses, form the topic of this Lesson.

5. This Lesson treats of the preliminary symptoms of incurable diseases. It takes up the diseases in the order in which they have been set forth in the division called Nidāna.

6. This Lesson sets forth the kinds of bodies in which treatment does not produce any effects.

7. This Lesson treats of those patients who cannot see the images falling on the retina of other people, or in whose retina no image is formed of objects placed before them.

8. This Lesson treats of certain extraordinary symptoms that are sure forerunners of death.

9. This Lesson also treats of similar symptoms that forebode death with certainty.

10. This Lesson treats of those symptoms that inevitably terminate in immediate death.

11. In this Lesson the Rishi treats of those symptoms which forebode the occurrence of death within at least a year.

12. This Lesson treats of certain indications which forebode the occurrence of death within a month or earlier. It should be noted that in naming these several Lessons, the name of that particular symptom with which the Lesson has been commenced has been adopted.

1—4. The first Lesson, 'Abhayāmalakiya' treats in particular of the medicinal effects of Chebulic myrobalans and *Phyllanthus Emblica*. Medicine is of two kinds: those that are administered to healthy persons for strengthening their health, and those that are administered to the diseased for cure of their disease. Similarly, among non-medicines, there are two classes: 1. those that produce instantaneous death, and 2. those that are injurious to health although the effects are visible after sometime.

5. Samyogaçaramuliyam, 6. Āsaktakshirakam, 7. Māshaparna, numbering the third, and 8. Pumānjātavalādikam.

These eight form two groups of Fours ; and are, in this computation, regarded as two.

Of these two groups of four, the first is classed under Rasāyana, and the second under Vājikarana.[51–53]

Then come the sections on Jwara and Raktapitta numbered 9 and 10 respectively.

Those medicines that strengthen the health of the healthy are called Vrishya. They are also called Rasāyana. The latter term is sometimes used to imply a certain class of medicines that are applied to diseased persons as well.

These four Lessons, forming one group, deal with medicines, called Rasāyana, their constituents and virtue, 1. with especial reference to Chebulic myrobalans and Phyllanthus Emblica, 2. with especial reference to those Rasāyanas which every one desirous of longevity should use ; 3. with especial reference to the seeds of Phyllanthus Emblica bared by the hand of the kernel surrounding them ; and 4. with reference to the communication (or revival) of the Ayurveda by Indra to certain Rishis who had lost their health through long residence in a town and through their having taken baneful drugs.

5. This Lesson deals with what is called Samyogaçaramuliyam ; that is, certain approdisiacs that enhance one's power of enjoyment. Of all things, the wife is held to be the dearest of possessions. She is the root of one's religious merit, wealth and pleasure.

6. This Lesson treats of another aphrodisiac called Āsaktakhirakam, comprising eight different combinations; also of another aphrodisiac under the head Māshaparniya, comprising fifteen combinations, and numbered 7 in the above list ; and another aphrodisiac, called Pumānjātavalādika, numbered 8 in the list. This comprises those medicines which add to the strength of men and make them competent for obtaining good offspring.

9. This Lesson treats of Jwara or Fever. What is fever, how it is to be distinguished from the healthy or normal state of man, the two kinds of fever, *viz.*, fever of the body and fever of mind, and many other particulars are mentioned. The symptoms of different species of fever have been described almost exhaustively.

The treatment of fever has also been dealt with in this chapter.

10. This Lesson treats of Raktapitta. Through diverse causes mentioned in the division called Nidāna, the Pitta or Bile becomes excited and particularly affects the blood instead of the other component ingredients of the physical system. The disease is so called because the Bile vitiates the blood; and assumes the scent and colour of blood. The Spleen and the Liver, among

Then come 11. Gulma, 12. Meha, 13. Kushtha, 14. Cosha, 15. Arças, 16. Atisāra, 17. Visarpa, 18. Madātyaya ;[54]

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other organs, are directly connected with the blood. They are, again, regarded as the foremost of those ducts which convey the blood into different parts of the body. The varieties of this disease and the treatment are laid down here.

11. This Lesson deals with the diverse species of Gulma or all sorts of deep-seated pains, including deep-seated tumours. The cause assigned for the disease is suppressed wind.

12. This Lesson treats of Prameha which may loosely be translated as diabetes. Among the causes of this disease are mentioned the following : always sitting idly on soft seats and beds, always lying on soft beds for sleep, generally eating curds and the meat of domestic animals as goat and sheep, &c., eating also the meat or soup of aquatic animals or those living in marshes, and eating such sweets also as are modifications of raw sugar. The diverse kinds of Prameha are mentioned, together with their treatment.

13. This Lesson treats of Kushtha or Leprosy. The numerous varieties of Kushtha, including Leucoderma, have been clearly explained, with their causes, and symptoms, and treatment.

14. This Lesson treats of Rāja-Yakshma or Phthisis. The Pauranic story is given of Chandramas, the deity of the Moon, having caught this disease through the curse of his father-in-law, the Rishi Daksha. The lunar deity is regarded as the king of Brahmanas. Hence the disease is called "Rāja-Yakshma" or "Royal Phthisis." Another etymology of the name is that it implies the most fatal of all diseases.

Excessive joy, anxiety, terror, wrath, grief, generally dry up the humours of the body as also its other constituent parts. Excessive indulgence in sexual intercourse as also abstinence from nutritive food, diminish the vital seed and the *Ojas*. The oily ingredients of the body being dried up, the wind increases, and agitates the bile greatly, inducing the dreadful disease. Its principal suggestion is inflammation or cavities in the lungs.

15. This Lesson treats of Piles. The causes, symptoms, and treatment of this malady have been clearly set forth.

16 & 17. These two treat respectively of Atisāra (Diarrhœa) and Visarpa (Erysipelas).

18. This Lesson is about Madātyaya or those maladies which are brought about by excessive indulgence in drinking, particularly delirium tremens.

The diverse qualities of wines and spiritous liquors, their beneficial effects on the human system when taken temperately and baneful effects when indulged to excess, have been set forth clearly and eloquently. The diverse diseases to which excessive indulgence in wine leads, have also been described and the treatment to be followed for curing them. This Lesson may be read by every one with advantage to himself. It is a pity that none of the Temperance Societies has ever thought it proper to translate this portion of Charaka for circulation in India.

Then come 19. Dwivraniya, 20. Unmāda, 21. Apasmāra, 22. Kshata, 23. Cotha, 24. Udara, 25. Grahani, and 26. Pāndu ;[55]

Then come 27. Hikkā, 28. Cwāsa, 29. Kāsa, 30. Cchardi, 31. Trishnā, 32. Visha ;

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19. This Lesson treats of the two kinds of abscesses or local inflammations that one may get.

Those which are due to disorders of wind, bile, and phlegm in the constitution are called Constitutional, while those brought about by wounds and falls are called Accidental.

The diverse kinds of abscesses and the consequences of these maladies, and their treatment occur in full in this Lesson. It is worthy of note that surgical operations are recommended for abecesses of certain kinds and in certain stages.

20. This Lesson treats of Insanity. The diverse causes of this disease, its many varieties and symptoms and the treatment in each variety, are all set forth in a clear and intelligible manner.

21. This Lesson treats of Apasmāra or mental Delusions of epileptic character.

22. This Lesson treats of Kshata and Kshina, that is, of dislocations and derangements of anatomical structure brought about by violent exertion-. as also of weakness and debility induced by the same and similar causes.

23. This Lesson treats of Cwayathu or Cotha, that is, inflammations and dropsical swellings of diverse kinds.

24. This Lesson treats of the maladies of the stomach and the organs of digestion.

25. This Lesson treats of the diseases of the principal duct called Grahani that is connected with the organs of digestion.

26. This Lesson treats of Jaundice, Anæmia and Chlorosis.

27 & 28. These Lessons deal with hiccup and Asthma and other diseases whose principal symptom is difficulty of breath.

29. This Lesson is about Consumption in general, that is, inflammation of the lungs with other symptoms. When consumption induces actual sores and cavities in the respiratory organ, it is called Rāja-Yakshamā or Phthisis.

30. This Lesson treats of Cchardi or nausea and vomiting. The diverse causes and symptoms, with treatment, of this disagreeable malady, have been set forth here.

31. This Lesson treats of abnormal thirst.

32. This Lesson is about the effects of diverse kinds of poisons on the human system.

Then come 33. the three vital parts, 34. Urustambha, 35. Vāta-çonita with excitement of the wind, and 36. diseases of the (female) genital organs.[56*]

The Division called Kalpa consists of twelve different kinds of Kalpas, each treated of in one Lesson. They are 1. Phala, 2. Jimuta, 3. Ikshāku, 4. Dhāmārgava, 5. Vastaka, 6. Kritavedhana,

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33. This Lesson deals with the three principal limbs or parts of the human body, *viz.*, the anal canal, the heart, and the head. Diverse diseases are treated of in it, and it covers many pages.

34. This Lesson treats of the inflammation of the thigh. This is regarded as a separate disease in consequence of the usual methods of treatment followed for allaying other kinds of inflammation not being successful in this.

35. This Lesson treats of certain maladies which arise from excitement and obstruction of the wind. These meladies are either local or functional. Vāta-çonita is otherwise called Vātarakta. Caused by the obstructed course of the wind, Vātarakta is sometimes limited to mean tubercular Leprosy and that form of Leprosy which is characterised by the gradual falling off of the fingers and toes and the appearance of sores all over the body.

36. This Lesson treats of those maladies which affect the generative organs of females.

* Altogether 36 heads are mentioned. Deducting the first 8 heads, the balance is 28. The first 8 heads, however, are regarded as 2; hence the tale reaches 30.

1. This Lesson treats of the various ways in which the fruits of *Randia dumetorum* are to be administered, keeping in view the diverse differences due to season, soil, maturity or otherwise, and constitution of the patient, and the other products with which they may be mixed. The fruits are regarded as the foremost of purgatives for their innocence and efficacy.

2. The second Lesson treats of the administration of Jimutaka, otherwise called Devatāda, or Detāda in Bengali. Elaborate instructions are laid down as to how the fruits and flowers, as also the exudation and sap, &c., of this tree are to be administered.

3. The third Lesson treats of Ikshāku or Katutumbi, It is a species of bitter gourd, called in Bengali Tit-lau, a wild variety of *Lagenaria Vulgaris.*

4. The fourth Lesson treats of Dhāmagarva, which is also known by other names such as Karkotaki, Katuphalā, Mahājālini, and Rājakoshātaki.

5. The fifth Lesson treats of Vastaka. Its other names are Kuta, Cakra, Vrikshaka, and Girimallikā. Vatsaka is *Halarrhena antidysenterica, Wall;* syn. *Echites antidysenterica, Roxb.*

6. The sixth Lesson treats of Kritavedhana. Its other names are Kshedā, Koçātaki, and Mridanga. It is *Luffa amora, Roxb.*

7. Çyāmātrivrit, 8. Chaturangula, 9. Tilwaka, 10 Sudhā, 11. Saptalā-çankhini, and 12. Danti-Dravanti.*[57-59].

The Division of Siddhi consists of twelve kinds of Siddhis, each treated, in one Lesson. They are 1. Kalpanā, 2. Pancha-karma,

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7. The seventh Lesson treats of Cyāmā-trivit. It is the plant called Trivrit. Its other names are Tribhāndi, Sarvadā, Kotarā, Sarvānubhuti, and Suvahā. It is the *Ipomœa Turpethum*; syn. *Convolvulus Turpethum, Linn.* There are two varieties, dark and red. The former is more efficacious as a mild but certain purgative.

8. The eighth Lesson treats of Chaturangula. Its other names are Aragvadha, Rājavriksha, and Avaghāthaka.

It is *Cassia fistula, Linn*; syn. *Cathartocarpus fistula, Pers.*

9. The ninth Lesson treats of Tilwaka. It is otherwise called Pattika and Lodhra. It is the *Symplocos racemosa, Roxb.*

10. The tenth Lesson treats of Sudhā, otherwise called Mahāvriksha, Snuhi, and Manasā. It is the *Euphorbia neriifolia, Linn.*

11. The eleventh Lesson treats of Saptalā-çankhini. The first is known under some other names. These are Charmakashā and Vahuphenarasā. Çankhini is otherwise called Tiktalā, Yavatiktā and Akshipidaka. Both are unidentified.

12. The twelfth Lesson treats of Danti-Dravanti. Danti is otherwise known by the names of Udumvaraparni Nikumbha, and Mukulaka.

Dravanti is known by other names, *viz.*, Chitrā, Nyagrodhā, and Mushikāhvā. The first is the *Baliospermum Montanum*; syn. *Croton polyandrum Roxb.*

The second is the *Salvinia Cucullata, Roxb.*

* Kalpa, as has been previously explained, means the manner of combination and the way of administration of drugs for the cure of ailments or preservation of health.

The first Lesson of this division treats of Phala or Madan-phala, that is, the fruits of *Randia dumetorum, Lamk*; syn. *Posoqueria dumetorum, Roxb.* The fact is, among purgatives and emetics, diverse products are mentioned. The same product may have different varieties in consequence of the difference in place of its growih, the difference in season, the difference in fulness or maturity, the difference in respect of the age of the patient to whom it is to be administered, the difference in respect of the measure in which it is to be administered.

1. A fair idea of the contents of the first Lesson of this Division may be had from the following questions of Agniveça with which it starts. In what forms or methods should emetics and purgatives be administered? What regulations as regards diet and other matters should be observed in view of administering them? What are the symptoms of sufficient and insufficient administration of emetics and purgatives? What are the symptoms of excessive

3. Vastisutra, Suchavyāpādikā, 5. Netravyāpādikā, 6. the two processes of Çodhana, (*viz*, Vamana and Virechana), 7. Vasti, 8. Prāsriti, 9. that going by the name of Marma, 10. Vastyāçrayā, 11. Phalamātrā, and 12. Uttara.*[60-62].

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administration of emetics and purgatives? How many kinds of emetics and purgatives are there? What are the virtues of each kind? What is the nature of enemata? What should be abstained from when enemata are administered? &c. All these questions have been fully answered by the son of Atri.

2. This Lesson treats of the following:—the reasons for which emetics &c. should be administered or should not be administered to men. A list is given of men that should not be treated. They are as follow: one of wrathful or furious temper; one that is exceedingly rash; one that is very timid; one that is ungrateful; one that is very hasty; one that hates physicians and kings; &c. Men not stained by these vices should be taken up for treatment. A list then occurs of men who are not fitted for administration of emetics and purgatives, &c.

3. The third Lesson treats of the considerations bearing upon the administration of enemata.

4. The fourth Lesson treats of the consequences of insufficient and injudicious administration of enemata and the treatment to be followed for alleviating them.

5. This Lesson treats of the considerations bearing upon the subject of the tubes to be used for administration of enemata. The kind of tubes to be used, those that should not be used, the evil consequences of using tubes unfitted for patients, the treatment to be followed for alleviating those consequences, have all been set forth here.

6. The sixth Lesson treats of the two processes, and the consequences of insufficient and injudicious administrations, of emetics and purgatives, and the treatment to be adopted for their alleviation; as also of the regulations bearing upon these two processes in particular.

7. The seventh Lesson treats in particular of the diseases that may arise from the improper use of enemata and the treatment to be adopted for their alleviation or cure.

8. The eighth Lesson treats of the considerations bearing upon the administration, measured by what is known as a *Prasrita*, of enemeta of both kinds, *i.e.*, both that which is oily and that which consists of what is called *Niruha* or juice of astringent objects.

9. The ninth Lesson treats of the three vital parts. *viz.*, the head, the heart, and the lower duct. If any of these three is wounded, how those wounds should be treated has also been set forth here. It is a very long one.

10. The tenth Lesson treats of the use of the enema in especial. In what maladies the enema should be resorted to, how it should be resorted to, what

In the respective *Sthānas*, as also in the respective *Adhyāyas*, the topics of each *Adhyāya* will be declared. All topics, in their entirety, will be spoken of, in their respective places, together with a summary (at the end of each *Adhyāya*).[63]*

An enquiry, arising out of this compilation, areeably to the matters declared, and duly put, is called a Question.

A determination, with the aid only of this compilation, agreeable to reason, of such enquiry, is called the Answer to such Question.

As to the etymology of *Tantra*, it is so called because of topics having been wreathed together in it. *Sthāna* is so called because of its being the place where topics occur. That which has been composed with especial reference to topics is called *Adhyāya*.

Thus have the (chief) technical words been established.[64-65]†

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effects may be expected from it, and various other considerations bearing upon it have been fully treated here.

11. The eleventh Lesson treats of the fruits that should be used in the composition of enemata. In particular diseases, particular fruits are to be preferred. The observations of the Rishi on the qualities of the different fruits used in enemata are characterised by great acuteness.

12. The twelfth Lesson treats of the treatment that should be adopted for a man after he has been cured of his maladies by proper administration of emetics and purgatives but before he has been thoroughly restored to health. Diverse methods are indicated for dispelling the patient's weakness. Various tonics are laid down.

The Division called Siddhi is highly intersting. No abstract can possibly give even a rough idea of its contents. The methods of treatment indicated are in every case extremely simple. If these be examined by European physicians with care, European Phamacopæa will certainly be improved. Experiments are being made with the drugs mentioned in Charaka. But as yet they can scarcely be said to be conducted systematically. A permanent Committee of experts should be formed and it should work under the liberal patronage of the State to produce satisfactory results.

* In the original, there is a 'cha', implying 'and' after 'Adhyāya'. The Commentators think that the sense is that the topics will be declared not only in their respective *Sthānas* and *Adhyāyas*, but also in *other Adhyāyas* of other *Sthānas*, so that certain topics will be found discussed in unexpected places.—*T.*

† 'Tantranāt Tantram' is explained differently by some. Chakrapāni thinks 'Tantranāt' means 'Çariradhāranāt.' The obvious meaning, however, of the word should be adopted, especially as no violence is done to the word

Thus have the eight questions, in their entirety, and due order, been set forth. An abstract, well-arranged, of the (contents of the) entire compilation has also been declared.[66]*

There are such things as real calamities caused by persons practising the physician's calling with a very little knowledge of the medical scriptures. They cause alarm as real as countless flights of little birds when they are on the wing.[67]†

Hence, in a consultation, the physician of learning should always refer in their presence to these eight questions. In the matter of testing superiority and inferiority, the strength of persons truly conversant with (medical) science lies in this.[68]

Those that are week in the medical scriptures, and not masters of medical science, as soon as they hear the very sound of this compilation, fly away like little birds at the twang of the bow-string.[69]‡

'Tantra' thereby. A 'Tantra' or compilation is that where a certain number of topics has been wreathed or garlanded together as flowers on a string.

The etymology given by Charaka of 'Adhyāya' seems to be fanciful. An 'Adhyāya' is understood to be that portion of a book which is capable of being read at one sitting. In former times, writing was unknown. The pupils were taught by preceptors verbally. Afterwards when writing was introduced, and compilations came to be written out, they were naturally divided into portions capable of being read at one sitting. Hence, 'adhikritya adhyayam' is too learned, if not far-fetched.—*T.*

* The 'Praçnam ashtakam' or 'Praçnāshtakam' consists of these eight questions :—1. What is *Sthāna* ? 2. What is *Sthānārtha* ? 3. What is *Adhyāya* ? 4. What is *Adhyāyārtha* ? 5. What is *Praçna* ? 6. What is *Praçnārtha* ? 7. What is *Tantra* ? and 8. what is *Tantrārtha* ? They all relate to the contents of the compilation, each having reference to a special or particular view of those contents. Larger divisions are called *Sthānas* ; sub-divisions are called *Adhyāyas* ; &c.—*T.*

† 'Pāllavika' is one who is conversant with only a limited portion of the medical scriptures. Of course, quacks are implied. The calamities caused by quacks are compared to those caused by flights of locusts or of little birds who by the force of number destroy every sort of vegetation in the region which they visit. The sensible are alarmed at these quacks as really as at the visitations of locusts, &c.—*T.*

‡ 'Ekadeçika' is another word for 'Pāllavika'. The simile is, no doubt, original. These men run away from consultations with physicians of learning. The very sound of the medical scriptures is enough to scare them.—*T.*

In consequence of the general weakness of a herd of animals, some animal (really weak) comes to be regarded as a wolf. Such an animal, however, encountering a wolf possessed of strength, assumes its real nature.[70]

After the same manner, an individual really ignorant though boastful in words, establishes a reputation of his own learning in the midst of only those that are ignorant. Encountering, however, a man of real learning or wisdom, such a one's disguise is penetrated.[71]*

One having little intelligence and little learning, resembles (in the midst of men of learning and wisdom) an old mungoose concealed in a heap of wool. What can such a person say in a consultation (of physicians of real learning) even as a person, upon whose birth there is a stain (in the midst of men of stainless origin) ?[72]‡

With a physician of even little learning but of good behaviour, a physician of real learning should not contend. As regards others, *viz.*, those that are full of vanity, he should demolish them by the eight questions.[72]‡

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* 'Bhidyate' implies 'broken'. It is better to take the word as signifying, in this connection, 'hath his disguise penetrated,' or 'hath his mask torn off'.—*T.*

† Some texts read 'Babhrurmudha iva'. There can be no doubt, however, that the correct reading is 'gudha iva.' The idea of an ignorant man sitting silent and shrinking from prominence in an assembly of the learned and wise, is most natural. He would never open his mouth. His resemblance, therefore, to an old mungoose concealed in a heap of wool, is very natural. A man, again, of stained birth, sitting silent in an assembly of persons of unstained blood, offers another simile to the author for illustrating the position of a quack in the midst of learned physicians.

Another construction of 72 is proposed by Chakrapāni. It is to take the words 'babhrurmudha iva urnābhih' with the last part of the second line of 71. The meaning then will be,—"Such a man, encountering a person of real learning, is soon pierced or gored through like a foolish mungoose by horned rams if he ventures into their company." This is, no doubt, ingenious, but it is far-fetched.—*T.*

‡ The sense of the first line is that if one practising the medical science and possessing only a little knowledge of it, happens to to be of good behaviour, the physician of real learning should not expose or demolish him by a discussion on the medical scriptures. A practitioner of an opposite character should not receive such consideration.—*T.*

Those that are insolent, talkative and ignorant, indulge in copious twaddle. Those, on the other hand, that are sweet-speeched and good, very generally speak little, and that little is always to the purpose.[74]

For extending the knowledge of (medical) science, physicians, without having recourse to arrogance, should never tolerate such disputants as are of small calibre, ignorant, and characterised by boastful twaddle.[75]*

These persons, who are endued with great compassion for all creatures, and who in consequence of a knowledge of the truth have become filled with illimitable mercy, feel disposed to put down wrong expositions of science.[76]†

Those men who have adopted the side of error, or who postpone answers to enquiries by alleging their inopportuneness or their own illness (such as head-ache and the rest), or who are boastful and insolent in speech, and disposed to speak ill of others, never succeed in obtaining a mastery of their science.[76]‡

One should avoid that man who speaks disrespectfully of the (medical) scriptures, even as one should avoid the net which Time throws for enmeshing living creatures.

Only those foremost of physicians who are characterised by coolness, by knowledge, and by science, should be adored.[78]§

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* The true reading is 'marçayet' and not 'darçayet'. The meaning, of course, is that ignorant physicians should, without being tolerated, be exposed.—*T.*

† The object of this verse is to show that the desire to put down wrong expositions of science, instead of implying any cruelty, really proceeds from illimitable mercy to all creatures. As a matter of fact, mercy or consideration shown to quacks and wrong-headed practitioners is really tantamount to cruelty or indifference to all living creatures.—*T.*

‡ Having counselled the advisability of exposing the ignorant and boastful, the Rishi utters a word of caution to the profession. If anybody becomes proud and harsh of speech and so prejudiced as to adopt the side of untruth and to always put off answering legitimate questions, he never succeeds in obtaining a mastery of the science. Habituated to speak ill of others, he loses all opportunities of improvement.—*T.*

§ 'Time' is another name for Death. "It is Time that creates and Time that kills. Time is all powerful. The universe itself melts away in Time and

All misery which, having two for support, comes upon us, is due to Ignorance. All happiness is established on clear Knowledge.[79]*

This compilation, fraught with excellent import, and capable of enlightening the ignorant, is as the solar disc unto those whose organ of vision has been dimmed.[80]

Here are some verses containing a summary.

Ten principal ducts rising from the Heart, the names bestowed upon them, the tale of the six foremost ones ending with *Ayana* or course of life, the characteristics of those cognisant of the (medical) scriptures, the tale of seven and that of eight questions with the determination of each, how these should be answered and for what end, the six kinds of unlearned physicians, have all been declared in this Lesson called "Arthe Dāça Mahāmula." In this Lesson an abstract also has been given of all the lessons in this compilation.[1–3]†

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re-appears again. The sway of Time is owned by all ; the very gods are not above it ; only Eternal Brahma is above it." The identity of Time and Death or dissolution is thus made out. The net of Time or Death (Kālapāça) is a common saying in India.—*T.*

* This is one of those aphorisms that will remain true to the end of time. Pain or misery is due only to ignorance ; while pleasure or happiness is due to clear or stainless knowledge. This is the doctrine of the Sānkhya system of philosophy. The knowledge by which ignorance is to be conquered and its consequence misery, is knowledge of Self, or realising the Self's perfect independence of Prakriti or Nature. Self is distinct from the body. When this is realised, there can be no further sorrow. Agniveça, however, in referring to these effects of ignorance and knowledge, does not recommend the Sānkhya Philosophy particularly. He uses the words Ignorance and Knowledge in their ordinary acceptation.

"Having two for its support" means physical and mental ; or, appertaining to this world and the next. I prefer the first interpretation.—*T.*

† First occur, in this Lesson, the statements about the ten principal ducts rising from 'Artha' or the Heart. Then come the different names by which those ducts are known, *viz.*, 'Dhamani', 'Çrotās', 'Siras', (*vide* verse 11 *ante*). Then comes the tale of the six foremost things, ending with 'Ayana' or mode of life, (*vide* aphorism 14 *ante*). As regards the characteristics of those conversant with the medical scriptures, (*vide* aphorism 15 *ante*). Gangadhara blunders in his gloss on this, by saying that physicians that help life, those that help disease, those that move about in the guise of physicians, &c., are implied. He forgets that the characteristics of, not physicians, but of good physicians only,

As a thread is needed for garlanding together a number of flowers, even so this abstract has been compiled by the Rishi for putting together in brief the diverse topics.[4]

At this point ends the Sutra-sthāna in the compilation of Agniveça as revised by Charaka.[5]

Thus ends the Thirtieth Lesson called "Arthe Daça Mahāmuliya" in Agniveça's treatise as revised by Charaka.*

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are referred to. Hence, aphorism 15 is referred to. The seven questions are those indicated in aphorism 17. They begin with "what is Life ?" and end with "for what object should the medical scriptures be studied ?" The eight questions are those that relate to verses 63 to 66 *ante*. They are Tantra, Tantrārtha, Sthāna, Sthānārtha, Adhyāya, Adhyāyārtha, and Praçna, Praçnārtha.

By 'Ekadeçika' is meant one conversant with only a portion of the scriptures. Of course, a sciolist is implied.—*T*.

* The abstract (1—3) consists of couplets. The 4th also is so ; the 5th, about the termination of Sutrasthāna, is a couplet though some Bengal texts print it as prose.—*T*.

PART XV.

CHARAKA-SAMHITĀ

TRANSLATED INTO ENGLISH.

PUBLISHED BY

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ABSTRACT OF CONTENTS.

The contents of this fasciculus are varied and interesting.

The division of Vimānam begins.

The object of Vimānam is to help the physician to acquire a knowledge of the analyses of the several tastes and the rest.

Then are enumerated the tastes, the articles of food and drink, the faults (wind, bile and phlegm), and diseases, in respect of their potencies.

Those articles, again, that should not be taken in large measure, are indicated.

The three kinds of suitablility and the eight principal considerations regarding food and drink, and their importance, have also been treated of in the first Lesson.

The second Lesson treats of the three divisions of the stomach.

The indications of a person who eats according to proper measure, the consequences of such eating, the indications of one who does not eat according to proper measure, the consequences of such eating, and how one should eat, have been discussed in it.

Lesson III treats of how the destruction of cities and towns and villages are brought about

The indications are laid down of the vitiation of such natural agents as the soil, air, water, &c.

The contents are highly interesting. They prove what the view was which the Rishis took of the causes of the destructive plagues that very often occurred in ancient India.

THE PLACE OF VIMĀNAM.

LESSON I.

After this we shall explain the knowledge of the Tastes *

Thus said the illustrious son of Atri.[1]

Without doubt, having carefully noticed the particulars relating to inducing causes, premonitory indications, symptoms, applicability of medicine, diet and course of conduct, the varieties of diseases, the predominance of wind or bile or phlegm in diseases, the class under which the disease falls, the precise measures in which the faults have been excited, strength, and age or season, the physician, with concentrated mind, should specially attend to the knowledge (analysis) of the tastes, articles, faults, derangements, medicine, country, season, strength, body, diet, predominance of constituent elements (of the body, such as skin, blood, &c.), assimilability, mind, constitution, and age, because of the dependance of curative operations on a conversance with such analysis of the tastes and the rest.

A physician that is unacquainted with the analysis of the tastes and the rest, is never competent to allay disease.

Hence, O Agniveça, we shall expound the division on Vimānam for the sake of such conversance with the analysis of the tastes and the rest.

In this connection we shall, at the outset, declare the incidents of the tastes, articles, faults, derangements, and potency.†[2]

* 'Vimānam' comes from the prefix 'vi' and the root 'mā' to measure or ascertain. The Commentators explain it as 'miyate jnāyate anena iti,' that is, that by which something is measured or ascertained. Hence, 'Vimānam' is equivalent to science or knowledge or analysis. Instead of using the word 'science,' I think it would be better to employ 'knowledge' or 'analysis' as its English equivalent. In particular connections, 'examination,' 'investigation,' or 'study' may be used.

† Some texts read "dosha-bheshaja &c." for "rasa-dravya-dosha-vikāra. bheshaja &c" in the first sentence, and "doshādi" for "rashādi" in the last

The tastes are six. They are sweet, sour, saline, pungent, bitter, and astringent.

Properly used, they nourish the body.

Improperly used, they verily lead to the provocation (excitement) of the faults.*[3]

The faults are three. They are Wind, Bile, and Phlegm.

When they are in their normal state, they are beneficial to the body. When, however, they become disordered, verily they afflict the body with diseases of diverse kinds.[4]†

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clause of the first sentence, the second sentence, and the third sentence. Chakrapāni seems to read " dosha-bheshaja &c." and " doshādi." Gangādhara's text is correct ; but curiously enough, in his commentary, he refers to the vicious readings.

By 'Nimitta ' is meant all inducing causes, such as exposure to cold in the case of fevers.

' Purva-rupa ' includes all premonitory indications.

' Rupa ' implies all developed symptoms, including even those that are super-induced by accidental causes or circumstances.

' Upaçaya ' implies the applicability of medicine, diet, and course of conduct, to individual constitutions. All medicines do not suit all men. The same diet, and same course of conduct, again, do not suit all men. The suitability of medicine, of diet, and of course of conduct, is called " upaçaya.' The physician should attend particularly to ' upaçaya ' if he is to succeed.

' Prādhānya ' has reference to the predominance of particular faults (wind bile and phlegm) in particular diseases.

' Vidhi ' has reference to the class under which a malady falls, *i. e.*, whether constitutional or accidental, or whether born of wind, or bile, or phlegm, or whether curable or incurable, or mild or violent.

' Vikalpa ' is ascertainment of the precise measure in which the faults have been excited.

' Dosha, as has been explained several times in the place of Aphorisms, means Wind, Bile and Phlegm.

' Prabhāva ' is potency. It has been explained in the Place of Aphorisms.

The above are all technical terms which the Rishi has himself explained in the previous portion of his work.

* " Improperly used " has reference to both excessive use and the absence of use to the desireable extent.—*T.*

† "Disease of diverse kinds :" here the word 'vidhaih' (kinds) implies constitutional or accidental, &c. The word ' vidhi,' as already explained, is a technical term.—*T.*

Among these, groups of threes excite, and groups of threes allay, the three faults.

Pungent, bitter, and astringent excite the Wind.

Sweet, sour, and saline allay it.

Sweet, sour, and saline excite the Phlegm.

Pungent, bitter, and astringent allay it.[5]

When tastes and faults come together, it is seen that those tastes excite those faults with which they correspond entirely, or very largely, in respect of qualities.

Those tastes, again, allay, when repeatedly taken, those faults to which their qualities are wholly antagonistic, or very lagely so.

For the sake of only expediency it is laid down that the tastes, as unconnected with one another, are six, and that the faults, as unconnected with one another, are three.

Infinite is the assemblage of the variety of combinations in which the tastes and the faults may occur, since the distinctions of variety are innumerable.[6]*

Without doubt, in this connection it should be stated that in the case of articles endued with more than one taste, and in the case of diseases characterised by the excitement of more than one fault, the potency of particular tastes and particular faults should be first carefully ascertained: then should the inquiry be taken up about the potency of the articles and the diseases themselves. This procedure, however, does not apply everywhere.

In this matter (it should be said that) in things which have many tastes and in diseases characterised by (the excitement of) many faults, the power of tastes and faults should at first be ascertained singly and then the power of the things and the diseases should be settled.†

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* What is said here is this : the tastes may occur in innumerable combinations ; the faults also may occur in innumerable combinations. The subjects are thus unmanageable. For the sake of expediency or convenience, it is said that there are six tastes as existing independently of one another.—*T.*

† What is stated here is this : there are many objects in which more than one taste exists, as there are many diseases in which more than one fault has been excited. The question is how to ascertain the power of these objects and of

This (procedure), however, does not apply in all cases.

Indeed, in the case of those (articles and diseases) which represent combinations that are unnatural or unequal, or both unnatural and unequal, or which represent combinations of ingredients that neutralise one another, or which represent combinations of ingredients in different forms, it is not possible to settle what the truth about the virtue (or force, or potency) is of the whole from an ascertainment of the virtue (or force, or potency) of the ingredients constituting the whole.'*

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these diseases. The Rishi's answer is that when an object is found to possess many tastes, the power of each taste should first be separately ascertained. From such separate ascertainment, the power of the object should be known. An object may be sweet, astringent, and bitter. The properties of sweetness, of astringency, and of bitterness should first be studied. By this, the virtue of the object which contains those tastes in a combined state, may be known.

Similarly, a disease may be due to an excitement of bile, or of wind, or of phlegm, or of any two of these, or of all the three. The qualities should first be ascertained of each fault, and then the force or character of the disease may be known.

In brief, the Rishi says, that an examination of each detail separately as regards its virtues or power or potency, is needed for ascertaining the virtue or power or potency of that which is the result of the combination of those details. —T.

* The second portion of this aphorism uses some technical terms which require explanation. "Vikriti-vishama-samavatânâm" is "combinations that are unnatural or unequal." Chakrapâni gives ' Madhura-Tanduliyaka ' as an example of the first and ' Tila ' as that of the secoud. The first is the *Amaranthus spinosus, Linn.* It is the Bengali Kânta-natiyâ. Things sweet have the virtues of being oily and nutritve. The sweetness, however, that exists in the *Amaranthus spinosus* is not so. Hence the combination of sweetness here is unnatural, failing as that sweetness does to produce its natural action. The second (Tila) is sesame. It is astringent, pungent, bitter, and sweet. If these tastes had existed in equal measures, sesame could have been destructive of bile and phlegm, or of all the three faults. But these tastes exist in it in unequal measures. Hence, it is provocative of bile and phlegm. The separate mention of " nânâtmakânâm " indicates combinations that are both unnatural and unequal.

" Parashparena upahatânâm ' is easy. These are such combinations in which the ingredients, being hostile to one another, neutralise one another. In the case of articles, it is easy to understand how tastes may be hostile. In the case of diseases, however, the meaning is difficult to catch, for there are only three

In aggregates thus made up, ascertaining the truth about the virtue of the aggregates themselves, should the truth be taught about the virtue of both things and diseases.

Hence, we shall declare the truth, arguing from the virtues or potency of tastes, from the virtues or potency of things, from the potency of the faults, and from the potency of diseases.

As regards this, the virtues or potency of tastes is (first) taught.

The virtues or potency of things we shall then declare.[8]

Oil (of mustard seeds), Ghee (of vaccine milk), and honey are alleviatives of wind, bile, and phlegm.

Here (it should be said that) Oil, in consequence of being endued with the properties of moisture and heat and heaviness, subjugates wind, when constantly used.

The wind, being endued with dryness, coolness, and lightness, is viewed as possessed of attributes contrary to those of Oil.

When things of contrary virtues come together, the great conquer the less. Hence, Oil continually used, subjugates the wind.[9]*

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faults and these, instead of neutralising each other, are always seen to exist side by side, or together in an excited state. Bile and wind, or bile and phlegm, or wind and phlegm, or bile, wind, and phlegm, may be excited together. Hence, Chakrapāni explains that when the Rishi means the expression to apply to diseases as well as to objects, it should be understood that there may be cases of distempers in which, through unknown causes, one fault may neutralise another.

" Anyaiçcha vikalpanairvikalpitānām " means combinations of ingredients in different forms ; such as the *swarasa* (juice) of certain things may be taken for the mixture, or the *kalka* (pulp) of those very things may be taken. In the case of diseases, the expression would imply faults excited in different parts of the physical organism such as wind excited in the abdomen or in the arms, or in the lungs or in the head, &c.—T.

* Oil subjugates wind, Ghee subjugates bile, and honey subjugates phlegm. The attributes of oil are set forth ; those of wind also are set forth. The two sets of attributes are opposed to each other. That set which is powerful must prevail over or subjugate the other. By being constantly used, the attributes of oil gain in strength. Hence, frequently used, oil is an antidote to excited wind. " Bhuyasā alpamavajiyate " is a law of Nature. The powerful must prevail over the weak. The physician's science supplies him with

Similarly Ghee subjugates bile, in consequence of its being possessed of the properties of sweetness, coolness, and mildness; since bile is not sweet, hot, and fiery.

And Honey subjugates phlegm, in consequence of its being possessed of the properties of dryness, fieriness, and astringency of taste. Phlegm is oily, mild, and sweet.10

Whatever other object there is that is contrary to wind, or bile, or phlegm in respect of its properties, sujugates these, by being repeatedly used.11

Without doubt, these three articles should not be used in larger measure than others. They are Pippali (*Piper longum, Linn*; syn. *Chaivca Roxburghii*); Kshāra (alkaline ashes); and Lavana (*salt*).12

Pippalis are pungent, and very soon become sweet upon assimilation. They are not very heavy. They are oily and hot, and they generate impurities. They are much approved by physicians (as a remedy in many diseases). They very soon become productive of beneficial and baneful effects.

They are, as regards their preliminary effects, beneficial, owing to the good results they produce when used sparingly as regards both time and measure. Used frequently, they produce, without doubt, the consequence of exciting the faults.

In consequence of their being heavy and capable of generating impurities, they excite phlegm.

In consequence of their property of heat, they excite bile.

In consequence of their being only slightly oily and hot, they are not calculated to be useful as alleviatives of wind.

They are used as media or vehicles for other medicines (in which case they are beneficial).

For these reasons, one should not use Pippali in large measures.13*

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articles which by repeated application or use he contrives to make powerful. Medicines conquer disease by repetition. In the case of medicines, however, that are powerful, they at once conquer the disease.—T.

* Most of the printed texts of this passage are vicious. Chakrapāni says

Alkaline ashes are endued with the properties of heat, keenness, and lightness.

At first they produce certain impurities. Then they correct the system (by removing them).

They are used for purposes of Pāchana, for causing burns, and for purging.*

If used frequently and in large measure, they become productive of injurious consequences to the hair, eye, heart, and virility.

Those villagers and townsmen and denizens of cities and provinces who use alkaline ashes frequently and in large measure become affected with dimness (or loss) of vision, loss of virility, baldness of the head, and whiteness of hair. Such men become also subject to that disease in which the heart is felt as being cut away: for example, may be cited the Easterners and the Chins.

Hence, alkaline ashes should not be used frequently and in large measure.

Salt is endued with the properties of heat and keenness; it is not very heavy nor very moist (or oily).

It produces impurities, and operates as a Sransana.†

It creates a liking for food (by adding a relish to it).

It is beneficial, so far as its immediate consequences are concerned, if used in small measure.

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that there is a stop after 'sadyah.' In that case, the 'tāh' preceding it would seem to be superfluous. We have not that text before us upon which Chakrapani commented; it is difficult to settle it from the commentary alone.

'Prayoga-sama-sādgunyāt' implies "owing to the good effects of a use that is sparing in respect of both time and measure.'—*T.*

* By 'pāchana' is meant, as has been explained in Sutrasthāna, that which assists in digesting undigested food, without increasing the appetite.

'Bhedana' is that which purges the bowels without producing watery motions.

Alkaline ashes are used for producing burns, that is, as caustics. It is difficult to understand what the disease is that is called "Hridayopakartana". It is explained by the Commentator to be some disease in which the heart is felt to be cut or pieced by some sharp instrument.—T.

† 'Sransana' is that which hurries the chyle or materials for digestion, without allowing them to be properly digested.—T.

It leads to a storage of (excited) faults as its secondary or supervening consequences.

It is used for adding relish to food, for bringing about the digestion of undigested food, and extracting impurities, and for hurrying the chyle and other materials for digestion.

If used frequently and in large measure, it leads to pain (loss of cheerfulness), relaxation of flesh and limbs, weakness and other diseases of the body. Those villages, townsmen, denizens of cities and provinces who use it excessively, become very cheerless, and their flesh and blood lose compactness. They become unable to bear the slightest exertion. As examples of this may be cited the Vâlhikas, the Saurâshtrakas, the Saindhavas, and the Sauvirakas. These people eat salt with even milk.

In those regions of the earth where the soil is exceedingly saline, neither herbs, nor creepers, nor large trees grow.* Or, if they grow, they never become vigorous.

This is due to the soil being largely saturated with salt.

Hence, salt should never be taken in excessive measure.

Those men who are habituated to excessive measures of salt, suffer from absence of hair, baldness (partial or entire) of head, whiteness of hair, and relaxation of the flesh. All these occur long before maturity of years comes in.

Hence, such men should gradually withdraw from their habit for their own good.[14]

A gradual withdrawal from that to which one has been habituated becomes either not at all injurious or, if injurious, very slightly so.

One is said to be habituated to something when that something agrees with one when repeatedly taken.

That which is implied *sâmya* is implied also by *upaçaya*.

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* 'Vanaspati' is such a tree as produces fruit without having flowered; while 'Vânaspatya' is that tree which flowers first and then produces fruit. The fact is, the knowledge of Botany in the days of Charaka was very limited. Trees must flower to produce fruits. In the case of some trees, the flowers are not distinguishable.—T.

Sātmya (or upaçaya) is of three kinds : *viz.*, superior, inferior, and middling, according to the classification.

It is, again, of seven kinds, having regard to each of the six tastes (severally) and to all the six tastes (jointly).

Of these, that *Sātmya* which has reference to all the tastes is called superior : that which has reference to only one taste is inferior. That is called middling *Sātmya* which lies between the superior and the inferior (that is, which has reference neither to all the tastes, nor to one, but to two or three or four, &c.)

One should, by inferior and middling *Sātmya*, gradually attain to that which is superior. Even when one has attained to that *Sātmya* which has reference to all the tastes, one should pursue only that which is beneficial by a thorough examination of the ordinances with respect to food, the especial rules or exceptions, and the reasons thereof.*[15]

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* What is stated in this aphorism is this : one accustoms oneself to various things,—that is, articles of food and drink, or practices. By repeated use or indulgence, these cease to be productive of those injurious consequences which they are capable of otherwise producing. This agreement of a thing or practice with one's constitution is known by the technical word *sātmya*. There is another technical word, *upaçaya*. Both these have the same sense, for both imply the agreement or suitability of articles of diet and practices with or to individual constitutions.

This agreement is, necessarily, of three kinds, *viz.*, superior, inferior, and middling : for in the case of some articles, the agreement, in point of degree, is great or less, or between the two. Some articles may agree very well, some not so well, and some tolerably well.

Having reference to the objects themselves, the agreement may be spoken of as of seven kinds ; that is, as regards each of the six tastes individually, and as regards all the tastes collectively. Things sweet agree with one ; with another, only that which is bitter agrees ; with a third, only that which is pungent agrees ; &c., while in the case of some, all the tastes agree. It is obvious that that agreement which has reference to all the tastes must be spoken of as superior. That, again, which has reference to any one of the tastes, must be inferior. While, an agreement with two tastes, or with three, or four, or five, must occupy a middle position in point of excellence.

It goes without saying that when in the case of one there is either inferior agreement or a middling one, that is, when one is accustomed to only one taste or a few, one should strive to accustom oneself to all the tastes. That would

In this matter, verily, there are these eight considerations relating to the ordinances about food and drink and their exceptions or limitations.*

They are as follows :—1. *Prakriti* (Nature), 2. *Karana* (Transmutation), 3. *Samyoga* (combination), 4. *Rāçi* (Measure), 5. *Deça* (place of origin &c.), 6. *Kāla* (season and age), 7. *Upayoga-Samstha* (conditions of use), and 8. *Upayoktri* (taker himself of food and drink).†[16]

These are the eight considerations.

Among these, that is called *Prakriti* which is Nature. The nature, again, of articles of food and drugs implies the natural attributes of heaviness and the rest inhering in them : such as those of Māsha and Mudga, or of the boar and the deer.[17]‡

That, again, is called *Karana* which is a transmutation or improvement of the products of Nature. Verily, the super-inducing of other attributes is said to be Transmutation or Improvement. Those attributes are induced by the refinenent brought about by contact with water and fire, by churning, by (virtue of) place and time, and perfuming, steeping, &c, as also by excellence

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secure perfect health. Lastly, even, when one has accustomed oneself to all the tastes, one cannot, without injury, actually always indulge in all the tastes. When one, for example, is feverish, one must avoid some of the tastes. At other times other tastes should be avoided. The fact is, bearing the ordinances in respect of food and drink in mind, the especial rules or exceptions, and the reasons whereupon those ordinances and those exceptions depend, one should eat and drink particular things even though one may be accustomed to all kinds of tastes.

The word 'āyatana,' as explained by Chakrapāni, means here 'hetu' or reasons.—T.

* The word 'āyatana' implies, as already explained, 'hetu' or reasons. Hence, 'consideration' would be better.—T.

† Each of these terms has been fully explained below. The English equivalents given express their senses approximately. They are not to be taken as exact renderings.—T.

‡ Māsha is the *Phaseolus radiatus, Roxb.* Mudga is *Phaseolus Mungo, Linn.* The former is heavy, the latter light ; so also, the boar, *i. e.*, pork, is heavy ; while the flesh of the deer is light.—T.

through length of time, and (use of dfferent kinds of) vessels and the rest.*[18]

Samyoga is the state of union of two or more articles.

This produces especial consequences which the articles, existing separately, do not produce.

As examples may be cited the union of honey and ghee, or of honey, fish, and milk.†[19]

Rāçi is the measure (of food, drink, and medicine) in the aggregate and severally. Its object is the ascertainment of the

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* By 'sanskāra' is meant improvement of a natural product, *i. e.*, the super-inducing of some attribute that does not belong to it in a natural state. As an example of "the refinement brought about by contact with water and fire" is cited the case of boiled rice. Paddy or raw rice is naturally heavy. By proper washing and boiling and keeping it warm, it becomes endued with the property of lightness. By churning, curds, which are naturally heavy, become light. What is implied by the virtue of place is, as explained by the commentator, the placing of an article covered with hot or cold ashes. As an example of the virtue of time may be cited the case of articles used after being kept for sometime. Tamarind that is fresh has certain properties ; while tamarind that is old possesses other properties. By 'vāsana' is meant the act of rendering an article fragrant by admixture with some agreeable and harmless perfume or with some perfumed object.

Chakrapāni reads 'vāsana'. Gangādhara's text is incorrect.

By 'Bhāvana' is meant the continued steeping of an article successively for several days. By this means new properties are superinduced. With reference to Amlaka (*Phyllanthus Emblica, Linn.*), the fruits are continually steeped in the juice of others of their kind and exposed to the sun for drying. They are again similarly steeped, and the process goes on from day to day. As an instance of the excellence brought about through length of time, that of diverse kinds of sauces may be given. The more the number of days they are kept, the better they become as aids to digestion.

The difference of vessels used for cooking or keep of articles causes difference of properties. Certain things keep well in earthen pots and jars. They would be spoiled if kept in metallic, particularly copper or brass vessels.—T.

† What is stated here is this : certain articles, existing separately, produce certain consequences. These, if united together, produce consequences of another kind. Thus honey and ghee are each wholesome. If united together, the combination acts as poison. Similarly, honey, fish, and milk, are each nutritive. Combined together, the mixture becomes highly deleterious, capable of producing even leprosy.—T.

consequences of due measure, as also of undue measure (*i. e.*, measure that is insufficient or excessive).

That is measure in the aggregate which concerns itself with the ascertainment in a lump of the entire quality of food and drink (one is to take).

That is, again, measure (taken) severally which consists in the ascertainment, distributively, of each article of food and drink. Measure in the aggregate (*Sarvagrahah*) is the taking of the whole (*Sarvasya grahah*).

While measure (taken) severally (*Parigrahah*) is taking each ingredient distributively from the whole (*Sarvatah grahah*).*[20]

By *Deça*, again, is meant the place or region where articles are produced. The place or region also where animals move about for feed, is called by the same name.†[21]

Verily, *Kāla* (Time) is (1) that which is ever-running and (2) that which is conditional and depends upon changes (in the physical organism).

Time that is ever-running concerns itself with the suitability of (or otherwise) of seasons (with the physical organism).[22]‡

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* Rāçi, as explained above by the Rishi, is measure. The measure, however, of food and drink (the commentators add, of medicine also), may be of the entire lump that one may take of different kinds, such as rice or wheat, water, ghee, milk, curds, meat, fish, honey, &c. Such measure, however, is not the only consideration, for unless and until the measure of each ingredient composing the lump is laid down, one may injure one's health. Hence, measure in the aggregate, as also distributively, should be laid down by the physician, if he is to be of real service to men.—T.

† Articles of food are heavy or light according to their place of origin. As regards animals also, their flesh is heavy or light according to the nature of the ground on which they move about for feed. Such as the buffalo or the boar, living in marshy regions, yields meat that is heavy. The deer, feeding on dry pasture lands, yields meat that is light. Altogether, the *Deça* of food is a consideration that is as important as the others.—T.

‡ In the place of Aphorisms a similar distinction has been made with respect to Time. *Nitayaga* or that which is ever-running, consists of days and weeks and months and seasons and years.

By *Upayoga-Samstha* is implied the conditions in respect of the taking of food and drink. These depend upon the indications of digestion*.

Upayoktri, again, is he that takes food, *viz.*, he upon whom depends the suitability of food.†[23]

These are the eight considerations bearing upon the ordinances about food and their exceptions.

Of these there are special circumstances which become productive of results beneficial or baneful. They also contribute to each other's excellence. These should, therefore, be determined.

Having understood them, on should seek one's own good. One should not, through heedlessness or error, indulge in such articles of food, or such practices, which, though agreeable, are baneful or productive of evil consequences afterwards.[24]‡

As connected with the considerations about food and drink, it is, of course, well-known that certain kinds of food and drink are beneficial or baneful in certain seasons. As regards time that is called Conditional, it depends on changes in the physical system, such as Infancy, Youth, Old age, &c., or disease and health. Food and drink should depend on age as also on health or disease.—T.

* Food is to be taken for the support of the system. But then it cannot be taken, without injury, at any time and every time. There are conditions or rules in respect of its taking. When digestion has taken place as indicated by its well-known symptoms, then only should one replenish one's system with a fresh supply of food and drink.—T.

† The last consideration with respect to food is the person himself that is to take it. He may be one who has accustomed himself to heavy food, or one who has always abstained from such food. He may be one that eats much at a time and frequently ; or, he may be one that eats sparingly and that at long intervals. The kind of food and its quality also must, therefore, depend upon the taker, *i. e.*, his character.—T,

‡ 'Viçeshāh' implies especial circumstances. The Rishi first names the eight considerations that bear on the question of diet. He then declares that especial circumstances connected with those considerations become productive of good or bad results. Thus, of the first consideration called Prakriti or Nature, the especial circumstances are these : flesh that is light is beneficial, while flesh that is heavy is not so.

As regards the several considerations aiding each other, it is seen that 'Karana' or cooking aids 'Prakriti,' for heavy food may be made light by subjecting it to the needful processes.—T.

The following provisions relating to the ordinances of food are beneficial for the hale as also for those that are diseased. As regards some persons these become most beneficial at certain seasons in consequence of the very nature of those persons. Food that is warm, oily, and according to the proper measure, should be taken. It should also be taken after that previously taken has been properly digested.

It should also consist of such ingredients as would not form a compound of hostile potencies.

One should take one's food in a place that is agreeable. (*i. e.*, not repulsive).

The food one takes should, again, consist of dishes every one of which is agreeable One should not eat with haste ; or taking up a long time ; or talking, or laughing the while.

While eating, one should eat with attention concentrated thereon.

Lastly, one should eat after a proper survey of oneself.[25]

We shall next lay down instructions on the excellence of these kinds of food.

One should take food that is warm, for warm food, while being taken, causes perspiration. When taken it assists the digestive fire, and is soon digested. Such food causes the wind to move in its natural directions, and dries up the phlegm.

For these reasons we should eat food that is warm.[26]

One should take food that is oily.

Food that is oily, while being eaten, causes perspiration ; when the eating is over, it excites the digestive fire.

Such food is soon digested ; causes the wind to move in its natural directions. It renders the growth of the body stable (or unsusceptible of change). It generates growth of strength ; as also execllence of complexion.

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* What is meant by a survey of oneself is attention to one's state of health. Thus, after recovery from a fever, one should not eat curds or fish too much, or, if one has a rheumatic tendency, one should avoid liquid and cool food, or indulge in it very sparingly.—T.

For these reasons one should take food that is oily.[27]

One should take food according to the proper measure ; since food taken according to the proper measure, without afflicting wind, bile, and phlegm, increases the period of life in evey case.

Food taken according to proper measure is easily transformed into fæces and passes into the anal canal. It does not injure the digestive fire. It is, again, digested without difficulty (*i. e.*, easily).

For these reasons, one should take food according to the proper measure.[28]

One should take food after that taken previously has been digested.

Of the person that eats before the food previously taken has been properly digested, the juice, still undeveloped, of the food previously taken, mingling with the juice of the food taken subsequently, very soon excities all the faults.

Of the person that eats after the food previously taken has been properly digested, it is seen that the faults being in their respective places, the digestive fire being inflamed, the appetite being excited, the mouths of all the ducts being opened (or unclosed), the eructations being pure (*i. e.*, not characterised by any bad odor), the action of the heart being unobstructed, the wind moving in natural directions, the urgings of wind, urine, and stools being satisfied, the food that is taken, without injuring any of the constitueut elements of the body, increases the period of life in every case.

For these reasons, one should eat after the food previously taken has been digested.[29]*

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* For understanding what is meant by 'āhārasya rasam' or 'the juice of food,' *vide* p. 392, Lesson XXVIII of Sutrasthānam, *ante*. The food we take yields a juice as also a refuse. The former becomes changed into blood and other invigorating substances.

By 'faults,' it is scarcely necessary to explain, is meant wind, bile, and phlegm.

What is stated in the second part of the aphorism is this : when digestion has taken place, wind, bile, and phlegm move about in their respective places ;

One should not take food that is so made up as to be of hostile potencies.

The person that takes food that is not so made up as to be of hostile potencies, is never affected by such diseases as are generated by food of hostile potencies.

For these reasons one should take such food us is not of hostile potency.*[80]

One should take one's food, (sitting) in an agreeable place. The person that takes his food in an agreeable place, never experiences any shock in consequence of those feelings of repugnance which are generated by disagreeable spots.

So also one should eat food that consists of ingredients every one of which is agreeable.

For these reasons one should eat in an agreeable place food that consists of ingredients every one of which is agreeable.[81]

One should not eat too quickly.

Of one that eats too quickly the food taken comes upwards, causes a cheerlessness, and does not reach the proper receptacle.† Besides, the faults and merits of the food are not (in the case of one that eats too quickly) always perceived. Hence, one should not eat too quickly.‡[82]

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the digestive fire is inflamed ; appetite is felt ; the diverse ducts of the body become unobstructed ; &c., &c, ; accordingly, the food that is *then* taken, becomes really beneficial.—T.

* Food that is so made up as to become endued with hostile potencies has been explained in Sutrasthânam. Honey and ghee, or milk and meat, may be cited as examples. The diseases that are generated by food so made up as to be of hostile potencies have been indicated in the Lesson called Bhadrakâpyiya of Sutrasthânam.—T.

† 'Utsnehanam' is explained by Châkrapâni is equivalent to 'unmârgagamanam,' *i. e.*, coming upwards.

'Avasâdanam' is explained as implying 'causing cheerlessness ;' *i. e.*, not promoting cheerfulness. Food, when taken, ought to make one cheerful.

What is meant by the food not reaching its proper place, is, as explained by Chakrapâni, this : food taken too quickly remains in the upper part of the body without reaching the 'Koshtha' or the region of digestion.—T.

‡ 'Dosha-sâdgunya,' as explained by Chakrapâni, implies 'Doshânâm, keçâdinâm, sâdgunyasyacha, swâdutwâditi,' *i. e.* faults, such as the presence

One should not eat very slowly (so as to occupy a large measure of time in finishing a meal).

One that eats too slowly never feels gratification. Such a person eats much. His food also becomes cold. The digestion of such a man never becomes equable. Hence, one should not eat too slowly.[83]*

One should eat without talking or laughing the while, but with attention concentrated on the act. In the case of one that eats talking or laughing the while, or without concentrated attention, the same baneful results happen that have been declared in the case of him that eats too quickly.

Hence, one should eat without talking or laughing the while, but with attention concentrated on the act.[84]

One should eat after an adequate survey of oneself ; (noting that) this is suitable to me and this not so. Verily, what is suitable to one's constitution is known to oneself.

Hence, one should eat after an adequate survey of one's own self.[85]†

(Here are some verses containing a Summary).

He is regarded as a physician that is conversant with the Tastes, all articles (of food and drink), the faults, and diseases, in respect of their potency (or virtues), and that knows (the virtues of) place and time as also the body (*i. e.*, the elements that make it up and their respective functions).[86]

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of hair, &c., and merits, such as savouriness, &c. 'Na niyatã,' *i.e.*, 'kadãchit upalabhate, kadãchinneti,' or, as put above, 'is not always perceived.' It should be stated here that according to Hindu ideas, the presence of a single hair in food makes it impure. Persons eating quickly can seldom detect such faults.—T.

* What is meant by the digestion not becoming equable is this : the food that is eaten at the outset, mingles with that which is eaten hours after, for the eating goes on for hours together. Hence, the entire quantity of food taken is never equally digested.—T.

† What is implied by the statement that one knows what is suitable to oneself is that no instruction is needed on the subject.—T.

In this Lesson, called Rasa-Vimânam, have been declared the following, viz., the object of the science called Vimânam; the tastes, articles (of food and drink), faults, and diseases, in respect of their potencies; those articles that should not be taken in large measures; the three kinds of *Sâtmya* or suitability; the eight (considerations in respect of the ordinances about food and drink); and the beneficial character of those considerations about food and drink.[1-2]*

Thus ends the first lesson, called Rasa-Vimânam, in the place of Vimânam, in the treatise of Agniveça as revised by Charaka.

LESSON II.

We shall now expound the Lesson on the Vimânam of the three divisions relating to the Kukshi or stomach. Thus said the illustrious son of Atri.[1]

A person, while eating, should, for achieving the end of food, (mentally) divide his stomach into three compartments.

They are as follows: one of these compartments should be for solid food and its modifications; another for liquid food; and the last for (the free play of) wind, bile, and phlegm.[2]†

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* The object of the science of Vimânam is explained in aphorisms 2 to 5 of this lesson; the tastes, &c., in respect of their potencies are declared in aphorisms 6 to 11; articles that should not be taken in large measures are declared in aphorisms 12 to 14; the three kinds of Sâtmya are declared in aphorism 15; the eight considerations in respect of the ordinances about food and drink are set forth in aphorisms 16 to 24; the beneficial character of those considerations is set forth in aphorisms to end of the lesson.—*T.*

† The genetive 'âhârasya,' Chakrapâni explains, means 'âhâra-nimittam,' *i. e.*, for (achieving) the end of food, *viz*,, good digestion and health.

'Avakâça' here means space or room or compartment. It is the same as 'âkâça.' The 'angças' or parts need not be equal, observes Chakrapâni. By the word 'murta' is meant that which has form; hence, solid. It is contradistinguished from 'drava' or liquid, which has no form of its own, for it takes the form of the vessel in which it is kept for the time being.

The division of the stomach into three compartments, is, as observed by Chakrapâni, an instance of 'Adhyâropa' or imaginary division. The case

A person that takes food according to such measure is never afflicted with those baneful consequences that arise from food taken not according to measure.[3]*

It should be noted that one is not able to attain to all the beneficial consequences of food (or eating) by observing (only the proper measure of food (in eating). This is so because of the especial results of the eight considerations appertaining to the ordinances, with their limitations, relating to food, such as *Prakriti* (nature) and the rest.[4]†

In this matter, verily, the results of proper and improper measure have been laid down (in this lesson), guided by the consideration called Râçi (quantum of food) :[5]‡

since propriety of measure and impropriety of measure are nothing more than the ordinances, with their exceptions, in respect of the Râçi (quantum) of food. Of these (two), the propriety of measure has been already explained by the remarks on the division of the stomach into compartments.[6]

This (*viz*, the property of measure) we shall again expound in detail.

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of astronomers dividing the ecliptic, which is the Earth's orbit round the sun, into twelve parts or signs, is an instance of Adhyâropa. The Commentator further observes that though the stomach is *not* the part of body which is the seat of wind or bile or phlegm, yet what is meant by a portion of it being left empty for the free play of these, is that the food and drink taken generate wind, bile, and phlegm. These must, in the first instance, have free space in the stomach before they reach their especial seats or abodes in the physical organism.—*T.*

* Food not according to measure implies food that is either inadequate or excessive, *i. e.,* less or more than the proper measure.—*T.*

† What is stated in this aphorism is this : one, by attending to only the proper measure of food, does not attain to all the beneficial results of eating, for measure is not the only question : the eight previous considerations, numbering Nature and the rest, require also to be attended to.—*T.*

‡ In the previous Lesson, among the eight considerations relating to food, occurs that on *Râçi* or measure. The results of proper measure and improper measure, including inadequate and excessive measure, have been laid down, as a continuation of the consideration of *Râçi.*—*T.*

That is as follows : of food taken according to measure, the following are the indications, viz., lightness of the stomach after eating, absence of the sensation of obstruction in the chest, absence of pain in the flanks, absence of aggravated heaviness in the abdomen, cheerfulness of the senses, gratification of hunger and thirst, absence of discomfort in standing, sitting, lying, moving, inhaling and exhaling, laughing, and conversing, passing of stools with ease morning and evening, and accession of strength, complexion, and growth.[7]

As regards impropriety of measure, it is said to be of two kinds, *viz.*, insufficiency and over-sufficiency of measure.

Amongst these (two), insufficiency of measure, in respect of the quantum of food, causes loss of strength, complexion, and growth ; does not lead to gratification, produces those diseases that are generated by a suppression of the wind ; leads to decrease of semen (or deterioration of virility), decrease of period of life, and loss of energy ; injures the mind, intelligence, and the senses ; causes a deterioration of those constituent elements of the body which are set down in the Lesson on *sāra* (called *Roga-vishak-jitiya*) ; inducing inauspiciousness ; and is, lastly, said to be the abode of the eighty kinds of diseases having disorders of the wind for their causes.[8]

They that are versed in all things say that over-sufficiency of measure is capable of exciting all the faults.[9]

Of the person who, having first eaten solid food in all its modifications to his fill afterwards gratifies himself with liquid food (or drinks), it is seen that wind, bile, and phlegm, generated in the stomach and being exceedingly afflicted by over-sufficiency of food, become simultaneously excited.[10]

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* The word 'Sauhityam' as used here, may not mean 'satiety' but only 'triptimâtram' as explained in the note in p. 51 of Sutrasthânam. So also 'tripti' means only gratification. What is meant, however, by one having first attained to 'sauhitya' by eating solid food and then gratifying oneself with drinks or liquid food, is indulgence in satiety or over-sufficiency of food measure,

By 'âmâçaya' is meant that part of the body below the chest, in which the food eaten is deposited in the first stage. Etymologically, it is the receptacle of raw food.—*T.*

The faults, (thus) excited, entering the undigested quantity of food, and taking refuge in a particular part of the stomach, become moveless, or suddenly escaping through the upper and the lower ducts, cause diverse diseases in the person that indulges in over-sufficiency of measure as regards food.11*

Amongst them, the wind (thus circumstanced) causes deep-seated pains, epistasis and the like, heaviness (attended with pain) of the whole body, dryness of the mouth, swoons, delusions, irregularity of the appetite, contractions of muscles and nerves, as also the suppression of their functions.12

The bile (thus circumstanced) causes fever, diarrhœa with fever, burning sensation within the body, thirst, inebriation, delusions, and delirium or incoherence of speech.13

The phlegm (thus circumstanced) causes vomiting, disgust for food, indigestion, agues, langour, and heaviness of body.14

Those conversant with everything say that, without doubt, it is not over-sufficiency of measure in respect of food, that causes diseases owing to indigestion ; for, verily, food and drink that are heavy, or unmoist, or cold, or dry, or disgusting, or constipating, or productive of burning sensations, or unclean, or hostile (as regards combination), taken unseasonably, lead to the same result.

That food and drink also which are taken with a mind burning with lust and wrath, and cupidity, and distraction, and envy, and shame, and grief, and avarice, and anxiety, and fear, lead to similar disorders born of indigestion.15†

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* 'Aparinatâm', is immature or undeveloped, meaning, of course, undigested ; that is, food that has not yet been converted to its proper uses.

'Ekadeçamâçritâh' is read by some. Chakrapâni reads 'ekadeçamannâçritâh'. This is almost the same. 'Suddenly escaping through the upper and the lower (ducts)' implies escape in the form of vomit or stools, or eructations or wind with foetid odor.—*T.*

† The first five words beginning with 'Kâma' and ending with 'Irshâ' are the names of the evil passions mentioned in all scriptural works. 'Lobha' occurs again. This may be a misreading, or, it may imply 'avarice' as I have put it, Chakrapâni explains 'âma-pradoshakara' as meaning diseases born of indigetion.—*T.*

There occurs a verse here :

Even food that is prescribable and that is taken according to proper measure is not digested in consequence of anxiety, grief, fear, wrath, misery, (the inactivity of continuous) lying down, and wakefulness.[16].*

Physicians say that the diseases born of undigested food are of two kinds. These are *Visuchikā* and *Alasaka*. Of these, that disorder born of undigested food should be known as *Visuchikā* which has an upward and downward tendency of the kind already referred to.[17].†

We shall now explain what is meant by *Alasaka*. Of one that is weak, of a weak digestive fire, and of excess of phlegm, that suppresses the urgings of wind, urine, and stools, and that takes food that is solid, heavy, beyond measure, unmoist, cold and dry, such food and drink, oppressed by wind, and having its outlets of escape closed up by phlegm, become exceedingly compressed, and in consequence of their movelessness, lose the power of escaping out (of the system).[18].‡

After this, *Alasaka* discovers, in excess, all the symptoms of undigested food (and drink) except vomiting and purging.

Then the faults (wind, bile, and phlegm) aggravated in a large measure, and having their outlets closed up by the undigested food (and drink), begin to move in transverse directions, and sometimes cause the patient's body to become as rigid as a stake of wood.

This (aggravated) from of *Alasaka* is said to be incurable.[19].

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* What is stated here is this : even food that is 'pathya' or proper, (that is, prescribable for a person in view of his especial circumstances or condition) and that is taken according to proper measure, does not undergo digestion if there is mental anxiety, &c. The Rishi wishes to inculcate that propriety of measure is not everything or the only consideration.—*T.*

† 'Visuchikā' is identified with the modern cholera. Its chief symptoms, as here declared, are vomiting and purging. 'Yathoktarupām' refers to what has been said in aphorism 11 *ante.—T.*

‡ The disease called *Alasaka* has been identified with Tympanitis.—*T.*

Again, of one that takes such food as is compounded of hostile ingredients, or that takes food after a previous stuffing of the stomach with food, or that takes food anew before the food taken previously has been digested, the (excited) faults are spoken of by physicians as "the poison of undigested food," in consequence of their symptoms being similar to those of poison.

When such has been the case, it becomes incurable, in consequence of the rapidity of its action and the hostile character of the treatment (that is deducible from the ordinances).[20]*

As regards that undigested food which has led to *Alasaka* and which is capable of treatment (or cure), it should be expelled out by causing hot water mixed with salt to be drunk. Then the patient should be treated by the application of diaphoretics and by insertion of medicated wicks (into the anal canal). The patient should also be made to fast.[21]†

In the case of Visuchikā, fasting should be prescribed at the outset. Subsequently the patient should be treated like one that has been purged (by the proper application of purgatives)[22]‡

When disorders due to undigested food have occurred and when the usual hour comes of the patient's eating, if it is seen that the patient has his stomach still affected by the faults or that he has his stomach still dull and heavy, or that he has no liking for food, then for digesting that portion of the faults which still remains, and for exciting his digestive fire, he should be made to drink some medicine, care being taken to see that the food in the stomach has been already digested. In no case should such a patient be made to take any medicine if the food in his stomach is still undigested; since the (digestive) fire, which has been weakened by undigested food in the stomach, cannot simultaneously digest both the medicine (that is administered) and the undigested food (in the stomach).[23]§

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* What is meant by 'Viruddhopakrama' is this : the symptoms exhibited are such that the treatment laid down for allaying one aggravates another.—*T.*

† 'Ullekha' implies scraping, that is, cutting and separating. Here it means vomiting.—*T.*

‡ *Vide* Lesson——— *ante,* Sutrasthānam.—*T.*

§ This is a very important aphorism. What the Rishi says here is this :

Then also the confusion that sets in through disorders born of undigested food, the food the patient takes anew, and medicine (administered by the physician), in consequence of its potency as a cause, suddenly destroys the life of the sufferer whose digestive fire is weak and who is already afflicted and strengthless.[24]*

Again, of all disorders born of undigested food, the alleviation happens through only abstention from food

If a portion of the complaint still remains (notwithstanding the adoption of this method of treatment), then for conquering the disorders of the person that has been made to abstain from food, the physician, disregarding medicines whose operation is contrary to the cause, should administer such medicines as are contrary to the symptoms of the particular disease under treatment.

In the conquest of all diseases, physicians possessed of skill desire such medicines as are contrary to both the original cause as also the symptoms (of those diseases), or contrary to either of them.[25]

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when disorders caused by undigested food have already taken place, how is the patient to be treated ? The answer is, that no medicine should be administered if the food in the stomach is still undigested. Indeed, the physician should wait for some time ; till, in fact, digestion has taken place and and the food has passed from the 'āmāçaya' to the 'koshtha.' I have rendered both the words as 'stomach.' The first, however, means that division of the stomach in which the food eaten first finds its way ; while the second means that apartment of the stomach into which the food passes in its second stage.—*T.*

* In the previous aphorism, it has been said that one afflicted by 'āmaprodosha' should never take any medicine when the food he has taken has not been digested. Here the consequence is shown more plainly of the taking of food and of medicine by one who is suffering from 'āmaprodosha'. The original ailment, the new food taken, and the medicine administered before such food is digested, together form a cause of power or potency which brings on immediate death ; the patient being already weak and of a weak appetite, succumbs to death more readily.—*T.*

† By 'Apatarpana' is meant the reverse of 'Santarpana'. The latter implies the use of such medicines and diet as are of sedative or cooling, as also nutritive, effects. Hence, 'Apatarpana' is abstention from such food and such medicines. (*Vide* Lesson XXI, Sutrasthānam, p. 233 ; particularly, the last note in p. 336). Here 'Apatarpana' has been used in a limited sense, for it means only fasting. This treatment stands to reason, for when disordesr

Of one in whom the disorders born of undigested food have not yet been developed, as also of one in whom such disorders having already shown themselves have attained the stage of maturity, the treatment that should be followed, when the digestive fire is not weak, consists of the judicious adoption of these, *viz.*, the rubbing of (medicated) oils, enemata dry or oily, and drinking of oils agreeably to the ordinances governing the practice.

This, however, should be done after a careful and proper survey of the especial circumstances connected with the faults (*i. e.*, the precise measure of excitement which wind, bile, and phlegm have undergone), medicine, place, time, strength, food, suitability (of food and drink and medicine to the constitution), constitutional peculiarity, Nature, and age or years, as also the character of the diseases themselves.[26]*

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have been generated by undigested food, the patient, instead of taking more food, should practise abstinence. Absolute fast may not be prescribed. What is wanted is light food taken sparingly.

There are two kinds of treatment, *viz.*, (1) 'Nimitta-viparitam' and (2) 'ātanka-viparitam'. The first means such treatment as is addressed to removal of the original cause of the disorder treated ; the second means such treatment as seeks to alleviate the symptoms and thus effect a cure generally.

Wise physicians seek to use such medicines as are contrary to both the cause and the symptoms. If there be no such medicine, only then they select such as are alleviative of either the cause or of the symptoms. Both methods are scientific.—*T.*

* 'Anudriktāmapradosha' is one in whom the disorders born of undigested food have not yet manifested themselves or are in an incipient state. 'Paripakkadosha' is one in whom the faults of 'āma' or undigested food have, through either time or treatment, become 'cooked' or brought into a stage near cure.

What the Rishi says is that with regard to both those classes of persons the treatment indicated here should be followed. That treatment consists of the use of oils for rubbing, of enemata dry or oily, and the drinking of oils agreeably to the ordinances already laid down in Sutrasthānam.

In following this treatment, however, care should be taken in properly considering the 'avasthāntarāni,' *i. e.*, the changes in respect of circumstances, about the faults (wind, bile, and phlegm), that is, the precise measure in which each has been excited, the potency of the medicines, that is, of oils or enemata used, &c., &c., 'Satwa' is probably 'Sāra'; some men are 'Raktasāra, *i. e.*, have blood predominating in their constitutions ; some

Here occur some verses.

Where (in what particular part of the physical organism) are edibles swallowed, chewed, drunk and licked, digested ? This is what we ask thee, O wise one !

Do thou answer us, O thou that art endued with (great) intelligence ![27]

Thus questioned by his disciples having Agniveça as their foremost one, Punarvasu declared unto them the place where the food taken is digested.[28]

That portion of a living creature's body which is between the navel and the breasts is known by the name of Āmāçaya. It is there that edibles swallowed, chewed, drunk, and licked, are digested.[29]

The food taken first goes into the *āmāçaya* : undergoing only digestion there, it subsequently, when digested, reaches every part of the body through the arteries and veins.[30]*

(*Here are two verses containing a Summary.*)

In this Lesson the indications have been duly laid down of a person who eats according to due measure, as also the consequences of such eating.

Similarly, the indications of one who does not eat according to measure have been laid down, as also the consequences of such eating, agreeably to the divisions of the subject.[31]

Having carefully attended to the eight considerations connected with the ordinances in respect of food, one should address oneself to one's own good.

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are 'twak-sāra,' *i. e.*, have more skin than anything else ; some are 'asthi-sarā, *i. e.*, have more bones than anything else., &c.

'Prakriti' or Nature should be understood as explained in aphorism 17 in Lesson I *ante* of 'Vimānam.'—*T.*

* 'Dhamanis,' as explained before, are those channels which produce a sound as that of something beating against another thing. They are, therefore, the arteries through which the blood flows and against which the blood, as it flows, beats constantly. Whether the distinction between arteries and veins was understood by the Rishis cannot be precisely ascertained. But in rendering 'dhamani' it is better to use the words arteries and veins.—*T.*

If there is any other way, as regards this (topic), fit for achieving one's good, that also should be adopted.[32]

Thus ends the second Lesson, called Trividha-kukshiya-vimānam, in the Place of Vimānam, in the treatise of Agniveça as revised by Charaka.

LESSON III.

We shall next expound the Lesson on the Destruction of towns and large villages.

Thus said the illustrious son of Atri ![1]

In the capital known as Kāmpilya, situate in the region called Panchāla, that teemed with clusters of villages, and that was inhabited by many foremost of regenerate persons, the illustrious Punarvasu, the son of Atri, surrounded by disciples, towards the close of the month of sweat, while engaged in a walk in the woods on the banks of Gangā, addressed his disciple Agniveça, (and said) :[2]*

Verily, O amiable one, of the constellations, the planets, the moon, the sun, the atmosphere, and fire, as also of the points of the compass, as existing in their natural state, conditions are observable causing perverse symptoms of season.

From this, very soon, the soil also will not duly impart unto the herbs juice, energy, assimilable virtue, and potency.

Through absence of these, an epidemic outbreak is certain to follow.

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* The kingdom of Panchāla should be identified with the modern Rajputana. In the Mahbāhārata it is said that the province of Panchāla was divided nearly equally, by the river Charmanwati, the modern Chambal, over the eastern portion of which reigned Drona, the preceptor in arms of the Kuru princes, and over the western, Drupada, the father-in-law of the Pāndavas.—*T.*

'Gharme māse' is literally, the month of sweat, *i. e.,* Summer. From the adjective 'paçchime' it would seem that the month of Jyaishtha is implied. It corresponds with the middle of May to the middle of June.—*T.*

Hence, before destruction sets in and before the soil is impoverished, do thou, O amiable one, now gather the herbs (thou mayst need) that they may not be wanting in juice, energy, assimilable virtue, and potency!

We shall administer these (herbs possessed of) juice, energy, assimilable virtue, and potency, unto those who will seek us or those whom we will seek.

Since, if the medicinal herbs are properly gathered, properly administered and properly prepared, no pomp of treatment would be necessary for (allaying) the diseases that break out for the destruction of towns and villages.[8]*

Unto the illustrious son of Atri, that said so, Agniveça said:

O illustrious one, suppose the medicinal herbs have already been gathered, and properly administered, after having been properly sought out.

The question, however, is,—How can the habitations of men who differ in nature, food, body, strength, capacity of bearing par-

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* The correct reading of the first sentence is 'prakritibhutānām' and not 'prakritibhutā.' The statement, however, is made in a rather round about way. Stated plainly, it amounts to this: conditions are seen of the constellations, &c., which have altered the natural indications of the season. Chakrapāni observes that in summer the planets, &c., should all appear bright and distinct. If, however, they appear otherwise in consequence of vapours or fogs, the true indication of the season disappears.

'Rasa' means juice; 'Viryya' implies energy; by 'Vipāka' is meant what may be called assimilable virtue. Thus things sweet to the taste, when they enter the stomach or when assimilation begins, become sour. This sourness of sweet things is their 'Vipāka'. 'Prabhāva' is potency. For fuller explanations of these terms, *vide* Sutrasthānam, Lesson XXVI, pp. 301, 319 and 320.

'Ātankaprāyatā' is a general outbreak of a particular disease, or the appearance of diverse diseases at the same time.

The last sentence has beenmisunderstood by the Bengali translators: what is meant by 'Pratikāra-gaurava' is pomp of treatment. The physician comes and orders many things, such as a change of room or climate, several medicines with several vehicles, a bath, a plaster, a rubbing of medicinal oils, &c., All this would not be needed if the Rishi's directions about the culling of drugs be attended to.—*T*.

ticular things and practices, mind, and age, be simultaneously destroyed by one disease ?[4]*

Unto him answered the illustrious son of Atri :

O Agniveça, of men differing from one another in these particulars, *viz.*, the circumstances of nature and the rest, there are other circumstances that are common (or similar) ; these last being perverted, diseases agreeing in point of time and of symptoms, break out and become destructive of habitations.

Verily, there are these circumstances that are common to human habitations, *viz.*, atmosphere, water, soil, and time (season)[5]†

Amongst them, when the atmosphere becomes as follows, it should be known as destructive of health : *viz.*, contrary to (what is proper for) the season ; exceedingly moist ; exceedingly changeful (as regards direction), exceedingly keen, exceedingly cold or exceedingly warm, exceedingly dry, constantly pouring vapours, fraught with awful roars, blowing from different directions and counteracted in respect of its currents, blowing in whirls, and fraught with disagreeable scent or vapour or sand or dust or smoke.[6]

When the water becomes exceedingly foul in scent, colour, taste, and touch, full of impurities, deserted by aquatic fowl, almost dried up in its receptacle, and disagreeable, it should be known as reft of its proper virtues.[7]

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* 'Uddhritam' implies, as explained by Chakrapāni, 'kartavye kritam,' *i. e.*, the past is used for the future. Hence, the meaning is,— 'suppose this has been done,' or 'grant that this has been done.'

What is asked is, how can destruction, through one particular disease, simultaneously overtake men when the latter differ widely from one another in nature, food, &c.?

By 'Sātmya' is meant the suitability of particular things to particular constitutions.—*T.*

† What the Rishi says is this : it is very ue that men differ in the particulars mentioned by Agniveca. But then there are some circumstances in which they must all agree. For example, all have to breathe, all have to drink, all have to expose themselves to the same sun and the same moon and the same constellations ; &c. It is when these circumstances, which are common to all men, become perverse that plagues set in, destroying cities and towns and villages.—*T.*

The soil (of a region), again, should be known as baneful when, as regards its nature, it has become foul in colour, scent, taste, and touch ; full of impurities, afflicted by reptiles, and wild beasts, and gnats, and insects (such as locusts and other leaf-eating ones), and flies, and mice, and owls, and such vultures and jackals and other animals as live in crematoria (or subsist on carrion) ; when it abounds with high grass and *saccharum cylindricum* and bushes, teems with creepers of every kind, full of abandoned (uncultivated) fields, and is disfigured with dried up and lost crops ; when its atmosphere has become smoky ; when it resounds continually with the cries of birds and barking of dogs ; when agitated animals in crowds and birds in flocks are seen to run and fly over it in different directions ; when its cities and towns and villages have abandoned, or become reft of, piety, truth, modesty, established usages, good conduct, and other merits ; when its receptacles of water are continually agitated ; when meteors and thunderbolts are constantly seen to fall and earth-quakes are frequent ; when it constantly echoes with loud noises ; when the sun, the moon, and the stars, are frequently covered by masses of clouds that are dry or coppery or red or white ; when the inhabitants are always agitated by anxiety or fear, and when cries of grief seem to come from every side ; when a darkness seems to overspread the whole area ; when night-wanderers and ghosts seem to stalk over every place ; and when cries and loud noises of various kinds seem to come from every direction.[8]*

As regards Time, that should be known as baneful which discovers symptoms contrary to those which properly belong to the season (that is running), or symptoms that are aggravated or attenuated in comparison thereto.[9]

They that are possessed of knowledge and experience say that these four, when existing with such conditions, become destructive of cities and towns and villages.

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* The curious reader should compare this passage with the description given, in the Mahābhārata, of the omens and prognostications that were noticeable in Dwārakā immediately before the carnage of the Yādavās, the Andhakas, and the Vrishnis, on the field of Prabhāsa. The Mussulman historians also have recorded many similar phenomena in Bagdad and the

When these four are otherwise, they are said to be beneficial.[10]

Even when these four become invested with perverse virtues and (thereby) destructive of cities and towns and villages, if the inhabitants be treated with proper medicines, no cause of fear from disease need exist.[11]

Here occur some verses.

Among these four, *viz.*, Place, Time, Atmosphere, and Water, when they have all become perverted, explanations are subjoined as to which is more potent than which and for what reasons.[12]

Guided by the consideration of unavoidability, one conversant with the topic should hold that Water is a more potent cause than Air; Place a more potent cause than Water; and Time a more potent cause than Place, by nature.[13]*

One endued with especial knowledge should regard that one among the evils, as mentioned above, in air and the rest, as lighter (than the others) of which the remedy is easier.[14]†

Even if all the four ending with Time become vitiated, still if men be treated with (proper) medicines, they are not likely to be afflicted.[15]

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country surrounding it a little before the destruction of that great city by the Moguls under Houlagu Khan.—*T.*

* Both the vernacular translators have misunderstood this verse. The sense, however, is plain. Chakrapāni explains it with considerable wealth of illustration. Water is regarded as a more potent cause than air; for air, if vitiated, may be avoided by one living in a proper house or a proper spot, such as a hill or a mountain, taking care, again, to purify it by burning incense and other scents. Place is a more potent cause than water; for water, if vitiated, may be avoided by one drinking only the liquid found within such fruits as cocoanuts,—or beer, or soda-water, or lemonade, to adopt illustrations from modern times. Then Time is a more potent cause than Place, for one may avoid a place by leaving it and going to another; but Time, meaning season, is such that no one can avoid it.

Wherever one may go or however one may live, one cannot rise superior to Time.—*T.*

† What the Rishi says here is not different from what has been said in the previous verse. Only, the same proposition is laid down from a different point of view.—*T.*

Of men not subject to death as their common fate or not characterised by commonness of acts, medicine consisting of the five operations is said to be the highest remedy.[16]*

In such cases the due administration of *Rasâyanas* is highly spoken of, as also the support of the body, with the aid of the medicinal plants culled beforehand.[17]

In such times, the practice of truthfulness, of compassion to all creatures, and of gifts, offerings made unto the deities, worship of the deities, accomplishment of acts of piety, and the adoption of tranquillity, are regarded as means of self-preservation.[18]

The practice of all such acts as may be beneficial for cities and towns and villages (thus threatened), as also of such rites and acts as are of an auspicious character, observance of *Brahmacharyya*, worship of those that are *Brahmachârins*, scriptural recitals and conversations, narrations of the acts of great Rishis with souls under complete control, and association with pious men wedded to the quality of *satwa* and reverenced by the aged :[19-20]

These have been spoken of as medicine, these have been regarded as means for preserving life, for those whose deaths are not inevitable at such awful times.[21]†

Having heard from the illustrious son of Atri these causes of the destruction of cities and towns and villages, Agniveça once more

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* What the Rishi says here is this : death takes place as the result of one's acts of both this and previous lives. The very disease that is to kill is determined by such acts. When all the men inhabiting a particular area where the four have been vitiated are such that, in consequence of a commonness of acts in both their present and past lives, they have become liable to a common form of death at the same time, medical treatment cannot afford them any relief. If, however, no such commonness of fate is in store for them, or if all of them have not a common store of acts, then they may attain relief through proper medical treatment. The five operations here adverted to are the administration of emetics, of purgatives, of enemata of two kinds, *i. e.*, oily and dry, and of errhines or cerebral purgatives —*T.*

† 'Hitam janapadânâm' means such acts as are beneficial to cities and towns, &c., *i. e.*, all such acts as contribute to lessen their filth and other causes of disease. 'Brahmacharyya' includes such acts as abstention from all kinds of intemperance. The first word in the 20th verse is 'samkathâ.' The Bengal texts print 'sankayâ' which is unmeaning.—*T.*

श्रीश्रीहरिः ।

अत्रभवन्तो विदाङ्कुर्व्वन्तु—मम खलु श्रीमच्चरकचतुराननचक्रपाणिदत्तप्रणीतटीकासम्वलितां संस्कृतभाषाविनिबद्धचरकसंहितां प्रकाशयितुमारब्धवत: कतिचित् समाः समतीताः, न च कार्य्यान्तरव्यासक्तचित्ततयाऽनवरसतोमनैष उद्यमः सफलतां गतः, इदानीमपि तदवस्थातएवाऽसमर्थतया विफलमनोरथेन मया मदीय-प्रिय-सुहृद्विशारदपदलाञ्छितश्रीमद्हरिनाथकविराजप्रकाशितायाश्चरकसंहितायाः समीचीनसंस्करणं समवलोक्य अवसितचरकसंहिताप्रकाशप्रयासिनैतदेव ग्राहयितुमनुरुध्यन्तेऽत्रभवन्तः, एष च प्रियसुहृन्मे मत्तोऽप्यधिकतरं यत्नमाधाय मूलं टीकाञ्चेतदुभयमपि सम्यक् परिशोध्य सुसङ्गतपाठेन समलङ्कृत्य विशदव्याख्यानुरोधात् क्वचित् क्वचित् शिवदासकृतचरकटीकायाः स्वरसञ्चात्र सन्निवेश्य तन्त्रस्यास्योपादेयतां सम्यक् सम्बर्द्ध्य यावत् सूत्रस्थानं तन्त्रमेतत् सम्प्रकाशितवान्, यावच्छक्यं स्वल्पेन च कालेन तन्त्रावशेषमपि प्रकाशयितुमनेनाध्यवसायोऽप्यवलम्बितः, किञ्चासौ मे सुहृत् मत्पूर्व्वनिर्णीतमूल्येन तुल्यमेव मूल्यं निर्णीतवान्, परन्तु मत्समीपे पूर्व्वप्रेरितमूल्यस्थानेन वियोज्य मूल्यग्रहणाङ्गीकारोऽपि कृतः ; अपि च मत्प्रकाशितचरकसंहितायाः पत्राङ्केन सहानेन स्वप्रकाशितायाश्चरकसंहितायाः पत्राङ्कस्यवैषम्यादादितः प्रभृत्येव यावत्समाप्ति समग्रं ग्रन्थं दातुमपि स्वीकृतम् ; तेन न कस्याप्यत्र काप्यापत्तिः च्चतिर्व्वा सम्भावनीयेत्यलमतिजल्पितेनेति शम् ॥

PART XVI.

CHARAKA-SAMHITĀ

TRANSLATED INTO ENGLISH.

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA; EDITOR OF CHIKITSA-SAMMILANI (Medical Journal in Bengali); PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &c., &c., &c.

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OPINIONS.

(From Raja Peary Mohan Mukerji, M.A., B.L., C.S.I. &c.

UTTARPARA :
25th August, 1896.

My dear Sir.—Thanks for the 15th part of the translation of *Charaka Samhitā*, which I have just received. This part is exceedingly valuable by reason of its dealing with a subject which is of vital importance to the public. It is to be regretted that the work is not more widely patronised. I have no doubt that everybody who reads it is much benefited by it.

Yours very truly,
(Sd.) PEARY MOHUN MUKERJI.

(From G. A. Grierson, Esq., C. S.)

BANKIPORE.

My dear Sir,—I have to thank you for Part XV of your very useful translation of *Charaka.*

I quite agree with you that *Charaka's* work can be read by laymen with great interest. It is by no means a book which is to be read only by professional medical men.

Yours truly,
(Sd.) G. A. GRIERSON.

(From the Medical Age.)

The Charaka-Samhitā. By Avinash Chandra Kaviratna. Part XIV, Octavo, pp. 38. The Deva Press, Calcutta.

The contents of this fasciculus are varied and interesting. The functions of the heart are described, and the "ten great ducts arising therefrom" explained. Next are elaborated and discussed the "five things essential to prolong life," *viz* :— Universal compassion ; increase of energy ; subjugation of the senses ; knowledge of Brahma : and the practice of Brahmacharyya. Also are carefully pointed out the characteristics that accrue to those that are truly conversant with medical scriptures. The seven principal questions relating to life, and errors concerning them, follow , finally is a dissertation on the conduct of good physicians towards charlatans.

No medical man interested in the archæology of his profession should lose the opportunity of subscribing for this work, which is both unique and remarkable, giving evidence that all of civilization and of medicine does not pertain to the Christian or any other era.

ABSTRACT OF CONTENTS.

The general causes (with their respective characteristics) of destructive plagues, &c., having been expounded, the root of those causes is explained in this fasciculus.

The observations of the Rishi on the vitiation of air, water, land, &c., are fraught with deep interest and deserve to be read by every one.

The first origin of disease is adverted to.

The progression of decay as regards the period of life (from Yuga to Yuga) is explained.

What death is timely and what death untimely, how timely death and how untimely death happens, are explained.

How medicine should be administered in order to become efficacious, the persons to whom medicines are not to be prescribed, with the reasons therefor, have also been explained in Lesson III.

Lesson IV treats of the three especial means for ascertaining disease. They are Instructions of the Inspired, Observation, and Inference.

The matters about which the Inspired lay down instructions, the matters which are apprehended by Observation, and the matters which are to be ascertained by Inference, and the manner in which they are to be known, have also been fully expounded in this Lesson.

Lesson V treats of the several ducts of the body, the ingredients they bear, and the indications of their vitiation.

The contents of both IV and V are exceedingly interesting.

asked the illustrious son of Atri, saying,—O illustrious one, from what does the root arise of the perversity of air and the rest, characterised by which these destroy cities and towns and villages?[22]*

Unto him the illustrious son of Atri said,—O Agniveça, the perversity that arises of all these, *viz.*, air and the rest, has unrighteousness for its root. That unrighteousness has for its root sinful acts committed before. The source of both these (*vis.*, unrighteousness and sinful acts), is faults of the understanding.[23]†

They are as follows : when the foremost inhabitants of the country, cities, towns and villages, transgressing righteousness, set the example of unrighteousness, at that time, their dependants and those that depend on the latter, living in cities and provinces, and those that make the law their profession, enhance that unrighteousness.[24]‡

Then that unrighteousness violently causes the disappearance of righteousness. Upon this, the people, bereft of righteousness,

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* 'Yena' refers to 'vaigunyena'. The nominative of 'uddhamsayanti' is 'vāyyādayah' understood. Agniveça wishes to know what the original cause is of that perversity of air, &c., which brings about the destruction of human habitations.—*T.*

† By 'prajnāparādhah' is meant faults of the understanding. 'Prajnā' means wisdom, or, rather, the faculty by which one judges of things correctly. 'Aparādha' of this, therefore, must imply all instances of erroneous judgment or incorrect apprehension. Compare Charaka, Çārirasthāna, Lesson I,—46. Compare Gitā, where it is said,—

"From wrath arises heedlessness ; from heedlessness, loss of memory ; from loss of memory, loss of understanding ; from loss of understanding, one becomes ruined".—63, Lesson II.

So, it is loss (or fault) of the understanding or judgment through which one is overtaken by ruin.—*T.*

‡ 'Adharmena prajām varttayanti' means 'set the example of unrighteousness'.

'Açrita' is a dependant ; 'upāçrita' is one that depends on a dependant.

'Vyavahāropojivinah' are persons that make the law their profession. These men have always been regarded in India as the pests of society notwithstanding their usefulness when disputes arise about property. The class is especially mentioned in *Sukra Niti.* A reference occurs to them in the drama called *Mrichcchakatikam* or the Toy-cart.—*T.*

are abandoned by the deities. Unto those persons thus bereft of righteousness, having unrighteousness for their principal characteristic, and abandoned by the deities, the seasons become perverted.

Through this, the deities do not pour rain (unto them) in due time, or (if they pour) pour rain perversely.

The air does not blow properly ; the earth discovers preverse conditions ; the water (in rivers, canals, and tanks) dries up ; (medicinal) herbs, abandoning their own nature, become preverted. In consequence of this, cities and towns and villages become destroyed through touch and use.[25]*

So also, of the destruction (of cities and towns and villages) that is due to weapons, unrighteousness is the cause. People, with cupidity and wrath and boastfulness and pride all greatly excited, disregarding those that are weak, attack one another with weapons for killing kinsmen and relatives and enemies. They attack foes or are attacked by them, or, are destroyed by Rākshasas and hordes of diverse kinds of ghostly beings who take advantage of that unrighteousness or other acts of transgression.

So also, unrighteousness is the cause of curses (that destroy cities and towns and villages.)[26]†

People, reft of righteousness, and swerving from it, disregard preceptors and seniors, those that are venerable for years, those that are crowned with success (through penances), and those that are deserving of worship, and perpetrate acts resulting in injury to themselves.[27]‡

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* 'Touch and use' ; touch, as in the case of air ; touch and use, as in the case of drinks and food. There is no case of use without touch.—*T.*

† What is said here is this : if war be the cause of destruction, then that war has for its cause either cupidity or wrath or boastfulness or pride or all these evil passions. War may take place with either foreign or domestic foes. The destruction caused by both kinds of war is referred to.

The destruction caused by invisible beings of great power is, it is said here, due to unrighteousness. Cities and towns may also be destroyed by the curses of the potent. These curses are brought about by the unrighteousness of the cursed.—*T.*

‡ It should be noted that 'dharma', as used in these passages, means the

These people, cursed by preceptors and seniors and the rest, become quickly consumed into ashes, leading to a destruction of the devoted, through contact with a special cause ; others, undevoted, through contact with a general cause.[28]*

In even remote times no evil could arise from any other source than unrighteousness. In the Krita age, verily, men were endued with energy equal unto that of the very sons of Aditi, with puissance stainless and abundant, capable in the flesh of beholding the deities and the celestial Rishis, competent to ordain rules in respect of piety of conduct and sacrifices, with bodies unacquainted with change and as compact as Himalayan adamant, with agreeable complexion and senses competent to discharge their functions, with strength, speed, and prowess like those of the deity of wind, with handsome hips, of agreeable stature and lineaments and excellent suppleness and growth, possessed of truth, sincerity, compassion, charity, and self-restraint, observant of regulations of conduct, penances, fasts, *Brahmacharyya*, and vows, and freed from fear, attachment, malice, stupefaction of judgment, cupidity, wrath, grief, pride, disease, sleep, langour, fatigue, weariness, sloth, and all surroundings (in the form of family and property). In consequence, they all attained to unlimited length of life.[29]†

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duties ordained in the Scriptures. It may be rendered 'piety', although righteousness would be better.—*T.*

* The last portion of this aphorism is worded in a peculiar way. The sense is this : through the curse of seniors and preceptors, destruction quickly overtakes all men. Those that are devoted to destruction by the curse denounced, die in consequence of the virtue of the curse, which is, of course, an especial cause ; those not born, though not cursed, do not take birth. Hence, the destruction of the province becomes complete.

Here the word 'Niyatāh' implies those devoted to destruction by the curse. 'Pratyaya' is cause, 'Upalambha' is a getting or contact. The 'Niyatāh' die in consequence of a cause that is especial, *viz.*, the curse. The 'Aniyatāh', implying the unborn children of the cursed ones, become consumed ; that is, they do not take birth. The curse afflicting the fathers falls upon their unborn children also, like the curse on Adam falling upon his unborn children.

This is just the idea regarding the efficacy of a Brāhmana's curse.—*T.*

† 'Adikāla' is the first age of the world, called the 'Krita'. 'Aditisutāh' implies the deities, for they are sons of Aditi. Their opponents, the Daityas, are the children of Diti. Diti and Aditi are sisters, having the celestial Rishi Kaçyapa for their husband.

For those people endued with high minds and virtues and deeds, the crops that arose were enriched with inconceivable properties of taste and energy and assimilability and potency.

In the beginning of the Krita age this was so in consequence of the land and the rest having been enriched with all the virtues.

When the Krita age was expiring, in consequence of a few of the well-to-do having become covetous their bodies became heavy.

In consequence of the heaviness of the constituents of the body, fatigue appeared (as the result of labour).

From fatigue came sloth.

From sloth came the laying up of stores.

From the laying up of stores came the desire to have as much as possible from all sources.

From the desire to have as much as possible came cupidity or covetousness.[80]*

The people of the Krita age could behold the deities and the celestial Rishis in consequence of their righteousness. 'Dharma-yajna-vidhi-vidhānāh' implies ordainers of regulations in respect of both piety of conduct and sacrifices. It may also mean those that follow such regulations.

'Çailendra' is the prince of mountains, *i. e.*, Himavat. 'Chārusphich' means 'of handsome hips'. It seems that this part of the aphorism is vitiated. Something, it is evident, is wanting. Why should hips alone be referred to? In describing the human form, many other parts would need mention.

By 'prasāda' is meant the competence of the limbs to discharge their respective functions.

'Anriçamsya' is abstention from injury of all kinds; hence, universal compassion.

'Brahmacharyya' is absence of sexual intemperance. A married man may be a Brahmachārin by abstaining from intemperate sexual communion.

'Parigraha' in such connections, means those surroundings of a man to which he is attached, such as wife and children and kinsmen and wealth and houses and fields and cattle, &c.—*T.*

* 'Udārasatvagunakarmanām' may be interpreted variously.

'The land and the rest' implies land, water, air and time.

'Sāmpannika' means a well-to-do man. Chakrapāni reads 'Sāmpattika' which means the same thing.—*T.*

Then, when the Krita age expired and the Tretā came, from covetousness arose rivalry.

From rivalry arose untruthfulness of speech.

From untruthfulness of speech arose lust, wrath, pride, animosity, harshness of conduct, hostilities, fear, heart-burning, grief, and anxiety of heart and other evils.[31]

In the Tretā age, righteousness diminished by a quarter.

Through the disappearance of righteousness by a quarter, the virtues of land and the rest also disappeared by a quarter.

In consequence of this loss, a loss took place, by a quarter, of the properties of oiliness, purity, taste, energy, assimilability, and potency.[32]

Through this, the physical frames of human beings, not properly supported as before by the crops that grew, owing to these having lost by a quarter their full virtues, as also by food and sports which were losing by a quarter their efficacy, became surcharged with heat and wind and a prey, at the very outset, to diseases and decrepitude.

Hence, living creatures gradually sustained a diminution of the period of life.[33]

(*Here occur some verses*).

In every yuga righteousness diminishes by a quarter in this way. The merits of living creatures also do the same. Even thus the Creation comes to a dissolution.[34]

At the expiration of each century the period of life, as determined for each yuga, of living creatures, diminishes by one year.[35]*

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* A limit is assigned by the Scriptures to the period of man's life. That limit varies with each yuga. In the first or the Krita yuga, the limit of man's life is 400 years. In the second or the Tretā yuga, the limit is 300 years. In the third or the Dwāpara yuga, it is 200 years. In the fourth or the Kali age, it is 100 years. What the Rishi says here is this : on the expiry of each hundred years, the limit of man's life suffers a diminution by one year. Thus, four thousand years of the fourth or the Kali age have passed away. As a consequence thereof, the period of man's life in Kali has sustained a diminution of 40 years. Hence, a man can hope to live now for sixty years. This, it should

Even this is what is said regarding the cause of the first origin of disease.

Unto the illustrious son of Atri who was telling so, Agniveça said,—Which, verily, O illustrious one, (of the two) is the fact? Has all life an ordained limit of time? Or, has it not?

The illustrious one said,—In this matter, O Agniveça, (it is seen that) the life of living creatures depends upon a union (of both destiny and exertion).[36]

Truly, the strength or weakness of the period of life rests on both destiny and exertion. That should be known as destiny which consists of the acts done by oneself in a previous life. That, again, has been called exertion which consists of the acts done in this life.

As regards both these species of acts there is difference of strength and weakness.[37]

It is seen that acts are of three kinds : bad, middling, and good.

A union of destiny and exertion, when both are of the foremost kind, is the cause of a long and happy life of the usual run.

A union of an opposite character (that is, of destiny and exertion when both are bad) is the cause of a life of an opposite character (that is, short and miserable).

A union of a middling kind is regarded as the cause of a life that is of a middling character (that is, neither very short, nor very miserable.) Listen now to another reason.[38-39]

When destiny is weak, it may be overcome by exertion. So also, when exertion is otherwise (that is, weak), it is overcome by destiny that is strong.[40]

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be known, is only the average. Some individual may attain to the age of 70, or 80, or 90, or even 100. Others, however, would die at 10 or 20, or 30, or 40. Speaking of the whole race of man, three score years should now be assigned as the limit of age. This is less by ten than what the Hebrew psalmist assigned. But then, a Hindu would argue, that several centuries have elapsed from the time of the Hebrew psalmist.—T.

Beholding this, one class of persons regard that the period of life is fixed.

Some acts of a mighty nature, sometimes, are seen to have a certain result when the time comes for their fruition.

Others are not endued with certitude of results. They are awakened to fruition by adventitious causes.[41]*

Even such is the case.

Hence, seeing both these, the adoption of one of these (views) is not proper.

We shall here cite certain convincing considerations. If all life were fixed as regards period of time, then *mantras*, medicinal herbs, jewels and gems, auspicious rites, sacrifices, offerings unto the deities, *Homa,* observances, expiations, fasts, propitiatory rites, bows and prostrations (unto the deities and other superiors), pilgrimages (to shrines and sacred waters), and those religious rites which go by the name of *Ishti*, would not be needed by those that are desirous of length of life.[42]

Then also frightened and furious and restive bulls and cows, and elephants, and camels, and asses, and horses, and buffaloes, as also storms and hurricanes, would not be eschewable.

Cataracts and precipices, and (steep) mountains, uneven regions, forest fastnesses, and (strong) currents of water would not also be eschewable.

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* 'Nidarçanam', as explained by the Commentators, is this : 'nirdiçyate, abhimatapaksha sādhyate, anena iti ;' hence, convincing considerations or reasons.

'Mantras' are sacred texts of especial efficacy.

'Mani' implies jewels and gems. These have in all countries been regarded as possessing especial virtues, particularly in warding off evil.

'Vali' liierally means animals and grain offered up at sacrifices.

'Upahāra' are ordinary offerings to the deities.

'Homa' is the pouring of clarified butter on the sacred fire in honour of the deities.

'Gamana' implies going. Here it means pilgrimages to shrines and sacred waters.

'Ishti' implies all kinds of subsidiary sacrifices.—T.

So also drunken men, and those that are insane, and those whose minds have been deranged (by a sudden accession of any passion), and those that are furious and restless, and those whose understandings have been vitiated by covetousness, and enemies, and raging fires, and diverse species of reptiles and snakes possessed of poison, would not be eschewable.

Acts of rashness, disregard of countries and seasons that have become baneful, the wrath of kings, these and other similar things would not be destructive of the period of life, if all life were fixed as regards measure of time.

Then also the fear of premature death would not enter (the hearts of) living creatures engaged in warding off the fear, to which they are unaccustomed, of premature death.[43]

The instructions, too, of the great Rishis, about the administration (of *Rasāyanas*), in the introductory discourse, in the division on Rasāyana, would be needless.[44]*

Nor would Indra slay with his thunder a foe whose period of life is fixed.

The Açwins also would not then treat the sick with medicine.

The Rishis would not then be able to attain to periods of life according to their own wishes, by means of penances.

The great Rishis also, possessing a knowledge of all that deserves to be known, along with the foremost ones among the deites, would not look for or teach or administer (medicines for ailments &c.[45]†

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* The first portion of the aphorism has been worded periphrastically. The sense is this : all men have the fear of early or untimely death ; and, as such, precautions are adopted against such death. If the period of life were fixed, such fear would never penetrate any human being ; and, hence, unaccustomed to such fear, no man would take precautions for avoiding such death.

In the second portion, 'prayoga' has reference to Rasāyana ; 'buddhayah' implies instructions. 'Rasāyanas' are medicines that prevent or remove the effects of age, increase the vigour of the healthy, and cure the ailments of the sick.—T.

† The argument here goes into the bosoms and businesses of men, so to say. If living creatures were really endued with determined periods of

Then, again, this vision of Indra (and the others) is the foremost of all visual powers.

This, however, is manifest to even ourselves that amongst thousands of men, between those that engage in battle, putting forth their prowess, and those that do not betake themselves to that occupation, a difference exists in the period of life.

Then also, among infants immediately after birth, if proper measures be taken or omitted,

as also among those that do or do not swallow poison,

a difference exists in the period of life.

Nor is the durability the same of those earthen pots that are used for fetching water and those that are kept for show, in the matter of breaking.

Hence, life has for its root beneficial practices.

From a contrary course of practices results death.[46]*

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life, Indra's killing a foe with the thunder would be unnecessary ; the celestial physicians, *viz.*, the twin Açwins, would be guilty of folly in seeking to save life by administering medicines ; the Rishis also could never succeed in attaining to desirable spans of life by austere penances ; the great Rishis and deities, too, would not waste their time and energy in discovering, and teaching, and administering medicines. It should be remembered that the science of life was originally obtained from the Grandsire, Brahman, by Prajâpati or lord of the creation, *viz.*, Daksha ; from Daksha it was obtained by the celestial twins, the Açwins ; from the Açwins, it was received by Indra, the chief of the deities. As Indra, having obtained it, had not imparted it to any one, the Rishi Bharadwāja went to him for getting it. Having got it from him, Bharadwāja communicated it to Atri's son Punarvasu who, in his turn, imparted it to six pupils, *viz.*, Agniveça and the rest.

'Paçyeyuh' means look for. The Rishis obtained knowledge by spiritual vision ; as Manu says :—

Rishayah samyatâtmānah phalamulânilâçanāh,
Tapasaiva prapaçyanti trailokyam sacharâcharam.
Aushadhânyagado vidyâ daivi cha vividhâsthitih,
Tapasaiva prasiddhanti tapasteshâm hi kâranam.—T.

* What is said in aphorism 46 is this : in the previous aphorism reference has been made to the acts of the deities and the Rishis. It may be said that *they* are beings endued with superhuman vision. Hence in aphorism 46 the son of Atri says,—Yes, it is admitted that the deities and the great Rishis have

Then, also, addiction to acts contrary to place and time and suitability, as also to vitiated food, (is death).[47]*

Complete avoidance of all kinds of excessive correlation, never suppressing such urgings of nature as have become pronounced, and abstention from all acts of rashness, are concomitants of health, as we think we lay them down as causes of health; for we see them as such in all respects.[48]†

After this, Agniveca said,—If this be so, O illustrious one, then why does death take place timely and untimely of men whose period of life is indeterminate ?[49]‡

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superior vision. But then, men, by the aid of even such eyes as they have, may notice the several facts mentioned, *viz.*, that there is a difference in the period of life between those who engage in battle and those who do not engage in such murderous acts; between those infants that are properly attended to after birth and those that are not attended to; and between those persons that swallow poison and those that do not swallow it. The same difference is observable among even inanimate objects, such as earthen pots or jugs. Those that are used for fetching water soon break; while those that are painted and kept for show, do not break so soon.

'Utthāya utthāya' implies 'rising up and rising up,' *i. e.*, putting forth prowess. The measures with reference to infants are, of course, those which relate to the skilful cutting off of the umbilical cord, rubbing of oil, warming, &c.

'Chitra-ghatas' are little earthen jugs painted and kept for show, or for religious purposes.—T.

* 'Kriyopayoga' is, literally, administration of operations, or practice of acts. It is, however, frequently used for 'practice' or 'addiction,' or 'habit.'

By 'ātmaguna' is meant qualities of self; *i. e.*, suitability of practices and articles to oneself. Like 'sātmya,' which is a technical term, the word 'suitability' ought to be made a technical term for avoiding a periphrasis.—T.

† 'Sandhāranam', as it comes first, implies, as explained by Chakrapāni, 'varjjana' or avoidance. This meaning of the word is peculiar. 'Atiyoga', as explained in Sutrasthānam, means excessive correlation. *Vide* Lesson I, p. 5; also Lesson VIII, p. 88.

'Gatimat' here is a technical word, meaning urine and excreta. Hence, 'udirnānām gatimatām sandhāranam' would imply 'not suppressing the urgings of nature that have become pronounced'.—T.

‡ What Agniveça's question really implies is this: if it be the fact that the life of human beings, as regards its period, be indeterminate, *i. e.*, not preordained, to what cause then is it owing that some die timely and some die

The illustrious son of Atri said unto him,—Listen, O Agniveça ! As a wheel attached to a car, endued by nature with all the qualities of a wheel, possessed of all the necessary equipments, and turning round (as the car is drawn), meets with destruction at the proper time in consequence of the wearing out of its frame, after the same manner, life, entering in the body of a strong person duly served (with food, exercise, and other beneficial practices), naturally comes to an end in consequence of the exhaustion of its own limit.[50]*

Such death is said to be death in proper time.

As also the same wheel meets with premature destruction in consequence of an excessively heavy burthen being placed over it, or of (its moving over) an uneven road or a place over which there is no road, or of the breaking of its circumference, or of the faults of the load or the animals drawing it, or of the coming out of the pin that attaches it to the axle, or of the overturning of the car itself, or of its not being oiled, so life, too, comes to a premature end in consequence of exertions disproportioned to strength, or of taking food disproportioned to the digestive fire, or of disposing the body in improper attitudes, or of excessive sexual congress, or of association with the unrighteous, or of suppressing such urgings of nature as have become pronounced, or of not suppressing such urgings as deserve to be suppressed, or of afflictions caused by evil spirits and poisons and fires, or of wounds or of abstention from food.

Such death is said to be untimely death.[51]†

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untimely ? By untimely death, of course, is meant premature death, as by timely death is meant death at the proper age, that is, at the expiration of the full period allowed for a particular Yuga.—T.

* 'Akshagunairupetah' refers to the qualities of the material of which it is composed, &c.

'Sarvogunopapannah' refers to the merits of its construction by the carpenter, the facility with which it turns round, the oiling of the axle to which is attached, &c.—T.

† Wheels break in consequence of excessive pressure. By 'vishama patha' is meant an uneven road. By 'apatha' is meant the absence of a road ; *i.e.*, a place where there is no road. 'Akshachakra' is the circumference or circular piece of wood to which the spokes are attached.

So also we see that untimely death takes place from diseases like fever and the rest not being skilfully treated.[52]

Then Agniveça said,—Why, O illustrious one, is warm water largely given by physicians to persons assailed by fever, for drink ?

Indeed, cold water is not given.

There are temperaments affected by fever, which admit of treatment with the help of cold drink.[53]*

Unto him the illustrious son of Atri said,—Observing the symptoms of the body of the person afflicted with fever, as also the place and time, physicians prescribe warm water for aiding the digestion of all the undigested humours.

'Vāhya-vāhakadoshāt' implies the faults of both 'vāhya' and 'vāhaka'. The former includes both animate and inanimate freight ; while the latter implies either the animals that are drawing the car or the driver that holds the reins. If the freight be not properly placed, the wheel may break. So also, through fault of the driver or of the animals the same result may happen. The correct reading, as noticed by Chakrapāni, is 'Ālimokshāt' and not 'anirmokshāt'.

'Paryasana' is an act of overturning.

'Anupānga', as explained by Chakrapāni, is neglect to oil.

'Antarā' is an indeclinable, meaning 'before the proper time'.

Exertions disproportioned to one's strength shorten life, such as excessive work, or work more than what the body can bear.

'Vishama-çarira-nyāshāt' refers to the placing of the body in improper attitudes. It includes the practices of *Hatha yoga* when these are not slowly or gradually undertaken. There are certain urgings that require to be suppressed, such as those of the passions. Indulgence in wrath or envy shorten life. It dries up vigour. Duryodhana, in consequence of envy of his cousins, is described in the Mahābhārata, as getting weaker and weaker day by day.

'Āhāra-vivarjjana' refers to either complete fast or abstention from nutritive food.—T.

* The question asked by Agniveça arises incidentally from the last answer of the Rishi. The matter, though not directly connected with the subject treated, *viz.*, the destruction of cities and towns, is disposed of here incidentally by way of parenthesis, as it were ; or, it may even be taken as remotely connected with the subject. Fevers do sometimes depopulate cities and towns. The question, therefore, of the treatment of fevers may be taken as having something to do with the principal subject.—T.

Verily, fever has its origin in (the faults of) the âmâçaya. Generally, the medicines for all diseases of the âmâçaya are *Pāchanas*, or emetics, or *Apatarpanas*, or *Çamanas*.

Warm drink is (administered) for promoting the digestion (of undigested humours)

Hence, physicians administer this in large quantities to men in fever.[54*]

The warm water thus administered, when drunk, causes the wind to move in its natural directions, and excites the fire in the stomach.

It is, again, quickly digested. It dries up the phlegm.

Even a small quantity of it, when drunk, is calculated to quench the patient's thirst.

Even if endued with such virtues, it should not be prescribed in a fever in which the bile has been greatly excited, or in a fever existing with burning (of the skin), delusion, delirium, and diarrhœa. Through administration of warm water, burning (of the skin), delusions, delirium, and diarrhœa increase.

By cold water these are allayed.[55]

Here occurs a verse.

Those that are ceversant with medicines allay all diseases born of heat by (applying) cooling (drinks and treatment).

As regards, however, those diseases that are born of cold, warm water is their effective remedy.[56†]

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* 'Kâyasamuthânam' implies the symptoms of the disease as manifested in the body. These symptoms help the physician in judging as to whether the fever is due to cold or heat. 'Pāchanas' are medicines which digest all undigested food, without increasing the appetite. 'Amâçaya' is that part of the stomach where the food passes immediately after deglutition. Etymologically, it means the region of raw (undigested) food. 'Apâtarpanas' are medicines which dry up humours. Sometimes, fasts go under this name. They are the reverse of Santarpanas. 'Camanas' are sedatives or soothing medicines.—T.

† 'Vishagjitam' implies a medicine. Etymologically, it means something that has been subdued by the physician to his own purposes. Hence, any efficacious drug. Products of nature are subjected to different processes and reduced by physicians into agents for serving the objects they have in view.—T.

After the same manner, of diseases of other kinds, the medicines to be prescribed should be of virtues contrary to their causes.[57]

So, of all diseases generated by *Apatarpana,* there is no alleviation without *Purana* ; as of diseases generated by *Purana,* there is no alleviation without *Apatarpana*.[58].*

Apatarpana is of three kinds ; (1) *Langhana,* (2) *Langhana-Pāchana,* and (3) *Doshāvasechana*.[59].†

Of these, *Langhana* is prescribable for faults slightly provoked. A fault slightly provoked and of little strength becomes dried up through the increase of the (digestive) fire and of the wind brought about by Langhana, even as a piece of shallow water is dried up by heat and wind.[60].‡

A fault that is provoked a little more than what would be called slight and that possesses middling strength, is dried up by (the administration of) both Langhana and Pāchana, even as a quantity of water that is not large is dried up by the wind and the hot rays of the sun as also by (clouds of) dust and ashes falling upon it.[61]§

* 'Apatarpana' as explained above, is a course of treatment that dries up humours. It is fully expanded in the following aphorisms. 'Purana' is another name for 'Santarpana' or indulgence in food and practices that are of a soothing and nutritive effect on the system.—T.

† For the meaning of the word Langhana *vide* Lesson XXII. of Sutrasthānam. "The four kinds of corrective processes (*viz,* administration of emetics, of purgatives, of errhines or cerebral purgatives, and dry enemata, as also bearing thirst and wind and the heat of the sun, drinking the medicines called Pāchana, fasts and physical exercise,—these are all included under Langhana."—P. 245, Sutrasthanum—T.

‡ 'Alpavaladosthānām' is the correct reading.

Langhana leads to increase of the digestive fire and of the wind. It is this increase of fire and wind that dries up a fault when it has been excited slightly and when, therefore, it is possessed of little strength.—T.

§ The remedy in the case of the faults excited to a measure that is more than slight and less than much, (that is, when the degree of excitement is of middling proportions) is the administration of both Langhana and Pāchana. Such faults are then dried up, as a piece of water that is not large is dried up by the hot rays of the sun and by the wind, assisted by clouds of dust and ashes. Langhana operates like the former ; Pāchana like the latter.—T.

Of persons whose faults have been excited to a great degree, it is necessary to drain out the faults.

Verily if the bounding dams of a water-basin are not breached, the water (within it) cannot be drained out.

The operation of draining out the faults is (to be effected by) similar (means).[62]*

Of diseased persons of the following kinds, even when the fit time for it comes, a draining out of faults, or administration of any other medicine, should not be attempted.

They are—

(1) one that is not disposed to remove the cause of censures directed to oneself,

(2) one that is very poor,

(3) one that has no attendants (nurses) to look after him,

(4) one that is full of pretensions regarding his own skill as a physician,

(5) one that is of a fierce temper,

(6) one that is envious of other people,

(7) one that is exceedingly addicted to unrighteous acts,

(8) one that is exceedingly weak in strength, flesh, and blood,

(9) one that is suffering under an incurable disease, and

(10) one in whom the symptoms of the near approach of death have discovered themselves.

By treating a patient of any of these kinds, the physician incurs both sin and infamy.[63]†

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* The 'Avasechana' of excited 'doshas' or faults implies their draining out. The means adopted is the administration of correctives such as emetics and purgatives, and application of oils, &c. (*vide* Lesson XXII, Sutrasthānam).

'Kedāra', as used here, does not mean a field or meadow, but a water-basin. 'Setu' is a dam or embankment.—T.

† The reasons, from a Hindu point of view, for not treating these kinds of men, are all cogent. As regards those men that are undisposed to provide against the evil opinions entertained of them by others, it should be said that they are wedded to their vices ; for it is by leaving off their vices that they can silence the calumnies of friends and foes. A confirmed sinner like such a

Here occur some verses.

That region where water and trees do not occur plentifully, where the wind blows strongly, and which is much exposed to the heat of the sun, is called a *jāngala* region.

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person should not be treated. A wholesome dread of public opinion characterises every good man.

The objection to treat one that is very poor is based on his inability to conform to the instructions of the physician. Such a man cannot have a room like to what the physician would advise him ; he cannot have beds and clothes and diet, &c., of the kind prescribed.

Hence, treatment in his case can never be effectual. Then, again, the Hindu Scriptures regard a poor man as suffering misery only in consequence of the sins of a past life. Such a man is a great sinner. Poverty is the result of sin. Even Manu says that poor men should be driven off the place where sacrifices are performed or offerings made to the deities and the *Pitris*. In another place Manu says :—the poor, the blind, the deaf, should not be given any portion of the offerings made at Çrāddhas. Their death would be a relief to them. The world does not lose anything by the disappearance of poor men from it.

It should, however, be remembered that these injunctions with regard to the poor do not apply to Brāhmanas. With the latter, poverty is a merit, for it is adopted from choice. To the credit of the Hindu Scriptures it should be said that there are other places where injunctions occur about giving to the poor.

In the Mahābhārata there are many passages laying down this obligation. The objection to treat a person who has none to attend upon or nurse him, is founded upon a similar reason.

With regard to one that is full of pretensions about his own skill as a physician, the objection io treat him arises from his absence of faith in the efficacy of the measures proposed or prescribed. Then, again, such a patient is sure to interfere with the physician attending upon him. Also, if cured, he will ascribe the cure to the adoption of his own suggestions by the attending physician, thereby denying just fame to the latter.

A wrathful man should not be treated. Such a man, impatient of recovery, may call in a new physician. He may even injure the attending physician by wrongly imputing absence of knowledge and skill to him.

Passing over the others, it is, of course, clear why a patient on the point of death should not be treated. Such treatment may raise false hopes among the relatives and induce them to spend largely. Besides, as death is certain, the physician loses his reputation by undertaking to ward it off.

Then, again, the physician, by treating many of these men, has to come in contact with sinful men and thereby incur sin. Probably, the idea involved in this is that the physician loses his own pure magnetism.—T.

In such a region disease occurs rarely.[71]*

That region where water and trees are plentiful, where wind and heat are rare, which has no beauty, which has not many faults, and which is level land, is regarded as ordinary.[72]†

Even this is the opinion of those possessed of intelligence, *viz.*, that those acts of treatment should not be followed which are productive of baneful effects at the time the acts are done or afterwards.[73]‡

(Here are some verses containing a summary of the contents of this Lesson.)

The premonitory symptoms, the general causes, with the respective characteristics of each, of the destruction of cities and towns, &c., the medicines (that can avert it), the root of the causes, the origin of the appearance of diseases, the progression of decay of the period of life, the ascertainment of the timeliness and untimeliness of death in respect of çreatures, of timely and untimely death, how medicines should be applied for becoming efficacious, the persons for whom medicines are not to be prescribed and the reason for it,—all these, that best of ascetics, the son of Atri, declared unto Agniveça in the Vimānam relating to the causes of the destruction of cities and towns, &c.[1-4]§

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* 'Jāngala' does not mean bushy or woody. It is a technical word. The field of Kuru, or Kurukshetra, is known by the name of Kuru-jāngala. Its features satisfy the definition here given of a Jāngala land.—T.

† Such a region is ordinary, that is, possessed of neither great merits, nor great faults. Most level countries fall within this class. Generally speaking, uneven or hilly countries are better. Verses 71 and 72 do not occur in all texts.—T.

‡ As verse 73 comes immediately after 70, (for verses 71 and 72 do not occur in all texts), it seems that 73 should be understood as having a reference to 70. In aphorism 70, the men that should not be treated are mentioned. In 73, the reason, generally, of this is given. That reason is this : the operations the physician may direct (in the case of the proscribed persons) are not likely to be beneficial. The nature and temperament of the persons are such that medical treatment can do them no good. Hence, those operations should not be adopted.—T.

§ The premonitory symptoms are spoken of in aphorisms 1 to 3 ; the general causes with their respective characteristics occur in aphorisms 4 to 10 ;

Thus ends the Vimãnam relating to the destruction of cities and towns in the treatise of Agniveça as revised by Charaka.

LESSON IV.

After this we shall expound the Lesson on the three especial means of ascertainment of disease.

Thus said the illustrious son of Atri.[1]*

There are three especial means of ascertaining disease. They are :—

1. The Instructions of the inspired or wise, 2. Observation, and 3. Inference.[2]

Amongst these, the Instructions of the Inspired consist of the words spoken by them.

Verily, they are called inspired who are conversant with all distinctions, without the help of reasoning and memory, and who behold all things without joy and sorrow.

In consequence of their being endued with such merits, the words they utter are authoritative.

The words of persons that are addicted to intoxicating drinks, or that are insane, or that are ignorant, or that are attached to worldly things, or that are good and bad, are not authoritative.[3]†

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the medicines (that can avert destruction) are spoken of in aphorisms 11 to 21 ; the root of the causes is indicated in aphorisms 22 to 27 ; the origin of the appearance of diseases occurs in aphorisms 28 to 33 ; the progression of decay in the period of life is explained in aphorisms 34 to 35 ; the ascertainment of timeliness and untimeliness of death occurs in aphorisms 36 to 55 ; (the causes of) timely and untimely death occur in aphorisms 56 to 59 ; how medicines should be applied for becoming efficacious is shown in aphorisms 60 to 69 ; the persons for whom medicines are not to be prescribed, as also its reason, are spoken of in aphorisms 70 and 73. As aphorisms 71 and 72 are not referred to in this summary, they are evidently interpolations.—T.

* 'Viçeshavijnãna' is especial method of ascertainment or knowledge ; that is, the means of diagnosing disease. The three methods by which disease may be ascertained or diagnosed are set forth in this Lesson.—L.

† 'Āpta' is rendered 'inspired'. As explained by the Rishi, that person

That, verily, is (the result of) observation which one acquires by one's own senses and mind.[4]*

Inference, verily, is argument depending upon reasons.

Verily, with the aid of all these three means of knowledge, one should in the first instance fully examine a disease. The diagnosis that is then arrived at becomes faultless.[5]

Truly, by only one of these means of knowledge, knowledge does not arise of everything that should be known.

Among all these three means of knowledge, the knowledge derived from the instructions of the inspired comes first. After this, comes examination, with the aid of Observation and Inference.

What would one, that has not been instructed (by the inspired) in the first instance, succeed in knowing by examining with the aid of Observation and Inference ?

Hence, with persons possessed of knowledge, there are two methods of examination : Observation, and Inference.

Counting Instruction, the methods are there.

These are the points regarding which those that are possessed of intelligence lay down instructions, *viz.*,—

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is called an 'Āpta' whose knowledge of things is not derived by *a posteriori* methods. They do not depend upon reasoning, nor upon memory, that is, observation, for the business of memory is the conservation of all that has been observed. They behold all things without 'priti', *i. e.*, pleasure or satisfaction, and without 'upatāpa', *i. e.*, pain. This means that such men are free from emotions, or passions of every kind. They view everything with an equal eye,—without, that is, being moved. They are unimpassioned judges of truth. Generally, by 'āptas' are meant men who by the success of their penances, see the truth of everything. Hence, 'inspired' would give the sense better than 'wise'.

'Dushtādushta' means 'good and bad', *i.e.*, sometimes behaving well, at other times behaving ill. Hence, ordinary men.—T.

* As ordinarily understood, 'pratyaksha' implies all that is acquired by the senses. As the mind, however, is regarded in Hindu philosophy as the sixth sense, that which is acquired by the mind is included within the word. 'Mind', in Hindu philosophy, means the acquisitive, the conservative, and the reproductive faculties. It is the servitor of 'Buddhi' or the understanding, which, of course, is the faculty of comparison or Reason.—T.

Diseases individually are such and such ; the strength of the disease is so and so ;

the origin of the disease is so and so ; this is the soul (or character) of this disease ;

this is the seat of the disease ;

this is the manner in which the disease makes itself known ;

these are the sound, touch, colour, taste, and smell pertaining to the disease ;

these are the supervening afflictions of these diseases ;

this is the aggravation, this is the evenness, (or usual state), and this is the attenuation (or mitigation) of this disease ;

this is the development of this disease ; this is the name by which this diease should be known ;

in this disease, for its treatment, this should be done, or this should be abstained from.

All these are known from the instructions (of the Inspired).[6]*

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* 'Avayava' means a part or fractional portion. When three methods of knowledge are indicated, any one of them would be called an 'avayava'.

In treating of disease, the first requisite is the instructions of the inspired or wise. Then come Observation and Inference. In examining a disease, the foremost requisite is instructions ; the other requisites are Observation and Inference.

'Jnānavatām' implies 'with men of knowledge', that is, those that have obtained instructions of the wise. With such there are two methods of examination, *viz.*, Observation and Inference. Counting instructions, the methods or means are three.

'Men possessed of intelligence' refers to persons who have received instructions of the wise.

'Prakopanam' or strength of the disease means the degree of excitement of the particular fault that has caused the disease.

By 'Yoni' is meant the 'nidānam' of a disease, that is, the original cause.

By the 'soul' (ātman) of a disease is meant its predominant feature, as explained by Gangādhara. Thus, certain diseases have cold for their soul ; others, heat for their soul. Chakrapāni takes it in a different sense. He explains 'soul' as 'swabhāva' or nature. Thus the nature of 'apoplexy' is its rapid aggravation and death.

One desirous of ascertaining the truths about disease with the aid of Observation, should examine, with all one's senses, all the objects of the senses occurring in the body of the patient, except taste which should be ascertained otherwise. They are as follows :—

Noise of the bowels, cracking of joints, as also of the finger-joints, the peculiarities of voice, all other sounds pertaining to the body, should all be examined by the ear.

Colour, form, measure (of the body), lustre, the normal or abnormal state of the body, and all other things whatever that are objects of vision, should be examined by the eye.[7]

Verily, the taste occurring in the body of the patient, though an object of sense, should be ascertained by Inference ; since, the ascertainment of this by the employment of the physician's own tongue cannot very well take place. Therefore, it is by questioning the patient that the taste of his mouth should be known. By observing the movements of lice, the fœtidness of the body should be known, as by observing the movements of bees, its sweetness should be known. When doubt arises in cases of hemorrhage, that doubt concerns itself with this, *viz.*, whether the blood discharged is life-blood or bilious blood. If eaten by dogs and crows, it should be settled as life-blood ; if not eaten by these creatures, it should be inferred to be bilious blood.

After the same manner, the other tastes occurring in the body of the patient should be inferred.[8]*

'Udakam' implies the after consequences of a disease. Thus venereal diseases may lead to leprosy.

The correct reading is 'pratikārārthāpravitti'. The vernacular translators have misunderstood the expression. As explained by Chakrapāni, 'pravritti, and 'nivirtti', with reference to 'pratikāra' or treatment of a disease, imply those acts that should be done or abstained from, in treating or curing a disease. Thus, in fevers, Langhana, Pāchana, &c., are to be resorted to, and baths, champooing of the body, sexual congress, &c., are to be abstained from.—T.

* What is stated by the Rishi in aphorisms 7 and 8 is this : the physician should employ all his senses for ascertaining the objects of those senses as these occur in the patient's body. He should employ his ear for ascertaining the sounds that occur in the patient's body ; he should employ his eye for

The scents, verily, which occur in all parts of the patient's body, whether normal or abnormal, should be examined by the nose.[9]

The touch, normal or abnormal (of the patient's body), should be examined by the (physician's) hand.

Thus is explained the examination (of patients) by Observation, and by Inference as partially treated.[10]

These (*viz.*, the following) and other conditions, again, are ascertainable by Inference. They are as follow :—

The (digestive) fire by the (patient's) power of digesting ;

Strength by the power for exertion (or movements) ;

the Senses, such as ears and the rest, by the power of apprehending sound and the rest ; the mind by freedom from error as regards objects (of the senses) ;

Knowledge (understanding), by concentration ;

Rajas (passion), by attachment ;

Stupefaction (coma), by absence of perceptions ;

Wrath by acts of violence ;

Grief by cheerlessness (such as weeping &c.) ;

Joy, by exhilaration (such as singing, &c.) ;

Satisfaction by brightness of facial expression ;

Fear by gloominess of expression ;

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examining all that may be seen. He should examine by touch all that the sense of touch may enable him to know. As regards taste, he should not employ his own tongue. Thus as to what the taste is of the blood that is discharged by a patient, other animate creatures, such as the dog and the crow, should be used for ascertaining. Then, as regards the taste of the patient's mouth, the physician should question the patient and ascertain it. Some patients, in fever, feel the mouth to be always bitter. Some similarly feel their mouth to be sweet. These particulars must be ascertained by questioning the patient himself.

The fact is, the word 'Rasa' (taste), as used in this aphorism, implies both the taste which the patient feels in his mouth, and the taste which another may feel, by applying his tongue, as regards this or that part or constituent of the patient's body.—T.

Fortitude by composure of countenance ;

Energy by excitement ;

Resoluteness by absence of restlessness (of mind) ;

Liking by purposes ;

Intelligence by capacity of apprehension ;

Consciousness by recognition of names ;

Memory by remembrance ;

Modesty by bashfulness ;

Habits by practices ;

Aversion by prohibitions ;

Hypocrisy by future acts ;

Principle by absence of cupidity ;

Submission by obedience ;

Age, food, assimilation, aggravation of disease, by years, country of residence, agreeableness, and new pains (respectively) ;

A disease of invisible features by noting what things are agreeable ; especial degrees of the faults (*i. e.*, excited wind, bile, and phlegm) by the baneful act especially indulged ;

Diminution of the period of life by pronounced symptoms of death ;

Imminent prosperity by attention to good deeds ; and

Pure mind by the absence of abnormal sentiments.

The softness or roughness of the *Grahani*, dreams, purposes, which things are disagreeable, which are agreeable, what is pleasing, and what is painful, should be ascertained by questioning the patient.[11]*

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* The strength of the patient should be ascertained from his power of exertion or motion, 'Vyâyâma' here means exertion or motion, and not physical exercise. The state of his mind should be ascertained from freedom from error as regards the different objects of the senses. Thus, if upon seeing a cow the patient recognises it as a cow, his mind may be said to be in a good order. Absence of mistakes as regards objects of the senses is the best criterion of a healthy mind. 'Vijnâna' or knowledge is to be judged by 'vyavasâya' which, in this connection, implies concentration of attention. The kind of

Here are some verses.

By Instruction (obtained) from the wise, by acts of Observing, as also by Inference, a physician of wisdom should ascertain (diagnose) disease.[12]

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knowledge here referred to is that which depends upon comparison or the process of reasoning. Whether the patient has this faculty or not is to be judged from his ability to concentrate attention. Images may arise in his mind, but these may fly off as soon as they arise. That which is called the Representative faculty in the Hamiltonian school, is 'vyavasâya' as used here by the Rishi. 'Abhidroha', as explained by Chakrapāni, means 'para-pidārtha-privittih', *i. e.*, the desire to give pain to others. Probably, 'violence' is the sense in which it is used here. Grief is expressed by 'dainya', *i. e.*, cheerlessness. Chakrapāni takes 'dainya' to imply weeping, &c.

Joy is expressed by exhilaration. 'Āmoda' is taken by Chakrapāni as meaning dancing, singing and laughter, &c.

'Priti', which I have rendered 'satisfaction', is expressed by 'Tosha' which Chakrapāni takes as implying brightness of facial expression.

The correct reading is 'Avasthānam' and not 'Asthānam'. It implies resoluteness of mind, or fixity of determination. 'Avibhrama' is absence of roving from one purpose to another.

'Çraddhā', as explained by Chakrapāni, means here desire or liking. This, of course, is to be known by the purposes entertained by the patient.

'Medhā' is Intelligence. It is to be judged by the power of apprehending or seizing ideas.

Consciousness is to be judged by the power of recognizing. It is said that when Sir Walter Scott returned home from his last tour in Italy, he could not at first recognise his relatives and friends. At last, when his beloved friend and steward, William Laidlaw, stood beside his bed, Sir Walter's face brightened up and he said,—"Is that you, Willie ? I feel that I have noo come hame." The test of recognition is, perhaps, the best test of an unclouded consciousness. The habits of a patient are to be judged from his practices.

Aversion to particular men or things is to be judged by the prohibitions uttered by the patient respecting the entrance of those men or the appearance of those things before him.

The hypocrisy of a patient is to be judged from a comparison of his future acts with present conduct. One may preserve a courteous exterior towards another and sometimes after even take his life.

'Bhakti' is food. It is to be ascertained from the country of the patient's residence. Thus, in Bengal, the staple food is rice ; in the North-Western Provinces, wheat, &c.

'Vyādhisamutthāna' implies aggravation of a disease.

The physician conversant with his science, reflecting, in all manner of ways, upon everything, as far as possible, should then come to a conclusion about the diagnosis (of the disease before him) and the treatment (that should be followed).[13]

The physician that is conversant with both diagnosis and treatment, is never at a loss to achieve success. The man that is not ignorant attains to the fruits that are born of non-ignorance.[14]*

The physician of knowlegde who fails to enter the inner body of the patient with the (aid of the) lamp of knowledge and understanding, can never treat diseases.[15]

(Here are two verses containing a summary.)

The three means of acquiring knowledge of the features of all diseases, the matters about which the Inspired lay down instructions, those matters which are apprehended by Observation, as also those which are to be known by Inference and the manner in which they are to be known,—all these things the ascetic of high intelligence, (*viz.*, Punarvasu) has declared in this Vimānam about the three means of ascertaining diseases.[1-2]†

Thus ends the Vimānam about the three means of ascertaining diseases, in the treatise of Aginveça as revised by Charaka.

·Gudhalingam vyādhim' implies such diseases as those of the chest or of the abdomen, &c. It is by marking what things are agreeable and what not, as regards food, &c., that such ailments can be known.

In ascertaining which of the faults has been excited in what measure, attention should be paid to the kind of baneful practices in which the patient had indulged.

Whether the period of life has run out is to be ascertained from the appearance of these indications which go by the name of *Arishta*.

* 'Amudha' is the opposite of 'mudha.' It implies one that is freed from ignorance. Hence, a physician endued with wisdom.

'Amoha-nimittajam' means 'born of non-ignorance' ; that is, 'resulting from wisdom'.

The simple sense is that the physician of wisdom attains to those results which spring from wisdom.—T.

† The first of these is explained in aphorisms 1 to the middle of 6 ; the next topic occurs in the remainder of aphorism 6 ; the matters ascertainable from Observation occur in aphorisms 7 to 10 ; and the matters known by Inference, &c., occur in aphorisms 11 to 15.—T.

LESSON V.

After this we shall expound the Vimānam about the ducts (of the body).

Thus said the illustrious son of Atri.[1]

Whatever embodied phenomena occur in a person, are all only especial forms (or conditions) of the ducts.

All phenomena (visible) in a person never make their appearance, or never disappear (subside) without the (action of the) ducts.

Verily, the ducts are the conduits of the ingredients of the body, for bearing them (from one place to another), during the process of their development (or transformation).

Then, again, some sages say that a person is only the sum total of the ducts, because of the ducts being present in every part of the body, and because also of the ducts being the conduits of both the excitements and the alleviations of the faults.

This, however, is not so.

Since he whose ducts they are, that which they develop (or nourish), and that in which they are located,—all these are different from them.[2]*

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* By 'Srotas' is meant the ducts or channels, that is, the arterial and venous system of the body. It probably includes also the nervous system. 'Srotas' has for its synonymes 'Dhamani' and 'Çiras'.

There is a stop after 'ayanārthe'. 'Nāpi' is incorrect. It should be 'Api'. 'Yacchāvahanti' or 'yathāvahanti' is superfluous according to Chakrapāni. Either should, therefore, be omitted.

What is stated here is a scientific truth of the highest importance. Some Rishis maintain that a human being is nothing more than a conglomeration of nerves and arteries gross and subtle. There is no part of the body that would not disclose a conglomeration of the finest nerves, invisible to the naked eye. This is a truth that has dawned upon Western scientists only recently. One cannot but hold that the Rishis who discovered this did so from the inspiration of *Yoga*.

Punarvasu's assertion that a person is not a conglomeration of nerves and arteries is correct only if 'person' be taken to signify that which is the result of a union of the soul and the body. As regards the body, or the material case of the soul, the proposition is incontrovertible.—T.

Indeed, some, in consequence of their exceedingly large number, say that the ducts are uncountable.

Others, again, say that they are countable.

Of those ducts, roughly, some varieties we shall expound, with reference to their roots as also to the knowledge we have of their excitement.

Those varieties (that we shall explain) will suffice for a comprehension of the unmentioned ones by men of knowledge as also by those that are dull or reft of intelligence.

They are as follow.

There are ducts for bearing life-breaths, water, food-juice, blood, flesh, adeps, bones, marrow, vital seed, urine, stools, and sweat.

Of wind, bile, and phlegm, again, which move through every part of the body, all the ducts are conduits.[3]*

Again, after the same manner, of the mind and others, which are beyond the ken of the senses, the body endued with animation is the conduit (for their movements) and the substratum (upon which they rest).

If the ducts are all in their normal state, the body cannot be affected by any disease.[4]†

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* The Bengali texts of this aphorism are vicious. The correct reading is 'anuktajnānāya jnānavatām', and 'vijnānāya chājnānavatām'.

What is meant by there being ducts for bearing flesh, &c. is that these ducts are the conduits of those substances which develop into flesh, &c. As regards wind, bile, and phlegm, these have no especial ducts of their own, but move through all the ducts in the body, for they are present in every part of the body.—T.

† 'Sattwa' is the mind as understood in Hindu philosophy. The word 'ādi' includes 'buddhi' or understanding, 'ahankāra' or self-consciousness; and the 'Ātman' or soul. These are 'atindriya', that is, beyond the ken of the five organs of sense. The whole body, as long as it is 'chetanāvat', *i. e.*, animate, is the 'ayana' or conduit for their movements, and is also the 'substratum' on which they rest.

As long as the ducts, *i. e.*, the arterial (with the venous) and nervous system, are in a good order, so long the body remains free from disease.—T.

Amongst these, of the ducts that bear the life-breaths, the root is the Chest and the Great duct.

Of those ducts, when vitiated, the following are the especial indications.

Beholding a person inhaling and exhaling long breaths, or breathing obstructedly or breathing furiously, or drawing short, or incessant breaths, or breathing with noise or pain, the physician should understand that those ducts of the man that bear the life-breaths have become disordered.[5]

Of the ducts that bear water, the root is the palate as also the bladder.

When vitiated, the especial indications are these :—

Beholding the dryness of the tongue, the palate, the lips, the throat, and the bladder, as also an excess of thirst, the physician should understand that those ducts which bear water have become disordered.[6]

Of the ducts that bear food, the root is the *âmâçaya* as also the left side (of the stomach.)

When vitiated, these are the especial indications ;

Beholding a disgust for food, nausea, absence of digestion, as also vomiting, the physician should understand that those ducts which bear food have become disordered.[7]

Of the ducts that bear the food-juice, the root is the chest and the ten principal *dhamanis (arteries).*

Of the ducts that bear the blood, the root is the liver as also the spleen.

Of the ducts that bear the flesh (*i. e.* the substance which develops into flesh), the roots are the muscles or tendons, as also the skin.

Of the ducts that bear the marrow, the roots are the bones and and cartilages.

Of the ducts that bear the vital seed, the roots are the testicles and the male organ of generation.[8]

When the ducts that bear food-juice, &c., the following have been said to be the indications in the Lesson in "Vividhāçitiya" (XXXVIII of Sutrasthānam).

Verily, those symptoms which indicate the vitiation of the Dhātus (or constituent ingredients of the body) are indications of the (vitiation of the) ducts themselves that bear those Dhātus.[9]*

Of the ducts that bear urine, the root is the bladder as also the pubic and iliac regions.

Verily, even these are the indications of those ducts when they become vitiated.

Beholding a person having copious discharges of urine or obstructed discharge, or with irritation of the urethra, or with scanty or frequent discharge, attended with pain, the physician should understand that the urine-bearing ducts of the individual have become vitiated.[10]

Of the ducts that bear stools, the root is the Pakkāçaya as also the gross (*i. e.*, visible) anus.

Verily, these are the indications of those ducts when vitiated :

Beholding a man passing stools with dfficulty, or a little at a time, or with pains, or having very liquid motions, or with the anal canal irritated, or with bowels constipated, the physician should understand that the stool-bearing ducts of the individual have become vitiated."

Of the ducts that bear sweat, the roots are the adeps or the pores of the body.

Verily, the following are the indications of those ducts when vitiated.

Beholding the stoppage of sweat, or copiousness of sweat, or roughness (of the skin), or excessive oiliness (of the skin), or

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* The sense is this : in the Lesson named, indications occur of the vitiation of blood. Those very indications prove the vitiation of the ducts that bear blood. Similarly, the symptoms that indicate the vitiation of flesh also indicate the vitiation of the ducts that bear the flesh, &c. &c. The Rishi, content with this general observation, declines to refer to the indications of vitiation of each class of ducts.—T.

burning sensation (all over the body), or a general horripilation (of the skin), the physician should understand that the sweat-bearing ducts of the individual have become vitiated.[12]

Srotas, Siras, Dhamani, Rasavāhini, Nādi, Panthā Mārga, Cariracchidra, covered and uncovered Sthāna, Açaya, Kshaya, and Niketa,—these are the names by which are known the passages or conduits, visible and invisible, of the dhātus (or constituent elements) of the body.[13]*

In consequence of the excitement of those ducts, the constituent elements of the body, which dwell and pass through them, become themselves excited.[14]†

In consequence of the excitement of the *other* ducts, the *other* elements (passing through them) become excited.

After the same manner, the ducts that become vitiated, vitiate other ducts.

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* The etymologies of these names are interesting as these offer the best indications of the extent of the knowledge which the Rishis had about the different ducts of the body.

'Srotās' from 'sru' to flow. Hence, that through which something flows. 'Çiras' from 'çri' to slide. Hence, that through which something slides. 'Dhamani' from 'dhmā', to sound. Hence, that which causes a sound, that is, beats.

(*Vide* Lesson XXIX of Sutrasthānam). 'Rasavāhini' means, literally, that which bears 'Rasa' or food-juice. 'Nādi' means that through which something moves.

'Panthā' means a path or way. 'Mārga' from 'mrig' to seek or enquire. Hence, that through which something passes, seeking its proper destination.

'Çarira-cchidra' implies hollows or holes of the body. 'Sthāna' implies that which holds or supports another. The ducts hold the several constituent elements of the body which pass through them. 'Āçaya' is that upon which something rests. It comes from 'çi' to rest or lie down.

'Kshaya' from 'kshi' to undergo destruction. It is applied to a house or abode, owing to its destructibility.

'Niketa' from 'kit' to dwell. Hence, an abode or dwelling.—T.

† The theory is that if the ducts be excited, the elements passing through them, such as blood or food-juice, &c., become excited. The excitement of the latter is sympathetic.—T.

Similarly, those constituent elements that become vitiated, vitiate other constituents (of the body)[15]*

Of all those ducts and constituent elements vitiated wind, bile, and phlegm become vitiators in consequence of their very nature as faults.[16]†

(*Here are some verses*).

Through waste (of the elements), through suppression of the urgings of nature, through dryness, through (excessive) physical excercise, and through hunger also, the ducts that bear the life-breaths become vitiated, as also through other causes of a powerful nature (which aggravate wind, bile and phlegm).[17]‡

Through heat, through undigested food-juice, through fear, through (excessive) drinking (of intoxicating stimulants), through taking dry food in large measure or frequently, as also through

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* What is stated here is this : There are ducts other than those mentioned especially. If these other ducts become excited, the elements that pass through them become excited. Certain ducts, again, by becoming excited, excite other ducts, as certain elements, by becoming excited or vitiated, excite or vitiate other elements. The sympathy exsisting between the ducts and the elements passing through them, between ducts and ducts, and elements and elements, is a close one. One of these cannot be affected without affecting the others.—T.

† In the vicious Bengal texts, 'pradushtāh', which is really the last word of the previous aphorism, occurs as the first word of aphorism 16. 'Teshām sarveshām' refers to both 'Srotāsām' and 'dhātunām'.

What is said in aphorism 16 is this : wind, bile, and phlegm are called 'doshas' or faults, because of their liability to vitiation. Such being their nature, when they actually become vitiated, they vitiate both the ducts and the constituent elements of the body. Wind, bile, and phlegm move through every part of the body. They have no especial ducts of their own, but have all the ducts for their conduits or passages. Hence, their power extends not only over all ducts but also over all the elements passing through those ducts.—T.

‡ What is meant by the ducts that bear the life-breaths becoming vitiated is that these lose their normal condition in consequence of excited wind, bile, and phlegm affecting them.

'Dārunaih' refers to such causes as aggravate wind, bile, and phlegm. Literally, the word means 'fierce'.—T.

excessive affliction of thirst, those ducts that bear water become vitiated.[18]

Through food taken in excessive measure or at improper time, or food that is baneful, and through the weakness of the digestive fire, those ducts that bear food become vitiated.[19]

Through eating food that is heavy or cold or exceedingly oily, or beyond the proper measure, or through thinking hard on subjects of thought, those ducts that bear food-juice become vitiated.[20]

Such food and drink as cause a burning sensation, as also such food and drink as are oily and warm, and such food as is of a liquid kind, vitiate those ducts which bear blood. The blood-bearing ducts of also those men who expose themselves to the heat of the sun and the fire become vitiated.[21]

Food that stops the secretions, or is gross, or heavy, vitiates the flesh-bearing ducts. The flesh-bearing ducts also of the man that sleeps at day-time after a meal become vitiated.[22]

Through absence of physical exercise, through sleep by day, through excessive eating of such food as produces fat, and through excessive indulgence in the wine called *Vāruni*, the ducts that bear the adeps become vitiated.[23]

Through (excessive) physical exercise, through violent motions of the body, and through violent wounds inflicted on the bones, as also through excessive indulgence in food that produces wind, the bone-bearing ducts become vitiated.[24]*

Through pressure, through excessive indulgence in food that stops the secretions, through violent wounds, through indulgence in food made up of hostile ingredients, those ducts that bear the marrow become vitiated.[25]†

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* The vicious Bengal texts read 'asthnâm ati cha bhakshanât'. This is ridiculous. Gangâdhara's reading, 'vighâttanât' is unquestionably correct.

'Samkshobha' implies violent agitation or motion.

'Vighattana' implies the samething nearly.

Bone-bearing ducts mean, as has been explained before, those ducts which bear the substance that develops into bones.—T.

† 'Utpeshana', 'Abhighâta', and 'Prapidana' imply different kinds of pressure or violence. Food made up of hostile ingredients, such as milk and fish.—T.

सत्यमेव जयति ।
In truth is victory.

सत्ये नास्ति भयं क्वचित् ।
In truth there is no fear.



THE AYURVEDIC DISPENSARY.

OF

KABIRAJ AVINASH CHANDRA KABIRATNA

TRANSLATOR OF CHARAKA AND SUSRUTA AND EDITOR
OF CHIKITSA SAMMILANI

[*The only Ayurbedic Pharmacy in all India whence Medicines the most genuine are dispensed at the cheapest rates.*]

A COMPARISON CHALLENGED

IN

RESPECT OF EFFICACY AND PRICE.

200, Cornwalli's Street. Calcutta.

The people of India formerly believed that the European system of treatment could be availed of by only the wealthy or well-to-do class of society. At present, however, it is seen that that conviction has undergone a change, for the Ayurvedic mode of treatment also, as now practised, has become as costly as the other. It is, of course, well known that in availing of the European system, considerable expense has to be incurred in meeting the fees of the practitioner and the prices of his drugs which, for the most part, are manufactured in and indented from foreign lands. The medicines, however, prescribed by Kavirajes are manufactured for the most part from vegetable produce of the wilderness. These cannot, therefore, be as costly as the drugs of the other system. The fees also of Kavirajes are less than those of their confreres of the other mode of practice. Even this is what most people thought or knew. Unfortunately, in course of time, the Kaviraji system of cure has become even more costly. The fees charged by Kavirajes are now as high as, if not higher than, those charged by the practitioners of the European mode. The price, again, of Kaviraji medicines has become much higher than that of the drugs used by the practitioners of the other system. That increase has been so great that medicines (oils and ghees) which cost a Rupee or two per seer n the preparation, sell for even Rs 16 to Rs 50 per seer.

It is generally seen that a large number of men do not entertain a high opinion of the value of Kaviraji treatment. This is, no doubt, due to prejudice founded on absence of information. To whatever cause ascribable, the prejudice is there. If, therefore, the Kaviraji mode of treatment becomes as costly as the European mode or even costlier, there is very little doubt that the disregard for it will spread and the time will soon come when it will have to go to wall before the extending popularity of its great rival. The great Rishi Agnivesha has said :—

"He who treats disease, freed from the desire of gain and moved only by compassion for the afflicted, transcends all human beings ; for who can come up to "that man in merit and charity that cuts the bonds by which Yama binds and seeks "to drag helpless creatures away, and that restores them to health and happiness ? "As a matter of fact, no gift is more valuable than the gift of Life."

Those men who treat disease, keeping their eyes on only the acquisition of wealth alone, have been characterised by the high-souled Agnivesha as more terrible than robbers and viler than the vilest. We do not quote his words here for fear of the length to which this notice may go.

We admit it with pain and regret that for the last 15 or 16 years we had been practising the Kaviraji system without one thought of doing anything for rescuing it from the charge of expensiveness. We acted after the usual manner of the profession. Recalled, however, by the sense of duty to fellowmen, by our inability to see the expensiveness of our method daily increasing as the resources of the people are gradually dwindling away, for the struggle for life is constantly becoming keener and keener in this country, recalled also by what we owe to truth, to the prospects of our very profession, to the poorer portion of our community and lastly to the Rishis themselves who discovered those grand truths upon which our system rests, we have resolved to rescue the Kaviraji method of treatment from the charge of sordidness by vending the medicines prepared according to the directions of the Ayurveda at prices within the easy reach of even the lowest classes. We have with such views established our "AYURVEDIC AUSHADHALAYA"

In our Ayurvedic Dispensary are always kept medicines for the following diseases, viz., Fever acute and chronic, Fever with enlargement of Liver and Spleen, Fever with two exacerbations a day, Fever with diarrhœa, Diarrhœa, diseases of the Grahani or the principal (lower) duct, Indigestion, worms, chlorosis, Anæmia, Jaundice, Asthma, Consumption, bilious hemorrage, tuberculer phithisis, Phithisis, Epilepsy, Swoons, Insanity ; diseases due to excitement of the wind, Leprosy, sharp shooting pains, deep-seated abdominal tumours, acute Rhumatism, Diabetes, stone or calculus, Suppresion of Urine, difficulty of micturition, acidity with excitement of the bile, sharp pains in the abdomen due to acidity, diseases of the digestive organs, Inflammations and swellings, diseases of the vital seed, weakness of the vital seed, loss of manhood, diseases of women, leucorrhœa, irregularities of the functional flow of women, the diverse diseases of children, diseases of the ear, diseases of the nose, of the mouth, of the skin &c.

All the medicines are especially prepared under our immediate supervision and strictly according to the injunctions of the Ayurveda. They are all genuine and

priced very cheap. Indeed, all sorts of medicines manufactured from vegetable products, minerals, such as gold and silver and iron, &c. Ghees, Oils, Powders, plasters, infusions, decoctions, ashes, pure musk, &c., are always kept and dispensed at prices within reach of even the daylabourer. It is our firm conviction that if such medicines of wonderful and unrivalled efficacy such as Chyávanaprása, Vriha Chagalády a Ghrita, Mahámásha oil, Maha-dashamula oil, Ashaoka Ghrita, Abhaya Lavana, Jayamangal Rasa, Swarna-parpati, Makaradhwaja and others, which were discovered by the Rishis of old and with whose aid many persons who though unworthy of the name of Kaviraja are still able to challenge the skill of physicians practising the European method, have been placed within the reach of the common people, few people of India would then have sought to avail themselves of the aid of any other than the Kaviraji system of cure.

It is a matter of great regret and shame that medicines such as *Chyabana Prasha*, *Vrihat Chhagaladya Ghrita*, *Mohamasha Oil* and *Asoka Ghrita &c*, which can be prepared at a very little cost, that is to say, at not more than Rs 4 or five per seer, are usually sold at Rs 40, 50, 60, 80 or even at Rs 100 per seer. It is therefore, an undoubted fact that the poor people of India can not, for this costliness of Ayurvedic medicines, avail themselves of the benifit of the Ayurvedic system of treatment.

To remedy this state of things, we have made such arrangements that instead of being obliged to purchase medicines at Rs 40, 50, 60, 80 or at Rs 100 per seer, the general public will be able to purchase them from our Dispensary at fourth, a fifth, or even an eighth of the heavy rates that are usually charged.

Lest any one should suspect the genuineness of our medicines on account of their unusual cheapness, we have shewn in our Price List (which has already been published in Bengaili, and an English translation thereof is to be shortly published) a detailed account of the ingredients necessary for the preparation of such medicines as *Chyaban Prasha*, *Mohamasha Oil* &c, the cost of those ingredients, and the cost of labor &c. It is our firm belief that an examination of the Price list will convince the general public of the genuineness of our medicines, notwithstanding their cheapness. To satiisfy the curiosity of the public we give below a detailed account of the preparation of only one medicine, viz. the celebrated *Chyaban Prasha*. This is one of the best medicines in the Ayurvedic Pharmacopœa for asthma, general debility, cough &c.

As far as our own experienee goes, we have seen that Chyabana Prasha is thousand times more effecacions than Cod Liver Oil in cases of chestdiseases, pulmonary complaints, such as hoarseness of voice, in increasing the strength of the body, in invigorating the organs, and in alleviating affections due to the loss of vital fluid. The well-known Kaviraj of this city, the late Gunga Prosad Sen used to say that it is mere fashion that leads the natives to use Cod Liver Oil instead of Chyaban Prash, which is truly an excellent Rasainik. On the other hand Cod Liver Oil is disagreeable to the taste and brings on nausea, diarrœah and is not effecacious as the great remedy discovered by the RISHIS.

Ingredients Weight	Price Rs.	A.	P.
Bark of Bael (Ægle Marmelos) 8 Tollahs ...	„	„	6
„ of Ganiari (Premna serratifolia, Linn.) 8 Tollahs ...	„	„	6
„ of Syonaka (Colosanthes Indica, syn. Bignonia Indica, Linn. 8 Tollahs ...	„	„	6
„ of Gambhari (Gmelina arborea, Linn.) 8 Tollahs ...	„	„	6
„ of Parul (Stereospermum suave olens, syn. Bignonia suave-olens, Linn. Roxb.) 8 Tollahs ...	„	„	6
Root of Bala or Berela (Sida Cordifolia, Linn. 8 Tollahs ...	„	1	„
Shalaparni (Desmodicum Gangeticum, Burm, syn. Hidysarum Gangeticum, Linn.) 8 Tollahs	„	„	6
Prishniparni or Chakulia (Uraria Logopodioides ; syn. Doodia Logopodioides, Roxb. 8 Tollahs	„	„	6
Mudgaparni or Mugani (Phaseolus Trilobus) 8 Tollahs	„	„	6
Mashaparni or Mashani (Terammus Labialis ; Spreng ; syn. Glycine debilis, Roxb. 8 Tollahs	„	„	6
Pippali or Pipul (Piper Longum, Linn ; syn. Chaddica Roxburghii.) 8 Tollahs ...	„	1	„
Gokshura (Tribulus terrestris, Linn ; syn ; Tribulus lanuginosus ; Linn. 8 Tollahs ...	„	„	6
Vrihati or Byakur (Solanum Indicum, Linn.) 8 Tollahs ...	„	„	6
Kantakari (*Solasum Xanthocarpum* ; *Schrad* ; syn. *Solanum Jacquinia, Wils.*) 8 Tollahs	„	„	6
Kankrasringi (*Rhus succedania*, Linn. syn. *Rhus accuminata, D. c.*) 8 Tollahs ...	„	1	„
Bhumyamlaki (Phyllanthas Niruri, Linn.) 8 Tollahs ...	„	„	6
Kismiss (Uvæ Passæ) 8 Tollahs	„	„	9
Jivanti (Cælogyne ovalis, Lin. Dt.) 8 Tollahs ...	„	2	„
Kushtha or Kur (Saussurea auriculata ; syn. Aplotaxis auriculta.) 8 Tollahs ...	„	1	6
Aguru (Aquilaria Agallocha, Roxb.) 8 Tollahs ...	„	2	6
Haritaki (Chebulic Myesbalans)	„	„	6
Guduchi or Gulancha (Tinospora Cordifolia ; Miers ; syn. Menispermum cordifollium, Wil.) ...			
Sati (Circumia zerumbet, Roxb) 8 Tollahs ...	„	„	6
Musta (Cypeius Rotundas, Linn.) 8 Tollahs ...	„	„	9
Shweta Punarnava (Boerhavia diffusa, Linn,. of the white variety. 8 Tollahs ...	„	1	„
Ela sukshma (Elettaria cardemomum) 8 Tollahs ...	„	12	„
Rukta chandana (Ptarscarpus santalinus, Linn.) 8 Tollahs	„	„	6
Nilotpala (Nymphæ stelata, Linn.) 8 Tollahs ...	„	1	„
Bhumi kushmanda (Botatus Paniculata ; syn. convalvolus Paniculata, Linn.) 8 Tollahs ...	„	„	9
The bark of the roots of vasaka (*Justicia Adha tada*, Roxb ; syn ; *Adhatada Vasica* Nus.) 8 Tollahs ...	„	„	9
Kakoli (a bulb of the mien tribe)	„	1	6
Kaknasika, otherwise called kakajangha (Leca hirta, Roxb.)...	„	„	9
Total Rs	2-4-9.		
Beneres Amlaka (Phyllanthus Emblica, Linn syn. *Emblica officinalis, Gaert*) 500 ...	2	„	„
Oil of Tila (Sesamum Indicum, Linn) ¾ths of a seer ...	„	6	„
Ghee of cow's milk ...	1	„	„
Sugar candy 6¼ seers ...	2	8	„
Honey ¾ths of a seer ...	„	8	„
Vangsholochana (Bamboo manna) 32 tollahs ...	2		6
Pippali (piper longum, Linn.) 16 Tollas ...	„	2	„
Daru chini (Bark of *Lanrus Cassmia*) 8 Tollahs ...		2	
Ela sukshma (Elittaria cardamomum) 2 Tollahs ...	„	3	„
Tejapata (leaves of cinnamomum Tamala Nees ; syn. *Laucus eossio*, Roxb.) 2 Tollahs ...	„	„	6
Nageshwara (Mussa ferra, Linn) 2 Tollahs ...	„	„	6
Large Earthen vessel——one ...	„	8	„
Fuel (with cooly hire) 5 maunds...	2	„	„
The cost of labor of a servant that attends the working ...	1	8	„
Total Rs	...15-13-3		

The above List will shew that 12 or 13 seers of Chyaban Prasha can be prepared at Rs 15 at the utmost, or that a seer would not cost more than a rupee. Allowing Rs 25 in the place of Rs 15 as the cost of 12 or 13 Seers, the price per seer would not exceed Rs 2. It would cover all costs. The physician who has his houserent to pay and to allow for wear and tear for tools and plants, may easily sell this medicine at Rs 4 per seer. There is one consideration, however, which should be noticed. A quantity of this Ghee prepared with trouble may not all be sold. It is difficult to protect the medicine from putrefaction in course of time. A whole *Paka*, again, may not turn out so well as the physician may expect. In that case the medicine has to be destroyed. Under these circumstances, Rs 8 per seer is a very fair charge. We sell it at Rs 8 Eight peer seer at Rs 2 for a month's use and annas 8 Eight for a week's use.

As it will take us time for the catalogue to be out, we give herebelow the prices of some of the principal medicines as they are sold in our Medical Hall.

Medicines.	Rs.	Ans.	
Joymongal Rasha 7 Pills	2		These two medicines are powerful specifics for curing all kinds of fever, chronic, malarial, typhoid &c
Vrihat Sarbajwara Hara Lowha 7 Pills	1		
Avayalavana—for 7 Days' use	,,	8	This is the most infallible remedy for enlargement of spleen, or the same with fever.
Dhatri Lowha 7 Pills	,,	8	These two medicines are remedies for acidity, dyspepsia, cholic pain and indigestion &c.
Mahashankha Batika 7 Pills	,,	8	
Grahani kapat 7 Pills	,,	8	These two stand foremost in the list of medicines that can cure diarrhoea, chronic diarrhoea &c.
Moharaj Nripabulluv 7 Pills	,,	8	
Kamagni Sandipan Moduk 7 Pills	,,	8	In weak stomach, impaired digestion, disordered Liver, general debility &c, these medicines act like magic. They conduce to the increase of appetite and strength, and bring on beauty and cheerfulness, remove nervous weakness, and various other distempers.
Madanananda Moduk 7 Pills	,,	12	
Vrihat chandrodoy Mokuradhaj 7 Pills	1	8	
Vrihat chagaladya Ghrita 7 Day's use	1		
Amrita Prash Ghrita 7 Day's use	1	8	
Ashoka Ghrita—for 7 Day's use	1		It is a specific for Leucorrhoea, pelvic tumor, and irregularity of menses &c.
Mohamash Oil—1 seer	12		This is a specific for gout, paralysis &c.
Him Sagor Oil 1 seer	24		These are the best Oils among all the shastric medicines. They remove swimming of the head, headache, unsettled condition of the mind, madness, palpitation of the heart, involuntary secretions of every kind and other diseases arising from excitement of wind and bile.
Mohanarain Oil 1 seer	16		
Madhyanarain Oil 1 seer	12		
Vrihat Vishnu Oil 1 seer	16		

No selfish motive has impelled us to the establishment of this Ayurvedic Medical Hall, the cheapest of its kind in India. Seeing the rapid spread of disease in the country, the shattered health of thousands of my countrymen, the puffing advertisements of medicines and physicians with which the country is literally flooded, and the way in which people are being oppressed, I have felt it my bounden duty to establish this Medical Hall. I shall consider the object of my life fulfilled, if I can, through this, render the slightest help to my countrymen and reduce the costliness of Ayurvedic medicines and thereby facilitate the extension of the Ayurvedic mode of treatment in this country.

Prescriptions are given gratis. Patients writing full descriptions of their diseases for prescription are promptly attended to and medicines per V. P. P. are sent immediately on receept of the order.

THE OPINIONS OF EMINENT SCHOLARS, PROFFESSIONAL MEN AND OFFICIALS ON KAVIRAJ AVINASH CHANDRA KAVIRATTNA.

The Honourable Raja Peary Mohan Mukerjee, M. A., B. L., C. S. I. &c., &c., &c., of Bengal.

"I have known Kaviraj Avinash Chander Kaviratna for many years. His professional attainments are of a high order and his reputation, as a representative of the *Ayurvedic* mode of treatment, extends all over the country and has crossed the very seas as is evidenced by the praise accorded to his medical publications by a number of medical and general scholars of both Europe and America. Personally, I have, on several occasions, consulted him regarding the treatment of diseases and have derived benefit from such consultation. On one occasion, a relative of mine, suffering under an acute Rheumatic affection and bed-laid for sometime, was cured in a remarkably short space of time by using the oils and other medicaments prescribed by the *Kaviraj*. The *Mahamasha* oil, the *Cchagaladi Ghee*, and other medicaments that *Kaviraj* Avinash Chandra uses are prepared under his immediate superintendence, and no wonder that their efficacy should be undoubted. I have very little doubt that through the exertions of *Kaviraj* Avinash Chander whose energy and enthusiasm in the cause of his profession are admitted by all who know him, the *Ayurvedic* system of treatment will not only be able to maintain itself against the encroachments of western medical science, but will also gain some portion of the ground lost by it.

The pamphlet he has issued respecting his recently established *Ayurvedic* Dispensary has been read by me with interest. There seems to be little doubt that the high cost of *Ayurvedic* medicines places them beyond the reach of the general public. *Kaviraj* Avinash Chandra's project is to place those medicines within the reach of even the poorest classes. There is no reason why he should not succeed, considering the very high prices that are often charged for those medicines which *Kaviraj* Avinash Chandra shews are quite capable of being prepared and sold sometimes at even an eighth of the cost usually charged. His *Ayurvedic* Dispensary promises to effect a revolution in Hindu medicine, for there is every probability of the other gentlemen of his profession soon following in his wake, in the matter of the prices charged on *Ayurvedic* medicines of undoubted efficacy."

(Sd). Peary Mohan Mukerjee.

W. C. BONNERJEE, ESQ., Bar-at-law, 6 Park Street Calcutta :—

My friend KAVIRAJ AVINASH CHUNDRA KAVIRATNA is an Ayurveic physician of note. Considerable praise is due to him for his efforts to diffuse a knowledge of script-nres of his profession.

THE HINDU (MADRAS) 15TH October. 1890.

Avinash Chander Kaviratna is a physician of Calcutta, practising according to the Hindu system of medicine as expounded in Sanskrit Medical treatises ; but in general enlightenment of mind he seems to far surpass his fellow practitioners throughout India.

A WONDERFUL CURE OF STONE DISEASE BY THE KAVIRAJI SYSTEM.

KAVIRAJ AVINASH CHUNDER KAVIRATNA, the well-known Ayurvedic physician of this city has lately cured a stone-disease which baffled all attempts of both the Alleopathic and Homœopathic practitioners of this city

The name of the patient is Rughubur Singh. He is a Brahmin by caste, and is fifty-two years of age. His native place is Diskari Pusha in the District of Durbhanga.

The patient ha l been suffering for nearly the last twelve years. At times his sufferings were excruciating. At times there was an entire stoppage of urine On such occasions, the Surgeon's catheter alone would relieve him. Allopathic treatment, pursued systematically for years, having failed to produce even a temporary alleviation of suffering, Homœopathy was tried. That system of medicine also failed to give him any relief. The disease, as diagnosed by practitioners of both systems of medicine, was stone or *calculus*. A few months ago, the Allopathic physicians had recommended a surgical operation as the only means of saving the patient's life. The patient, however, had a decided objection to try an operation. He next placed himself under the medical treatment of Kaviraj Avinash Chunder. The Kaviraj, accepting the diagnosis to be correct, prescribed the celebrated *Pyncha Trina Pachana*, and decoction of *Varunacchala* and *Promeha Mihir* oil. After eight days, five well-formed and large pieces of *calculi* came out without any pain, and besides these, there were several small pieces of *calculi* that came out. However, the five large pieces were brought to us, and having seen them, we cannot help wondering how such large pieces were expelled from the system without any pain or operation.

We give below the exact impressions of those pieces of stones :—



We are almost lost in amazement when we consider how great was the omniscience of the great *Rishis* who discovered all these medicines, not so much by experiments, as with the aid of *Yoga*. However, Kaviraj Avinas Chnnder may be congratulated on his devotion for the the revival of the Ayurvedic system of medicine.

Those who may feel a curiosity to see the stones, can do so at Kaviraj Avinash Chunder Kaviratna's place) No. 200, Cornwallis Street, Calcutta.

Indian Mirror, June 21st 1895.

THE STATESMAN. (Calcutta) 4th October. 1890.

Few men probably have done more for the revival and popularising of the medical science of the ancient Hindoos than Pundit Avinash Chunder Kabiratna. The Pundit is already favorably known to the public as an Ayurvedic medical practitioner.

THE ENGLISHMAN, (Calcutta) 18th June, 1890.

A good deal has been done of late years to try and revive the ancient Hindu system of medicine, as expounded in Sanskrit medical treatises, and probably no one has taken more trouble in this matter than Pundit Avinash Chunder Kaviratna.

THE HON'BLE JUSTICE GOOROODASS BANERJEE,—

Your undertaking deserves encouragement and support. I wish you all success.

REIS AND RAYYET, (Calcutta) 4th October, 1890.

From almost the commencement of his start in life, now a good many years, he has devoted himself to the professional enlightenment of his fellow-practitioners of indigenous medicine. He is a man of wonderful elasticity.

R. C. DUTT, ESQ , C S . C. I. E , MAGISTRATE AND COLLECTOR :—

Your patriotic labours deserve every encouragement. You have so admirably begun. You deserve the especial acknowledgments of the medical profession.

G. A. GRIERSON, ESQ. , C. S. , Gya :—

It will supply a want long felt.

THE BENGALEE (Calcutta). 4th October, 1896.

Kabiraj Avinash Chunder has undertaken to prove that even in the difficult observations which the healing art imposes upon its professors, India has done much for mankind.

THE TRIBUNE LAHORE, 18th October :—

The name of the Kaviratna would be a sufficien guarantee for the success of the present undertaking

---

FROM DEWAN BAHADUR R. RAGHU NATH RAO. Indore.
Kumbakonum Dated 13th June, 1894.

At such a juncture. any person who would show us what our Rishis had recorded for the good of the world is a real benefactor. Such persons whose number is very small, you are prominently one.

SUCCESS OF *KAVIRAJI.*

ONE AFTER EIGHTEEN.

"A case of extraordinary and wonderful cure.

"About this period, I spoke to Kaviratna of a little grandchild of mine, aged a month-and-a half. It is the nineteenth child of its parents, and the sole survivor of all its brothers. the previous eighteen having all been carried off before any of them was two months old. I had spent hundreds of rupees on each child for saving it by calling some of the most eminent professors of the European method of the healing art. All their exertions had proved abortive. Not a single child could be saved. The old disease, whatever it was, had made its appearance in the nineteenth child. The same symptoms were noticeable. The liver had become deranged. The eyes had become yellow. All of us expected that within a few more days, the eyes would rot, further emaciation would set in, and death carry off the little one, like all its predecessors. It was at this stage that the Kaviraj was called in. After a careful scrutiny of the child. he examined its stools. These presented the aspect of inspissated milk. The diet upon which it had been kept was goat's milk, and suck had been forbidden, as in the cases of all the previous ones. The Kaviraj stopped goat's milk, and prescribed only barley and water as diet. and a few simple drugs of vegetable origin. Within a week, it was noticed that the stools improved, and assumed their natural colour. The yellowness of the eyes began to abate. Within two weeks at the most. all symptoms of disease were at an end. The liver resumed its action, the eyes became natural in colour, and assumed the bright lustre of health. The general complexion became healthy, and the little patient seemed to be as cheerful as a child becomes when perfectly free from all complaints. Weeks grew into months, and the infant improved visibly, and began to grow and grow to the joy of all its relatives. When restored to perfect health the Kaviraj discontinued his visits, the parents of the child became a little careless in the matter of diet. The child became ill again, but very soon, by calling in the Kaviraj and resorting to his mode of treatment, the illness passed away. The age of the little patient is now seven months. There is every hope of its living, unless anything untoward happens to carry it off. There can be no doubt, however, that the disease that has killed all its brothers, eighteen in number, and that had made its fell appearance in this one also, has been successfully conquerred by a "herbalist" with the aid of the knowledge which the Rishis of Ancient India have preserved in their immortal treatises. I send you herewith an wood-cut shewing the child as it now is :— *Indian Mirror, November 27th, 1895.*



श्रीश्रीहरिः ।

अत्रभवन्तो विदाङ्कुर्व्वन्तु—मम खलु श्रीमच्चरकचतुराननचक्रपाणिदत्तप्रणीतटीकासम्वलितां संस्कृतभाषाविनिवद्धचरकसंहितां प्रकाशयितुमारब्धवत: कतिचित् समाः समतीताः, न च कार्य्यान्तरव्यासक्तचित्ततयाऽनवरसतोममैष उद्यमः सफलतां गतः, इदानीमपि तदवस्थातएवाऽसमर्थतया विफलमनोरथेन मया मदीय-प्रिय-सुहृद्विशारदपदलाञ्छितश्रीमद्हरिनाथकविराजप्रकाशितायाश्चरकसंहितायाः समीचीनसंस्करणं समवलोक्य अवसितचरकसंहिताप्रकाशप्रयासेनैतदेव ग्राहयितुमनुरुध्यन्तेऽत्रभवन्तः, एष च प्रियसुहृन्मे मत्तोऽप्यधिकतरं यत्नमाधाय मूलं टीकाञ्चेतदुभयमपि सम्यक् परिशोध्य सुसङ्गतपाठेन समलङ्कृत्य विशदव्याख्यानुरोधात् क्वचित् क्वचित् शिवदासकृतचरकटीकायाः स्वरसञ्चात्र सन्निवेश्य तन्त्रस्यास्योपादेयतां सम्यक् सम्बर्द्ध्य यावत् सूत्रस्थानं तन्त्रमेतत् सम्प्रकाशितवान्, यावच्छक्यं स्वल्पेन च कालेन तन्त्रावशेषमपि प्रकाशयितुमनेनाध्यवसायोऽप्यवलम्बितः, किञ्चासौ मे सुहृत् मत्पूर्व्वनिर्णीतमूल्येन तुल्यमेव मूल्यं निर्णीतवान्, परन्तु मत्समीपे पूर्व्वप्रेरितमूल्यञ्चानेन वियोज्य मूल्यग्रहणाङ्गीकारोऽपि कृतः ; अपि च मत्प्रकाशितचरकसंहितायाः पत्राङ्केन सहानेन स्वप्रकाशितायाश्चरकसंहितायाः पत्राङ्कस्यवैषम्यादादितः प्रभृत्येव यावत्समाप्ति समग्रं ग्रन्थं दातुमपि स्वीकृतम् ; तेन न कस्याप्यत्र काप्यापत्तिः क्षतिर्व्वा सम्भावनीया ; अतएवेतः प्रभृति संस्कृतभाषायाः सटीकसंहितायाः मूल्यं विशेषजिज्ञासुना पत्रिकादिकञ्च कलिकाताराजधान्यां कर्णओयालिस्ष्ट्रीटाख्यस्य राजपथस्य ६१ एकषष्टिसंख्यके भवने उक्त विशारदसमीपे प्रेषयितव्यमि ।

PART XVII.

CHARAKA-SAMHITĀ

TRANSLATED INTO ENGLISH.

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA; EDITOR OF CHIKITSA-SAMMILANI (Medical Journal in Bengali); PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &c., &c., &c.

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ABSTRACT OF CONTENTS.

PART XVII.

The contents of Lesson V. are,—

The human body is a conglomeration of ducts (aphorisms 1 to 4);

The roots of the three and ten kinds of ducts (aphorisms 5 to 12);

The indications of their vitiation (the concluding portions of the same aphorisms);

The different names of the ducts (aphorisms 13);

The circumstances attendant on their provocation (aphorisms 14 and 15);

The causes of the vitiation of each class of ducts (aphorisms 16 to 32);

The medicines that should be prescribed for each class of ducts when vitiated (aphorisms 33 to 55).

Then comes Lesson VI. Its contents are,—

The conception of groups of diseases according to difference of originating causes (aphorisms 1 to 3);

The absence of difference between diseases and faults, and the synonymous character of the two terms (aphorisms 4 and 5);

Enumeration of faults and of diseases (aphorisms 6 to 9);

Excitement of each one of the faults (aphorisms 10 to 13);

Considerations about digestion, &c. (aphorisms 14 to 18);

The courses of treatment (aphorisms 19 to 29).

Then comes Lesson VII. Its contents are,—

The aspects presented by a diseased person; grave diseases may not *seem* grave; so light diseases may not *seem* light. Only skilled physicians are competent to judge of the gravity or lightness of diseases from merely the aspects presented by patients.

Then comes an enumeration of the worms that are generated in the human body. They are of 4 kinds: 1. Those born of fæces; 2. those born of phlegm; 3. those born of blood, and 4. those born of impurities.

The several habitats of these respective classes of worms, their names, colour, form, the causes of their generation, and the methods of treatment, &c., are then laid down.

Through sexual congress at improper seasons, through excessive abstention, through excessive indulgence in such congress, as also through cuts inflicted with weapons, through use of alkaline ashes, and through burns caused by fires, those ducts that bear the vital seed become vitiated.[26]

From (excessive) discharges of urine, from excessive drafts of water, from excessive indulgence in sexual congress, from suppression of urine, the urine-bearing ducts become vitiated. Those very ducts of persons also that are weak, or that are exceedingly lean, become vitiated.[27]*

From suppression (of stools), from excessive eating, from eating before the food last taken has been digested, those ducts that bear stools become vitiated. Those very ducts of persons also that are of weak digestive fire, or that are exceedingly lean, become vitiated.[28]

From (undue) physical exercise, from excessive agitation of mind, from irregular exposure to cold and heat, the ducts that bear sweat become vitiated. Through wrath, grief, and fear also the same result occurs.[29]†

Such food, and such practices, as correspond with the qualities of the faults, and as are hostile to the ingredients (*dhātus*) of the body, are vitiators of the ducts.[30]‡

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* 'From suppression of urine', *i. e.*, delay in answering calls of nature.—T.

† For 'Sankshobhāt' some texts read 'Santāpāt'. Both imply the same thing, *viz.*, excessive mental agitation.—T.

‡ 'Faults' here should be taken as implying wind, bile, and phlegm. Such food and such practices as correspond with the qualities of wind, bile, and phlegm, must, of course, increase wind, bile, and phlegm ; *vide* aphorism 43, in page 4, of Lesson I of Sutrasthānam. It is said there that "of all things, at all times, similarity is the cause of increase ; and dissimilarity is the cause of decrease." Food and practices, therefore, whose effects are similar to those of wind, bile and phlegm, must necessarily aggravate wind, bile, and phlegm. Such aggravation cannot but lead to a vitiation of the ducts. After the same manner, food and practices whose effects are hostile to the ingredients (*dhātus*) of the body, such as blood, flesh, &c., must lead to a vitiation of the ducts or the physical organisation. For 'dhātuvigunah,' some texts read 'Rituvigunah,' meaning food and practices not corresponding with 'the seasons'.—T.

Excessive generation (or flow, of food-juice, blood, and other ingredients of the body), or stoppage or attenuation (of these), or cystic tumours, or diviations (of the elements from their own into other channels), are regarded as indications of the vitiation of the ducts.[31]

The ducts should be of the colour of the elements they respectively bear, round, gross or subtle, long, and of the form of the stem of a creeping plant.[32]*

Of ducts that bear the life-breaths, and water, and food, when they have become vitiated, the treatment that should be followed should consist (respectively) of these, *viz*, the adoption of operations that improve the breath, of operations that allay thirst, and of operations that cure the disorders of indigestion.[33]†

The medicines that have been indicated in the Lesson on diverse kinds of food and drink for the vitiation of the several elements of the body beginning with *Rasa*, should be used for allaying the vitiation of the ducts that respectively bear these elements beginning with *Rasa*.[34]‡

Of the ducts that bear urine and stools and sweat, (when these become vitiated,) the treatment should (respectively) be as follows: *viz*, that which is prescribed for diarrhœa and that which is prescribed for fevers.[35]

(Here are some verses containing a summary.)

The roots of the three and four (kinds of) ducts, the general indications of their vitiation, the different names by which the

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* Blood-bearing ducts should be of the colour of blood; &c. They should all be round. Some of them may be gross or thick, while others subtle or thin. Every one of them should be long. Their form should, therefore, be like that of the stem of a creeper.—T.

† 'Āmaprodoshini,' as explained in a previous lesson of this Division, implies the treatment that is prescribed in the case of the 'âmâçaya' being disordered, *i.e.*, in all irregularities brought about by indigestion.—T.

‡ The Lesson on diverse kinds of food and drink is numbered XXVIII of the Sutrasthânam; *vide* page 391 *ante*. The correct reading is 'Rasâdiçrotasâm' in the second line.

ducts are known, the circumstances attendant on their mutual provocation, the causes of the vitiation of each class of ducts one after another, the medicines that should be prescribed for each class (when vitiated) have been laid down in this Lesson on the Vimānam of the ducts, as also the important truth at the outset (*viz.*, that the body is only a conglomeration of ducts.[1-3]

He to whom the body is known in all its aspects, as also all the diseases that pertain to it, is never stupefied in the application of remedies.[4]*

Thus ends the Fifth Lesson, called the Vimānam of ducts, in the treatise of Agniveça as revised by Charaka.

LESSON VI.

We shall, after this, expound the Vimānam about groups of diseases.

Thus said the illustrious son of Atri.[1]†

There are two groups of diseases, judged by difference of origin or nature, *viz.*, Curable and Incurable.

There are two groups of diseases, judged by difference of strength, *viz.*, Mild and Violent.

There are two groups of diseases, judged by difference of substratum *viz.*, those that have the mind for their substratum, and those that have the body for their substratum.

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* The roots of the three and ten kinds of ducts occur in aphorisms 5 to 12. The indications of their vitiation occur in the concluding portions of the same aphorisms. The different names of the ducts occur in aphorism 13. The circumstances attendant on their provocation occur in aphorisms 14 and 15. The causes of the vitiation of each class of ducts occur in aphorisms 16 to 31. The medicines that should be prescribed for each class of ducts when vitiated, occur in aphorisms 33 to 35. The truth at the outset, about a person being a conglomeration of ducts, occurs in aphorisms 1 to 4.—T.

† 'Anika' literally means many or multitudinous. Hence, 'Rogānika' implies multitudes of diseases. In this lesson something like a classification is attempted of diseases.—T.

There are two groups of diseases, judged by difference of their causes, *viz.*, those due to disorders of the constituent elements, and those due to accidental causes.

There are two groups of diseases, judged by difference of their seats, *viz.*, those that arise from the Āmāçaya, and those that arise from the Pakkaçaya.[2]*

Thus, although disease in consequence of difference of origin or nature, of strength, of substratum, of cause, and ot seat, is of two kinds still, if distributed according to other causes of difference or unified, it becomes either manifold or only one.

As regards unification, all the groups of diseases may be included under one head in consequence of al! having the common charcteristic of being diseases.

As regards disease being manifold, there are ten groups of diseases, according to difference of origin and the rest.

This multiplicity of diseases is either countable or countless. They are countable, as laid down in the Lesson called Ashtodariya (XIX of Sutrasthānam, *ante* p. 211.)

They are countless, as laid down in the Lesson called Mahāroga (XX of Sutrasthānam, p. 220.) in consequence of the countlessness of the degrees (or kinds) of pain, complexion, cause, &c.[3]†

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* Compare these classifications with what occurs at the outset of Lesson XX of Sutrasthānam, called Mohāroga. ' Dhātuvaishamya ' is inequality of dhātus or constituent elements of the body, *i. e.*, their disorders, such as excess of blood over the others. The stomach is divided into two parts, the Āmāçaya, and the Pakkāçaya. The first consists of those organs where the food taken remains in an undigested state. The second consists of those organs where food is developed into the constituent elements of the body, such as blood flesh, adeps, marrow, &c.—T.

† The correct reading is ' Prabhāva . . . . . . bhedāt dwaidham sat &c.'

In aphorism 2, certain considerations are refered to in consequence of which diseases may be distributed under two heads. What is stated in aphorism 3 is that if other causes of difference be considered, diseases may be divided into more classes than two. They may even be unified and shown under one class. Their oneness may be supported by the consideration of their common

In distributing diseases under a few principal heads, and distributing them, again, according to other differences, no contradiction is involved.

Hence, neither of the several couples of alternate propositions (stated above) is faulty.

Then also, although there is no absence of contradiction, yet either of every couple of propositions is faultless.

The person who distributes (or differentiates) a number of individual objects, can distribute those objects in a way different from that in which he may distribute them first.

By basing his distribution upon causes of difference that are different from the one adopted at first, the distributor succeeds in multiplying the manner of distribution.

He does not thereby contradict the distributions made before.[4]*

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character as disease, that is, their capacity of producing pain. (The etymology of word *Roga*—disease—is something that produces pain, from *ruj* to pain). If treated as many, their multiplicity, again, may be countable or countless, for the reasons shown.—T.

* The language of the original has here been rendered as nearly as possible. Dealing as this aphorism does in abstract propositions, it may be slightly unintelligible to some classes of readers. What the Rishi says here is this : it has been observed in aphorism 3 that diseases are either one or many ; if many, they may be countable or countless.

These propositions involve apparent contradictions, for if one, how can they be many ? Then, again, if countable, how can they be countless ?

In aphorism 4 the Rishi explains that these contradictions are such that either of the propositions is correct. In classifying a number of individual objects, various principles of classification may be adopted, without the classification being landed on any real contradiction. Thus, if diseases are regarded as all presenting the common aspect of causing pain, they may all be spoken of under one head, *viz.*, disease or a pain-producing entity or condition. If, disregarding this common aspect connected with the production of pain, diseases be considered from other standpoints of view, they may be classed differently without the first classification being at all regarded as erroneous. Take the case of human beings ; classified according to complexion, there are two classes *viz.*, white and not white ; classified according to habitat, they are Asiatics, Europeans, Americans, &c. Regarded from the point of view presented by religion, they are Hindus, Mussulmans, Christians, Bauddhas, &c. None of these classifications would be at all incorrect.—T.

There are things that differ in meaning though named by the same words.

There are also things that do not differ in meaning though named by different words.

The same word *Roga* (disease) is applied to faults (wind, bile, and phlegm) as also to disorders affecting the body.

Again, the faults receive these different appellations, *viz.*, *Roga, Ātanka, Yakshma, Doshaprakriti,* and *Vikāra.* Diseases are also called by those very designations, *viz.*, *Roga, Ātanka, Yakshma, Doshaprakriti,* and *Vikāra.*

Thus, the word *Roga* applies equally to the faults and diseases. To the last, however, it applies especially.[5]*

It should be stated that diseases are countless in consequence of their very large number.

The faults, however, are countable, in consequence of their not being many.

Therefore, diseases, for example's sake, and the faults, without anything touching them being left out, are being expounded (as follows) agreeably to the requirements of propriety.[6]†

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* The etymologies of the words expressive of disease are highly interesing. 'Roga' is from 'Ruj' meaning 'to pain.' Hence it means anything that pains. 'Ātanka' is from 'taki' implying to live in distress.

'Yakshma' is from a word that means worship. A person that is ill worships the deities devoutly. In health, one may forget the deities, but not so when one is lying on a sick-bed. Various vows, &c., are also made on such occasions.

'Doshaprakriti' implies the nature of 'Dosha,' *i. e.*, wind, bile, and phlegm. That nature is to be disordered or diseased. Hence, disease may fitly be called as 'of the nature of Dosha.'

'Vikāra' is modification or change for the worse. Health is changed into disease.—T.

† The correct reading is 'Yathochitam' and not 'Yathāchitram' as some vicious Bengal texts have. What the Rishi says in the concluding portion of aphorism 6 is this. Diseases are innumerable, the faults are few. *Some* of the diseases, therefore, can be explained, for the sake of example. Faults, however, may be treated of exhaustively. 'Udāharanārtham' applies to 'Vikārah,' while 'Anavaçeshena' applies to 'doshāh.'—T.

Rajas (Passion) and *Tamas* (Darkness) are the faults of the mind.

Their modifications are Lust, Wrath, Cupidity, Heedlessness.

Envy, Pride, Arrogance, Grief, Anxiety, Fear, Joy, &c.[7]

Wind, Bile. and Phlegm are, verily, the faults of the body.

Their modifications are Fever, Diarrhœa, Rheumatism, Consumption, Asthma, Diabetes, Leprosy, &c.[8]*

Thus, the Faults are enumerated in full, while, of Diseases, only a portion is enumerated.[9]

Amongst them, verily, of these two kinds of Faults (*viz.,* mental and bodily), there are three kinds of exciting causes, *viz.,* union with disagreeing objects of sense, faults of understanding, and Time.

When excited, the faults, in consequence of difference of exciting causes as also of difference of the elements vitiated, generate innumerable diseases.

Verily, those diseases, *viz.*, Lust and the others, and Fever and the rest, following one another, sometimes exist together.

As regards *Rajas* and *Tamas*, their co-existence is perpetual, since there can be no *Tamas* without *Rajas*.[10]†

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* 'Cosha' is any disease that dries up the body or bodily elements. It means Consumption and similar other diseases that waste or emaciate the body.

'Meha' has many varieties. It is a word applied to all urinary affections as also affections of the genital organs. Of Leprosy, again, there are many varieties.—T.

† Faults are of two kinds, *viz.*, mental and bodily. Their excitement leads to disease. The exciting causes are three; *viz.*, union of the mind or body with such objects of sense as do not agree with the mind or the body. (*Vide* Lesson XI, *ante*, Sutrasthânam)

By 'Parinâma' is meant Time.

The correct reading is 'Dushyaviçeshât' and not 'drayaviçeshât'.

The faults being excited generate innumerable diseases in consequence of differences of exciting causes and differences of the 'dushyas' or elements of the body, such as juice, blood, flesh, &c., that are excited. Though numbered three, the exciting causes are really infinite.

Generally, of the faults dwelling in the body, in consequence of their belonging to the same place, there happens a commingling of all or a mingling of any two.

The faults, again, are like those that vitiate them, in consequence of both being possessed of qualities that are similar.[11]*

In this connection (shall be explained) the difference between that which is principal and that which is accessory (or an adjunct).

That is called the principal which exists independently, whose indications are all manifest, and whose origin and alleviation conform to what has been said.

Lust, &c, representing the modifications of the two mental faults, and Fever, &c., representing the modifications of the bodily faults, follow one another and sometimes co-exist. Modifications of mental faults may co-exist as regards one another, or they may co-exist with modifications of bodily faults. The same is the case with regard to the co-existence of the modifications of bodily faults.

Such co-existence may be either accidental, in the sense of being temporary, or perpetual, in the sense of being necessary. The two mental faults, *viz.*, *Rajas* and *Tamas* cannot but co-exist. One of them can not exist independently of the other. *Vide* Mahābhārata, Çānti Parva, the Sections on Rajas and Tamas.—T.

* The word 'faults', as explained in many places *ante,* means wind, bile, and phlegm. These dwell in the body. In that respect they are similar. In consequence of their similarity or sameness of abode, they are capable of all commingling together, or any two of them of coming in contact with each other. 'Samsarga' is the contact of two ; 'Sannipāta' is a commingling of all three. What the Rishi wishes to lay down is that things that are entirely different from one another cannot mingle. In order te be able to mingle, there must be similarity or sameness of nature ; or, as regards some particular phase. However different they are in other respects, wind, bile, and phlegm agree or are similar in this respect, *viz.*, that they have the same abode. In consequence of this agreement or similarity, they are seen to exist in a state of union : sometimes wind with bile, or wind with phlegm, or bile with phlegm, or wind, bile, and phlegm all together. Wind, bile, and phlegm have been called 'doshas' or 'faults' because of their readiness or aptitude for being vitiated.

'Dushaṇs' are those that have the power to vitiate. They are the different tastes, in fact, all exterior objects having anything to do with the body.

That which is endued with characteristics of an opposite kind, is called accessory or adjunct.[12]*

Then, if the faults (wind, bile, and phlegm) exist together with the characteristics of principal and accessory, the co-existence of all three is called *Sannipâta,* while that of any two is called *Samsarga.*

The distinctions are manifold that are due to the kinds of co-existence as principal and accessory.

In consequence of these distinctions of kind in faults and diseases, is the large group (of diseases) differentiated by physicians by means of names.[13]†

What the Rishi says in the second part of the aphorism is that the faults are vitiated in consequence of their possessing qualities similar to those that vitiate them. In other words, in consequence of the 'doshas' and the 'dushans' being similar in respect of qualities, the former are vitiated by the latter.

By vitiation should be understood the increase or diminution of some attribute already present in the object already vitiated. Compare aphorism 43, p. 4, Lesson I, Şutrasthânam, *ante.*—T.

* The two words explained in this aphorism are 'Anubandhya' and 'Anubandha'. The first I render as 'principal', the second, as 'accessory' or 'adjunct.' In most ailments what is seen is that some diseases exist in a predominating state and some in a subsidiary form. Those that may be called principal have the characteristics noted above; those, on the other hand, that exist only as accessories or adjuncts have characteristics of an opposite kind.

'Yathoktasamutthânapraçama' means, as explained by the commentators, 'of origin and alleviation conforming to what has been said;' that is, whose origin and alleviation correspond with what has been said in this treatise under those very heads.—T.

† In the first part of the aphorism the Rishi explains the meanings of the words 'Sannipâta' and 'Samsarga'. Co-existence must be in the form of principal and accessory. All the three, or even any two, cannot exist together, each as a principal. When the three faults exist together, such co-existence is 'Sannipâta.' When any two of them exist together, that co-existence or union, of course as principal and accesory, is 'Samsarga'.

The forms in which they may exist as principal and accessory, it is said in the second part of the aphorism, are many.

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In the fires dwelling in the physical system, a fourfold distinction may be made agreeably to difference of strength. It is as follows:

Keen, mild, even, and uneven.

Amongst these that fire is said to be keen which can bear all kinds of dietary riotousness.

That fire which is endued with characteristic of an opposite kind is called mild.

That fire is said to be even which becomes vitiated by dietary riotousness, but which exists without being deranged when no dietary riotousness is indulged in.

That fire which possesses characteristics that are the reverse of the above, is called uneven.

These are the four different kinds of fire of four different kinds of persons.[14]*

Amongst these, of those persons that are of equable wind, bile, and phlegm, and that are in their normal state, the (digestive) fires are even.[15]†

The conclusion, therefore, is inevitable that individual diseases must be many. Physicians, in naming many diseases, have been guided by the consideration explained in the second part of the aphorism.—T.

* The digestive fire is shown in this aphorism to be of four kinds: Keen is that which can digest every food, good and bad, or food however improper in itself or improperly taken. Mild is that which cannot digest all kinds of food; indeed, the fire that digests only light food is called mild.

I have rendered 'Sama' even, and 'Visama' uneven. The sense is that of equable and unequable. The words may also mean normal and abnormal.

That fire is 'Sama' which becomes deranged in consequence of riotous food and acquires its normal condition in consequence of good food taken regularly.

That fire is 'Visama' which sometimes is *not* deranged by riotous living and at other times *is* deranged thereby. Even proper food taken properly may at times derange it. Indeed, a digestive fire that is irregular is so called.—T.

† Chakrapâni notes that the use of 'prakritisthânâm' after 'samavâta-pittaçleshmanâm' is not an instance of tautology. What the Rishi intends to say is that the digestive fire of men in whom the three are in a harmonious state and who are *not* old, is said to be even.

Of persons in whose constitutions the wind predominates, when the wind overwhelms the seat of fire, the fires become uneven. Some say that there are no creatures that are of equable wind, bile, and phlegm, because of human beings taking food of unequal virtues. Hence, (they say), some have constitutions characterised by predominance of wind: some have constitutions with the bile predominating in it; and some have constitutions with the phlegm predominating in it.

This, however, is not reasonable, for why would physicians regard a person of equable wind, bile, and phlegm as healthy? The normal condition (of the body) is called Health.

The application of medicine has health for its purpose.

That application has exertion for its form.

Through such exertion one becomes of equable wind, bile, and phlegm.

Without doubt, there cannot be persons with constitutions in which the wind predominates, or in which the bile predominates, or in which the phlegm predominates.

What really happens is that in consequence of the increase of any of these (three faults), individuals come to be called as having constitutions with that particular fault predominating in them.[16]*

It is for excluding the old that 'prakritisthānām' is used. This explanation is far-fetched. The passage is certainly pleonastic.—T.

* This aphorism contains an important explanation. The Rishi notices that what is called Health or freedom from disease is really the normal condition of the body. When that condition becomes deranged, the state is called disease. That which is the normal condition of the body or Health consists in a harmony or equability of the three faults, *viz.*, wind, bile, and phlegm. If this harmony were not the nature or the normal condition of the body, physicians when called to treat disease, would never try to restore the body to that condition. It is when that harmony is destroyed that one seeks the aid of medicine. The application of medicine involves exertion. It has to be sought out; its virtues are to be examined; its effects on the human constitution are to be observed; it may have to be mixed with other objects possessing other virtues. All this labour has one object in view, *viz.*, the restoration of the state of harmony (of the faults) that has been lost.

If the faults are vitiated, such vitiation cannot in reason be regarded as one's normal condition. Hence, faults, when they predominate, can never be said to constitute one's nature or normal condition.

There are men that have the wind, or the bile, or the phlegm predominating in them. They should be taken as out of their normal condition.[17]*

For the four kinds of persons already indicated. (*viz.*, those with wind, bile, and phlegm that are harmonious or equal, and those with any of these predominating over the other two) four different courses of living are prescribed as beneficial.

Amongst these, for them that have constitutions characterised by harmony or equability of ingredients, everything that conduces to maintain that harmony is beneficial.†

From these considerations it would seem that there cannot really be a person in whose constitution wind, or bile, or phlegm *naturally* predominates. What, therefore, is meant by a person having a constitution with this or that fault predominating in it, is that the original or normal harmony is lost, by any one of the three increasing or exeeeding its proper proportion. Such increase or predominance of one of the faults should, therefore, be taken not as nature but as a derangement or disease.—T.

* That which is said in the previous aphorism is further developed here. Any one of the three faults is seen to increase or predominate in this or that person. If this increase be, as it should be, regarded as vitiation from its normal condition, the person distinguished by it cannot be said to be in his normal condition. It is true there are men in whom one of the three faults may be seen to predominate. Such men, however, should be taken as out of their normal condition.—T.

† The true reading is 'Anupranidhāna' which I render 'course of living.' It includes the use of medicines, particularly Rasāyanas.

The vicious Bengal texts have 'Annapranidhāna', which is too narrow.

The word 'Dhātu' in 'Samasarvadhātunam' implies juice, blood, fat, marrow, &c., Here it should be taken as including wind, bile, and phlegm. Etymologically, that which sustains the body is 'dhātu.'

For men whose 'dhātus' are in a state of harmony, the course of living should be such as not to destroy that harmony. Their food and practices should be regulated by this one consideration, *viz.*, preservation of harmony.—T.

As regards those three that have any one of the faults in an increased or predominating state, the particular fault that has increased should be observed, and such food and practices as are hostile to (or alleviative of) the increased fault should be held beneficial till the digestive fire is restored to a state of evenness.

When the digestive fire has been (thus) restored to a state of evenness, the course of living should be as that laid down (above) for those whose constitutional ingredients are harmonious.

After the same manner, there are other exertions and applications of medicine.

These we shall expound hereafter.[18]*

Three (of the four) kinds of persons are diseased.

They are not so, according to physicians that follow the treatises of other schools.

The three (of which we speak) are 1. he that has the wind predominating in his constitution, 2. he that has the bile predominating in his constitution, and 3. he that has the phlegm predominating in his constitution.[19]

Of them these are the especial indications.

Of one in whom the wind predominates, diseases born of the wind acquire great strength.

Of one in whom the bile predominates, diseases born of the bile acquire great strength.

Of one in whom the phlegm predominates, diseases born of the phlegm acquire great strength.[20]

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* When the evenness of the digestive fire is destroyed, a particular fault may become predominant over the other two. Such a course of living should then be adopted as would destroy that predominance and restore the digestive fire to its state of evenness.

As soon as that evenness is reached, the course of living should be such as has been laid down for those whose 'dhātus.' are even or harmonious.

Not content with such general instructions, the Rishi says that there are other kinds of 'cheshtā' (exertions or practices) and applications of medicine which he promises to expound hereafter.—T.

Among these, of one in whose constitution the wind prdominates, if he indulges in any such food or practice as excites the wind, the wind is quickly excited, while the other two are not.

The wind, being excited, afflicts the person's body by bringing about those diseases which have already been indicated as due to excitement of the wind.

And this it does to the injury of the person's strength, complexion, and happiness of life.[22]

Of the excited wind the means of check consist of Sneha and Sweda agreeably to the ordinances (laid down), and mild correctives, and food and drink characterised by oiliness, warmth, sweetness, sourness and saltiness.

After the same manner the following practices should be adopted or resorted to: plasters and unguents, bandages (for twining the limbs or the body round with cottons or wollens or fibrous substances or cords), pressure on the body, sprinkling of medicated waters, immersions in water, gentle rubbing of the body, inhaling particular drugs, intimidation, excitement of wonder, inducing of forgetfulness, the use, according to the ordinances, of wines and other stimulating liquors, oils derived from diverse sources, the use of drugs which excite the digestive fire or digest all undigested humours, and the administration of all such purgatives as are destructive of the wind, and oils cooked a hundred times or a thousand times, all sorts of enemata administered according to the rules laid down, and the use of everything that conduces to ease or comfort.[23]*

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* By 'Sneha is meant the administration of oils. *Vide* Lesson XIII, p. 138, of Sutrasthānam, *ante.*

By 'Sweda' is meant not simply the administration of diaphoretics. It includes warm water baths, vapour baths, and hot cataplasms of medicinal plants. *Vide* Lesson XIV, p. 153, of Sutrasthānam, *ante.*

By 'Samçodhāna' is meant the application of correctives for restoring a man to health who, though not suffering under any particular disease, yet feels weak or not cheerful. The subject is treated of in Lesson XV, p. 166 of of Sutrasthānam, *ante*; *vide* p p. 177 and 178 in particular.

Of the person in whose constitution the bile predominates, the bile becomes quickly excited in consequence of indulgence in such articles and practices as have been declared capable of exciting the bile.

The two others, (*viz.,* wind and phlegm) will not be excited through such indulgence.[24]

The bile of such a person, (thus) excited, afflicts his body with such diseases as have (already) been declared, to the detriment of (his) strength, complexion, and happy life.[25]

Its subjugation is brought about by the following means.

The drinking of Ghee.

The use of Ghee as a Snehana (*i e.,* rubbing it all over the body).*

The administration of correctives that would operate through the lower duct, (*i. e.,* the administration of purgatives).†

The use of medicines and dietary substances which are sweet, bitter, astringent, and cooling.

Indulgence of such scents ar are mild, sweet. fragrant, cooling and agreeable.

For ' Upanāhana ' or plasters, &c., *vide* Lesson III, p. 19, Sutrasthānam, *ante*.

' Udveshtana ' implies bandages of various kinds or a twining round the limbs of cords, &c.

' Parisheka ' and ' Avagāhana ' are particular methods of Swedana ; *vide.* pp. 160 and 161 of Sutrasthānam, *ante.*

For wines, &c., *vide* Lesson XXVII, p, 329, Sutrasthānam ; particularly pp. 362-65.

For drugs exciting the appetite, &c., *vide* Lesson IV. p. 27.

" Cooked a hundred times," and " cooked a thousand times " are especial methods of preparing oils and ghees. These have been mentioned in Chikitsā-sthāna or the Division on treatment of disease.

* Snehana means the application of medicated oils over the surface of the body. Here the Rishi directs that no oil is to be used, but, in its stead, only ghee.—T.

† ' Doshaharanam ' is the cure or alleviation of the excited faults. Here the particular fault excited is bile. The use of purgatives is intended.—T.

Frequently placing on the breast garlands of pearls and gems cooled by delicious breezes and the night dew.

Plastering, placing, and sprinkling of white sandal, *Aglaia Roxbughiana,* Kâliya, lotus-stalks, and cold water, with fanning, and sprinkling of water from drenched Utpalas, Kumudas, Kokanadas, and fragrant lotuses.*

Listening to such vocal songs and instrumental music as are pleasing to the ear, mild, sweet, and agreeable.

Listening to scriptural recitations and other discourses as are auspicious.

Re-unions with friends and well-wishers. Reunions with agreeable women whose touch is cooling and who are clad in silk and decked with floral wreaths and garlands (of gold and gems).

Residence in palatial mansions cooled by the rays of the moon and exposed to breezes blowing from every direction.

Residence in regions of sandy soil in the midst of waters, and in regions that are cool, wearing cool clothes, fanning with drenched yak-tails and palm-leaves, and exposure to cool breezes.

Enjoyment of delightful pleasure-gardens and groves through which blow breezes that are delicious, cool and fragrant.

The use of Nalinas, Utpalas, Padmas, Kumudas, Saugandhikas, Pundarikas, and Çatapatras, in large numbers,

and also of everything that is possessed of cooling effects on the body.[26]†

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* Utpala, otherwise called Nilotpala, is the *Nymphœa Stellata, Linn.*

Kumuda is the *Nymphœa Lotus, Linn.*

Kokonada is the *Nelumbium Speciosum, Willd.* The red variety.

The word 'Padma' is general. It is used to express all the different varieties of the flower commonly called Lotus. It is, of course, the *Nelumbium speciosum* of all varieties.—T.

† Nalin is a variety of the Lotus.
For Utpala *vide* the previous note.
For Padma *vide* ditto.
For Kumuda *vide* ditto.
Saugandhika is a variety of the Lotus.

Of one in whose constitution the phlegm premominates, the phlegm is quickly excited in consequence of indulgence in such articles and practices as have been declared capable of exciting the phlegm.

The two others (*viz.*, wind and bile) will not be excited by such indulgence.[27]

The phlegm of such a person, (thus) excited, afflicts his body with such diseases as have already been declared, to the detriment of (his) strength, complexion and happy life.[28]

Its subjugation may be brought about by the following means :

The administration, according to the rules laid down, of correctives that are keen and warm.

The use of food and drink that are mostly dry and possessed of pungency, bitterness, and astringency of taste.

Also (indulgence in) running, jumping, leaping, walking about, night-keeping, fighting, sexual congress, athletic exercises, subjecting the body to rubbing, baths, and chaffing the body.

Especially the drinking of such liquors as are keen and as have been kept for a long time.

Fasts of every kind.

The use of warm clothes,

With smoking,

And abstinence from every kind of comfort.

The above are calculated to give ease to such a person.[29]*

Pundarika is a variety of ditto.

Çatapatra is literally 'with a hundred petals'. It is a variety of the Lotus.

The meaning of the word 'hasta' is 'kalāpa' or 'samhua' as explained by Chakrapāni. Gangādhara explains the word wrongly.

* 'Langhana' and 'plavana' both imply motion by jumps and leaps. The former, it seems, is limited to sudden leaps by which one passes over some impediments or from one side of a ditch to another. 'Plavana' is motion by continuous leaps, like that of the frog. Gangādhara wrongly takes it as 'swimming'.

(Here occurs a Verse.)

One that is conversant with the distinctive features of all diseases, that is conversant also with all curative operations, and that knows the virtues of all drugs, should be the physician of the king.[30]

(Here are some verses containing a summary.)

The conception of groups of diseases according to difference of originating causes,

the absence of difference between Diseases and Faults and the synonymous character of the two terms,

the enumeration of the Faults, the enumeration of Diseases, the excitement of each one of the Faults, considerations about digestion, and the preservation (or stirring up) of the digestive fire, the courses of treatment and conduct for restoring to its natural order the wind, bile, and phlegm of persons in whom each of these predominates,

These have been declared by the great Rishi in this Lesson on the Vimānam relating to grants of diseases.[1-3*]

Thus ends the Sixth Lesson, called the Vimânam of disease-groups, in the treatise of Agniveça as revised by Charaka.

'Utsādana' is a doubtful word. Wilson gives the following meanings :— going up, ascending, rising, raising, elevating, destroying, overturning, cleaning the person with perfumes ; rubbing or chaffing the limbs ; &c. Some kind of pressure on the body seems to be the sense here.—T.

* 'The conception of groups of diseases according to difference of originating causes, is treated of in aphorisms 2 and 3 ; the absence of difference between diseases and faults and the synonymous character of the two faults, are treated of in aphorisms 4 and 5 ; the enumeration of the faults and that of the diseases occur in aphorisms 6 to 9 ; excitement of each one of the faults is treated of in aphorisms 10 to 13 ; considerations about digestion, &c., occur in aphorisms 14 to 18 ; the courses of treatment, &c., occur in aphorisms 19 to 29.—T.

LESSON VII

We shall next expound the Lesson on the Vimânam of the aspects of the diseased.

Thus said the illustrious son of Atri.[1]*

Persons of diseased aspects are of two kinds.

Those two are as follows :—

The first is the case of persons who, though afflicted by a grave disease, seem yet to have caught only a light disease, in consequence of the healthy appearance of their mind, strength, and body.

The second is the case of persons who, though afflicted by a light disease, seem yet to have caught a grave disease, in consequence of the poor state of their mind and the rest.

Unskilful persons, who endeavour to treat or cure by noticing aspects of diseased persons by the aid of their eyes alone, fail to understand the seriousness or lightness of the diseases that confront them.

Without doubt, by knowing only a part, knowledge is never gained of the entire object of knowledge.[3]†

Physicians erring in the knowledge of the disease (that confronts them), err in the knowledge of the treatment to be followed.

When they meet with a patient who, though afflicted by a serious disease, presents the apparent symptoms of a light disease, they take him as one in whom a particular fault has been excited to only a slight extent.

When the time comes for administering correctives unto him, they give him mild correctives with the result that the particular

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* The name of the Lesson is 'Vyâdhitarupiyam,' literally, that which relates to the 'rupa' or form, *i e.*, aspects, of one that is 'Vyâdhitâ,' meaning, afflicted by disease. Hence the name has reference to the aspects of the diseased.—T.

† This aphorism plainly shows that Hindu physicians, in diagnosing disease, never rely upon the apparent symptoms alone. Their diagnosis is endeavoured to be made as thoroughly as possible.

fault excited, (after being partially or temporarily allayed), re-appears with force.

When they meet with one who, though afflicted by a light disease, presents the apparent symptoms of a serious disease, they take him for one in whom a particular fault has been greatly excited.

When, therefore, the time comes for administering correctives unto him, they give him correctives that are powerful, with the result that subduing to an excessive degree the particular fault excited, they weaken or waste his very constitution.[4]

Thinking, in this way, that they have, by knowing only a part, acquired a knowledge of the entire object of knowlevge, they trip repeatedly.

Those physicians, however, who know all that should be known, set themselves to treat disease after examining everything in every possible way. (Accordingly) they never fail, but succeed in achieving the end they have in view.[5]

(Here occur some verses.)

The aspects of disease in a suffering person depend on the difference of (the condition of) mind and the rest.

Beholding these, ignorant physicians err in judging of the strength or weakness of a disease. Stupified by ignorance, they administer medicines improperly, for the destruction or excessive misery of the afflicted.[6-7]

Physicians of wisdom, however, ascertaining everything by examination of every kind, do not trip in the administration of medicines at any time.[8]

Having heard, in course of this prelection on the aspects presented by a diseased person, of the cause that limits the number of those aspects, of the cause, with censures, of erroneous conclusions with respect to aspects, of the diseased, and also of the cause, with praises, of correct conclusions with respect thereto, Agniveça, after this, touching the feet of the illustrious son of Atri, questioned him about the origin, place (habitat), shape,

complexion, name, effects, and treatment of all kinds of worms generated in the body.

Unto him the illustrious son of Atri said :—

In this matter, without doubt, O Agniveça, (it may be said that) there are twenty varieties of worms. In a former place, except those that have their birth with the body, they have been spoken of with all their distinctions.[9]*

Classified according to (the differences of) their nature (or origin) they are of four kinds.

These are 1. those born of fæces, 2. those born of phlegm, 3. those born of blood, and 4. those born of impurities.

Of Impurities, there are two kinds, *viz.*, 1. External, and 2. Internal.

We shall speak of only those worms that are born of External Impurities.

Their rise (or appearance) is due to omission or neglect in cleansing the body.

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* The first portion of this aphorism has been worded in a very intricate way. It seems that the writers of such texts took a delight in expressing their meanings in language at once quaint and difficult of comprehension, or, perhaps, they devised that the services of living teachers should never be dispensed with. 'Sankhyāgrasambhavam' of 'Vyādhitarupa' implies 'cause of the limit of the number' of the aspects of the diseased'. It has been said that the number of those aspects is two, the cause being difference in respect of the condition of mind, strength, complexion, &c. Instead of saying this plainly, it is referred to as 'the cause that limits the number.' Number has limits, for it may be large or small ; cause of the number, and cause limiting the number, are the same. The former is a quaint mode of expression. Then, again, in 'Vyādhitarupahetu-Vipratipattau-kāranam,' both 'hetu' and 'kāranam' ordinarily mean the samething. 'Vipratipatti' is erroneous conclusion. 'Vipratipattau kāranam' would, therefore, mean the causes, in the matter of,or of, such erroneous conclusion. 'Vyādhitarupahetuviprapatti' implies erroneous conclusions with reference to or about 'vyādhitarupa' or aspects of diseased persons. I take this opportunity for shewing how round about and needlessly periphrastic is the language of some of the aphorisms.

Some medical scholars believe that these portions are later interpolations. This, however, is a crude opinion.—T.

Their habitat is hair, beard, bristles, eyelashes, and clothes.

As to their form they are very minute, of the shape of a seed, and possessed of many feet.

Their colour is black or white.

Their names are Yuka, and Pipilikā.

The effect they produce is an itching sensation, on Urticaria evanida, or eruptions of diverse kinds (*i. e.*, small boils and pimples).

Their treatment consists ef separating them from the body by scratching or combing and other processes, destruction of the impurities (that generate them) by washing and other processes, and avoidance of such food and practices as generate them.[10]

Of worms born of blood, the origin is the same as those of the several varieties of Kushtha (Leprosy).

Their habitat is the blood-bearing ducts.

As regards their form, they are very minute, round, feetless. Owing to their minuteness, some of them are invisible. Their colour is coppery.

Their names are Keçāda, Lomāda, Lomadwipa, Sanrosa, Audumvara, and Jantumātri.

The effect they produce is the destruction of the hair, beard, nails, and bristles.

As regards those blood-worms that occur in boils and sores, the effects they produce are to make the hair stand on end, violent itching, sharp pains and gentle itching.

As regards those that become very powerful amongst them, they eat away the skin, the ducts, tendons, flesh and cartilage.

Their treatment is the same as that of the several varieties of Kushtha (Leprosy) which we shall explain in future.[11]

Those worms that are born of phlegm have their origin in the use (as food and drink) of milk, raw sugar, sesame seeds, fish, flesh of animals living in marshy regions, cakes of diverse varieties, frumenty, the herbs called Kusumbha (*Carthamus tinctorius, Linn.*), oily substances,

as also of food taken before digestion has occurred, of food consisting of rotten substances, moist food, food that is prepared, by mixing diverse articles, food composed of hostile ingredients, and food that is not agreeable to the constitution.

Their habitat is the āmāçaya.

When they become powerful, they move upwards or downwards or in both directions.

As regards their form and colour, there are diversities. Some are white of hue, and some have forms resembling fleshy muscles, some are circular, some are like earth-worms, some are partly white and partly coppery, some, that are white, are very minute, or long or threadlike. Of these three kinds of phlegm-worms the names are 1. Antrāda, 2. Udarāda, and 3. Hridayāda.

Others are called Churu, Darbhapushpa, Saugandhika, Mahāgudā.

The effects they produce are Hiccough, discharges from the mouth, disgust for food, indigestion, fever, swoons, yawns, sneezing, epistasis, heaviness of the body, vomiting, leanness of the body, and roughness of the skin.[18]

Those worms that are born of fæces have the same origin as those born of phlegm.

Their habibat is the Pakkāçaya.

When they become powerful, they move downwards. When they move (upwards) in the direction of the Āmāçaya, then the eructations and breath of the person, as a consequence, emit the disagreeable stench of fæces.

Diversity is noticeable in their forms and colour.

Some are very minute, circular, and white, and resemble sheep's wool.

Some, again, are gross (large) and circular, and dark and blue and green and yellow in colour. Their names are Kakeruka, Makeruka, Leliha, Saçalakā, and Sansarāda.

The effects they produce are loose motions, leanness, roughness of the skin, and horripilation.

They proceed towards the anus, paining that duct or producing an itching sensation, and remain there (without coming out or going out.)

Sometimes coiling and moving in joy, they come out in large numbers from the anus.[13]

Thus are explained the origin and the rest of worms born of phlegm and fæces.

Having first expounded in brief the treatment of these, we shall lay down instructions hereafter at large.

In this matter as regards all kinds of worms, their expulsion (from the system) should be first endeavoured to be brought out.

The next step (if the first fails) should be to destroy them and stop their birth (by means of drugs).

The patient should also avoid the indulgence of all such articles and practices as beget those pests.[14]

Amongst these (processes of treatment) expulsion consists of driving out (the worms) by seizing them with the hand aided or unaided by some appliance.

As regards worms residing in their respective habitats, they should be expelled by means of medicines. This may be duly accomplished in four ways. They are,—administering errhines, emetics, purgatives, and enemata.

These are the ordinances on the subject of Expulsion.[15]*

The destruction of their origin is accomplished by the use of such articles (as food and drink) as are pungent, bitter, astringent, alkaline, and hot; as also the use of such articles as are hostile to phlegm and fæces.

This much on the destruction of their origin.[16]†

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* Upakarana' here implies any kind of mechanical appliance, such as pincers, &c.—T.

† Worms, when generated and when they approach the mouth of the anal canal may be expelled by the hand. If, however, they remain within the body and are unapproachable by the hand even when aided by instruments, they should be treated in the way pointed out in aphorism 16. 'Prakritivighâta'

Then comes (the topic of) avoiding those practices which are said to be the causes of their generation.

All that has been said as causes of their generation should be abstained from.

Also articles of a like nature should be avoided.

Thus have been declared the treatment of worms along with their symptoms.

This very topic is hereafter elaborately laid down.[17].

The patient in whose Koshtha there are worms should be treated for six or seven nights with Snehanas and Swedas. On the next day I shall cause him to take correctives.

The patient, however, should be treated with milk, curds, raw-sugar, sesame-seeds, fish, flesh of animals living in marshy regions, cakes, frumenty, Kusumbha (*Carthamus tinctorius*), and other food with oily ingredients, for stirring up the worms and severing them from the Koshtha.[18]

The physician, having ascertained that the night has passed away in happy sleep, and that the food taken has been well digested, should then administer unto the patient that very day enemata, emetics, and purgatives.[19]*

If these are to be administered, they should be administered after an examination of everything and after a careful observation of all especial conditions.

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is, literally, destruction of origin ; *i. e.*, after their birth they should be destroyed by the methods indicated.

In aphorism 17, the means are pointed out by which their very generation may be stopped.—T.

* It is on the morning of the seventh or the eighth day that these should be administered after having ascertained that the patient has passed the previous night in proper sleep and that the food he took has been properly digested. There are two kinds of enemata, *viz.*, dry and oily ; the former is called 'âsthâpana' and the latter 'anuvâsana.' Here the dry kind is indicated.—T.

The physician should (when he thinks that these should be administered) address the patient, saying,—Do thou collect these articles, *viz.*, garden radish, mustard seeds, Lasuna (*a*), Karanja (*b*), Çigru (*c*), Kharapushpa (*d*), Bhustrina (*e*), Sumukha (*f*), Surasa (*g*), Kutheraka (*h*), Kandira (*i*), Kālamālaka (*j*), Parnāsa (*k*), Kshavaka (*l*), and Phanijjhaka (*m*).

These all, or as many of them as are obtainable, should be gathered.

Having gathered these, the physician should examine them and then cut them into pieces and then wash them in water, and place them in a well-washed vessel, and then cook them in cow's urine mixed with water half and half.

It should be frequently stirred with a wooden ladle.

When the water is reduced to the quantity that is proper, and when the juice (in the process of cooking) has fully come out of the herbs, the vessel should be taken down.

The decoction should then be properly strained and, while yet lukewarm, should be mixed with the *Kalka* of Madana-

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a. Lasuna is *Allium Sativum, Linn.*

b. Karanja (Bengali, Dahar-Karanja). is *Pongamia Glabra;* syn. *Galedupa Indica, Lamk.*

c. *Moringa pterygosperma;* syn. *Hyperanthera moringa, Willd.* Some texts add, after 'Çigru,' 'Madhu-çigru', meaning the red variety of the above.

d. Kharapushpa is otherwise called Yamāni (as explained by Gangādhara). It is the *Ptychotis Ajowan;* syn. *Ligusticum Ajowan, Flem.*

e. Bhustrina (Gandhabenā in Bengali) is the *Andropogon Schœnanthus, Linn.*

f. Sumukha is a variety of Tulasi or *Ocimum Sanctum, Linn.*

g. Surasa is a variety of ditto.

h. Kutheraka is a variety of ditto.

i. Kandira is a variety of ditto.

j. Kālamālaka is a variety of ditto.

k. Parnāsa is a variety of ditto.

l. Kshavaka is a variety of ditto.

m. Phanijjhaka is a variety of ditto.

phala (*a*), Pippali (*b*), and Vidanga (*c*), and then should a quantity of oil be poured upon it.

Then throwing some Sarjjikā (*d*), and salt over it, the preparation should be applied to the anal canal as enemata.[20*]

Then also, with the infusion of Arka (*e*), Alarka (*f*), Kutaja (*g*), Ādhaki (*h*), Kustha (*i*), Kaitarya (*j*), as also the infusion of Sigru (*k*), Pilu (*l*), Kustumvura (*m*), Katuka (*n*), and mustard seeds, and also the infusion of Āmalaka (*o*), Çringavera (*p*),

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a. Madanaphala means fruits of the *Randia dumetorum.*

b. Pippali is *Piper longum, Linn*; syn. *Chavica Roxburghii.*

c. Vidanga is *Embelia Ribes.*

d. Sarjjikā or Sarjjikshāra is carbonate of soda.

*. 'Pāniya' is a technical term, meaning a weak form of decoction prepared by boiling one part of medicinal substances in thirty-two parts of water till the latter is reduced to one-half. Here, the word stands for common water.

'Gomutrenārddhodakena' implies that the liquid in which the substances are to be boiled should be cow's urine and water in equal proportions. 'When the water is reduced to the quantity that is proper :' this means that when a fourth of the water still remains, or sometimes an eighth. The usual rule is to allow three quarters to evaporate.—T.

"*Kalka* or paste is prepared by grinding dry or fresh vegetable substances on a stone with a muller, and then making a thin paste, with the addition of water when necessary."—*U. C. Dutt's Hindu Medicine.*

e. *Calatropis gigantea* or *procera*; syn. *Asclepias gigantea.*

f. A white variety of the above. Chakrapāni, however, takes it as standing for Mandāra or *Erythrina Indica.*

g. *Holarrhena antidysenterica, Wall*; syn. *Echites antidysenterica, Roxb.*

h. *Cajanus Indicus, Spreng*; syn. *Cytisus Cajan, Linn.*

i. *Sanssurea auriculata*; syn. *Applotaxis auriculata.*

j. Otherwise called Katphala. *Myrica Sapida, Wall.*

k. *Moringa pterygosperma*; syn. *Hyperanthera Moringa, Willd.*

l. *Salvadora Persica, Linn*; syn. *Salvadora Indica, Wight.*

m. *Zanthoxylum Alatum, Roxb*; syn. *Zanthoxylum hostile, Wall.*

n. *Picorrhiza Kurroa, Royle.*

o. *Phyllanthus Emblica, Linn*; syn. *Emblica Officinalis.*

p. *Zingiber Officinale, Rosc.* Common Ginger.

Dāru-haridrā (*a*), and Pichumarddana (*b*), mixed with the *Kalka* of Madanaphala and the others, enemata should be applied by the physician for three nights or seven nights.[21]*

When the enemata last applied has come out of the anal canal, the physician should, after having assured the patient, administer, with due consideration, that very day, such correctives as operate both upwards and downwards.

The method of such administration is explained as follows:[22]

Mixing an *Anjali* of the infusion of Madanaphala and Pippali, with an *Aksha* of the paste of Trivrit, the physician should give it to the patient to drink.

This drink will properly purge him in both directions.[23]†

The physician should, observing all distinctions very carefully with his intelligence, cause the patient to drink, in this way, after having prepared them by combination, the various emetics and purgatives spoken of in the division called Kalpa.[24]

After having ascertained that the patient has been sufficiently purged, the physician should, the next day, cause the patient to be drenched (washed) with " Çaikhari-kashāya " that is tolerably hot.‡

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a. *Berberis Asiatica ;* syn. *Berberis Aristata.*

b. Pichumarddana is a name applied to the bark of the Nim, that is, *Melia Azadirachta, Linn,* or *Azadirachta Indica, Juss.*

* In the text occurs ' Madanaphalādi, &c.,' Gangadhara explains that this means Madanaphala, Pippali, and Vidanga. The Kalka of these is to be taken. By Kalka, as already explained, is meant a paste prepared by grinding dry or fresh vegetable substances on a stone with a muller; and then making a thin paste, with the addition of water when necessary.—T.

The reading ' trirātram saptarātramvā ' does not occur in all texts.—T.

† An *Anjali* is, literally, a handful, or rather what is contained in the two palms when they are joined together and disposed in the form of a vessel. In Medicine, it is equal to 32 *tolas,* or a little less than half a *seer.* ' Aksha ' is, in Medicine, equal to 2 *tolas, i. e.,* about the weight of 2 Rupees.

The mixture is to be made in a particular way. First, an *Anjali* of the Infusion is to be taken. Into it should be thrown an *Aksha* of the paste. The latter should then be stirred repeatedly with a ladle, till it is dissolved.—T.

‡ ' Purged,' here includes the administration of emetics.

' Çaikhari-kashāya ' is explained by Chakrapāni as infusion of Vidanga or *Embelia Ribes,* syn. *Embelia glandurifera.* Gangādhara takes it as the infusion of Apāmārga or *Achyranthes aspera, Linn.*—T.

With the same infusim the physician should cause the patient to invariably perform all those external and internal acts which are (usually) performed with the help of water.

If such infusion be not available, the patient should be drenched (washed) with the decoctiou of such drugs as are pungent, bitter, and astringent, or with alkaline ashes mixed with urine.*

After having (thus) drenched the patient, he should be caused to enter into a chamber not exposed to the wind, and the physician should then treat him with such drinks as the gruel of barley boiled with Pippali(*a*), Pippalimala(*b*), Chavya(*c*), Chitraka(*d*), and Çringavera (*e*).[25]†

When the process of the administration of gruels like that of barley is over, the patient should have the oil of Vidanga administered to him as enemata twice or thrice every alternate day.

If, again, the physician thinks that the patient has got 'Çirshāda' worms, which sometimes move through the head, then treating his head (first), with *Sneha* and *Sweda*, he should (next) be purged with errhines such as those made of seeds of Apāmārga and others.[26]‡

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* 'Kkātha' or decoctions are generally prepared by boiling one part of vegetable substances with sixteen parts of water, till the latter is reduced to one-fourth. In some cases, eight parts of water have been recommended. The boiling must be on a slow fire, and the liquid should be strained.

'Mutrakshāra,' as explained by Gangādhara, is 'mutra' or urine mixed with 'khsāra' or alkaline ashes. Generally, 'Yavakshāra' and cow's urine are taken.—T.

† The chamber should be a closed one, so that the inmate may not be exposed to the wind.

a. *Piper longum, Linn.*

b. The roots of ditto.

c. *Piper Chaba, Hunter;* syn. *Chavica officinarum.*

d. *Plumbago zeylanica, Linn.*

e. *Zingiber officinale.* (Common ginger powder.)

‡ Gangādhara wrongly reads 'Vilepyā' with the previous aphorism. Chakrapāni correctly explains 'Vilepyā kramāgatam' as equivalent 'to krita-

That course of diet which has been declared to be destructive of the birth of worms is hereafter explained.

Taking the plant Mushikaparni(*a*) with its roots, top, and stem, it should be cut up into pieces, then pounded in a mortar, and then the juice (of the paste) should be pressed out by the hands.

Pounded Çāli rice of the red variety should be thrown into that juice and then stirred (with a ladle).

It should then be made into cakes which should be baked upon smokeless charcoal. Those cakes should next be dressed in Vidanga-oil and salt, and given to the person who has worms in his stomach, for eating.

After this the patient should be made to drink sour Kānjika (*b*) and Udaçwit (*c*), and the decoction of the five aggregates numbering Pippali (*d*) as the first, seasoned with salt.[27]

According to the same process cakes should be made of pounded Çāli rice of the red variety stirred in the juice of any one of these plants, *viz.*, Mārkara (*e*), Arka (*f*), Sahachara (*g*), Nipa (*h*),

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yavāgvādi kramam,' *i. e.*, when the previous process of administering ' yavāgu,' &c.,' is over.

' Çirshāda' worms are those that eat the substance of the brain. They are not mentioned in the place where the other worms and parasites are named in this Lesson.—T.

a. Called also Indurkāni. *Salvinia Cucullata, Roxb.*

b. Sour gruel of rice.

c. Butter-milk mixed with an equal proportion of water.

d. Piper longum, Linn. syn *Chavica Roxburghii.* The article referred to is the decoction of *Piper longum*, its root, *Piper chava, Plumbago Zeylanica,* and dry ginger.—T.

e. Otherwise called Bhringarāja ; *Wedelia Calendulacea ;* syn. *Verbesina Calendulacea, Willd.*

f. Calatropis gigantea or *procera ;* syn. *Asclepias gigantea, Willd.*

g. Otherwise called Jhinti ; *Barleria cristata, Linn.*

h. Nauclea Cadamba., Roxb. syn. *Anthocephalus Cadamba, Benth* and *Hook.*

Nirgundi (*a*), Sumukha (*b*), Surasa (*c*), Kutheraka (*d*), Gandira (*e*), Kālamālaka (*f*), Parnāsa (*g*), Kshavaka (*h*), Phanijjhaka (*i*), Vakula (*j*), Kutaja (*k*), and Suvarnakshiri (*l*).

Similarly cakes should be made with the help of the juice of these, *viz.*, Kinihi (*m*), Kirātatiktaka (*n*), Suvahā (*o*), Āmalaka (*p*), Haritaki (*q*), and Vibhitaka (*r*) [28]*

The juice of any one, or any two, or all these, mixed with honey, should be given to the patient in the morning to drink while his stomach is empty.[29]†

Then, bringing a quantity of horse-dung, and spreading it over a large mat, and drying it in the sun, and pounding it in a mortar, and causing it, again, to be reduced to finer powder on a flat

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a. *Vitex Nigundo, Linn.*

b. Gangādhara says it is a kind of potherb. So also Wilson.

c. A variety of *Ocimum sanctum.*

d. A variety of ditto.

e. A kind of potherb, described as growing in aquatic regions. Wilson.

f. Otherwise called Kāsamardda, *Cassia Sophora, Linn;* syn. *Senna Sophora, Roxb.*

g. A variety of *Ocimum sanctum.*

h. A variety of ditto.

i. A variety of ditto.

j. *Mimusops Elengi, Linn.*

k. *Holarrhena antidysenterica, Wall;* syn. *Echites antidysenterica, Roxb.*

l. *Mimusops Indica,* D. C., syn. *Mimusops hexandra, Roxb.*

m. Gangādhara takes it as Apāmārga; *Achyranthes aspera, Linn.* also *Achyranthes bidentata.*

n. *Agathotes cherayta.*

o, Otherwise called Sephālikā. *Nyctanthes arbor-tristes, Linn.*

p. *Phyllanthus Emblica, Linn; Emblica officinalis, Gaert.*

q. *Chebulic myrobalan.*

r. *Terminalia Bellerica, Roxb.*

* The cakes, thus made, should be given to the person having worms in his stomach. The juice referred to is called 'Swarasa.' This is prepared by pounding fresh vegetables in a mortar, and then pressing out the juice and straining it through a piece of cloth.—T.

† The correct reading is 'madhu-vilikhitān,' as noticed by Chakrapāni, and not 'madhu-vilulitān' as given by Gangādhara. 'Vilikhitān' is 'āloritān' as explained by Chakrapāni.—T.

stone (with a muller), and then macerting it for eight or ten times, in either the juice of *Embelia Ribes* or of the triple fruit (*Chebulic myrobalan, Terminalia Bellerica*, and *Phyllanthus Emblica*), it should be dried in the sun.

It should, again, be reduced to finer powder on a flat stone (with a muller), and then put into a new earthen jar with its mouth hermetically sealed.

Taking, then, a quantity of such powder measured by a *Pānitala* (*a*), or as much as may be deemed proper, and mixing it with honey, it should be given to the patient who has worms in his stomach, for licking.[80]*

Also causing a quantity of Bhallātaka seeds† to be collected of the measure of a *kalasa*, it should be pounded, and put into a well-baked earthen jar that has sucked a good quantity of oil, and that has got many minute holes at the bottom. This jar should then be plastered over with soft earth. Its mouth should be covered by means of an earthen platter.

Taking another well-baked earthen jar that has sucked a good quantity of oil, it should be embedded in the earth up to its neck.

The jar (containing the Bhallātaka seeds) should be placed upon the embedded jar. It should then be covered with (dry) cow-dung cakes and burnt.

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* A ' kilinja ' is a mat prepared by weaving blades or stems of certain kinds of grass or reeds.

' Drishad ' is a flat stone or a curry-stone.

The process of maceration, called *Bhābanā*, is a very important one in Hindu pharmacy. " Powders, and especially mineral substances, are often soaked in various fluids, such as expressed juice of herbs, decoctions, &c., and then dried (by exposure to the sun). For this process the quantity of of fluid added to the powder should be sufficient to cover it. The mixture is then allowed to dry in the sun. A single operation of this sort is completed in twentyfour hours, but the process is generally repeated from three to seven times (or more), and often with a variety of fluids, so that the resulting mass combines in it the active principles of various drugs."—*U. C. Dutt's Mat. Med. of the Hindus*.

† The seeds, that is, of the fruits of *Semecarpus Anacardium, Linn.*—*T.*

OPINIONS.

(From Raja Peary Mohan Mukerji, M.A., B.L., C.S.I., &c.)

UTTARPARA :
25th August, 1896.

My dear Sir.—Thanks for the 15th part of the translation of *Charaka Samhitā*, which I have just received. This part is exceedingly valuable by reason of its dealing with a subject which is of vital importance to the public. It is to be regretted that the work is not more widely patronised. I have no doubt that everybody who reads it is much benefited by it.

Yours very truly,
(Sd.) PEARY MOHAN MUKERJI.

(From G. A. Grierson, Esq., C. S.)

BANKIPORE.

My dear Sir,—I have to thank you for Part XV of your very useful translation of *Charaka*.

I quite agree with you that *Charaka's* work can be read by laymen with great interest. It is by no means a book which is to be read only by professional medical men.

Yours truly,
(Sd.) G. A. GRIERSON.

(From the Medical Age., U. S. A.)

The Charaka-Samhitā. By Avinash Chandra Kaviratna. Part XIV, Octavo, pp. 38. The Deva Press, Calcutta.

The contents of this fasciculus are varied and interesting. The functions of the heart are described, and the "ten great ducts arising therefrom" explained. Next are elaborated and discussed the "five things essential to prolong life," *viz* — Universal compassion ; increase of energy ; subjugation of the senses ; knowledge of Brahma : and the practice of Brahmacharyya. Also are carefully pointed out the characteristics that accrue to those that are truly conversant with medical scriptures. The seven principal questions relating to life, and errors concerning them, follow, finally is a dissertation on the conduct of good physicians towards charlatans.

No medical man interested in the archæology of his profession should lose the opportunity of subscribing for this work, which is both unique and remarkable, giving evidence that all of civilization and of medicine does not pertain to the Christian or any other era.

PART XVIII.

CHARAKA-SAMHITĀ

TRANSLATED INTO ENGLISH.

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA; EDITOR OF CHIKITSA-SAMMILANI (Medical Journal in Bengali); PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &c., &c., &c.

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ABSTRACT OF CONTENTS.

PART XVIII.

The contents are varied and interesting. The observations on the book to be selected for study, the qualifications of the preceptor, and the bearing of the pupil, will amply repay perusal.

Lesson VII terminates in this part. In the concluding portion of that Lesson occurs an account of the manner in which a few medicines destructive of worms may be prepared.

Lesson VIII commences in this part. It treats of how disease is to be conquered by the physician.

First comes the selection of the proper book which one is to take up for study. The characteristics of such a work are laid down.

The next thing is the selection of a Preceptor. The characteristics of a good Preceptor are set forth.

How the Pupil should approach the Preceptor and what he should do. The manner of study. The method of teaching. The examination of the intending pupil by the Preceptor. The qualifications of the Pupil.

The time when both Preceptor and Pupil should begin. The preliminary rites to be performed.

The directions the preceptor should give the pupil regarding his carriage or deportment during the state of pupilage. (The discipline laid down, it may be said, deserves to be imitated in modern colleges and universities.)

The classes of persons to whom medicines should not be administered.

How the physician should enter the houses of his patients. What he should do, having entered the house.

The method of discussion which physicians should adopt for keeping up their knowledge or for gaining knowledge. There are two kinds of discussion, *viz.*, Peaceful discussion and Hostile discussion. The manner in which peaceful discussion should be conducted.

The manner of conducting hostile discussions. What qualities are good, and what bad, in controversy.

Elaborate instructions, for the most connected with dialectical philosophy, are laid down for observance by a physician wishing to enter into a hostile discussion with another.

Technical terms explained.

When the physician ascertains that the cow-dung cakes have all burnt off, and that the oily substance in the Bhallâtaka seeds has dropped from the upper into the lower vessel, he should then take up the embedded jar.

Taking out of that second jar the oily substance, it should be mixed with the powdered grain of Vidanga (*Embelia Ribes*). The mixture should contain two parts of Bhallâlaka oil and one part of Vidanga grain.

This mixture should next be exposed to the sun for one whole day.

Having prepared it in this way, the physician should give unto the patient a proper dose for drink.

It will purge the patient properly.

Having purged him, the subsequeut drinks (as noted before) should be given to him.[31]*

Using the oil of Bhadradâru (*a*) and Saralakâshtha (*b*) in this way, the physician should give it to the patient for drink.

The same oil should be used as enemata when the time comes for administering it.[32]†

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* *Kalasa* is a measure representing 16 seers. Wilson gives it as the equivalent of an Adhaka or Drona. In Medicine, wherever. *kalasa* occurs as a word significant of measure, it is taken as equivalent to 16 seers. Ordinarily, the word means an earthen jar of a well-known size. That size is such as to contain about 16 seers.

The earthen jars recommended for use should be strongly made, that is, well-baked. They should, besides, be such as have sucked a goodly quantity of oil. Such jars prove more durable.—T.

a. Otherwise called Devadâru ; *Cedrus deodara ;* syn. *Pinus deodara, Roxb.*

b. *Pinus longifolia, Roxb.*

† The oil of the fruits of *Cedrus deodara* and *Pinus longifolia*, should first be obtained according to the process described in the previous aphorism. It should then be mixed with Vidanga grains, and a sufficient dose thereof should be given to the patient. After this, if the physician likes, enemata may be administered with the same oil only, not using Vidanga grains in it—.*T*

Then the physician should address the patient (or his friends), saying,—Collect these articles, *viz.*, new autumnal sesame seeds of a rich kind.*

Having brought such seeds, they should be husked till every grain becomes huskless.

They should next be washed till they become very clean.

Casting them next into the decoction of Vidanga (*Embelia Ribes*) while tolerably hot, they should be allowed to cool till they become very cool.

This process should be repeated till the sesame seeds become perfectly faultless.†

Ascertaining that they have become faultless, those amongst them that are broken or that have burst, should then be thrown away.

They should once again be husked till every grain has become huskless, and washed till every grain has been thoroughly washed and become purified.

The purified grains should next be macerated for thrice seven times and exposed to the sun (as often) till the process of maceration has been thorough.

They should then be pounded on a mortar, and next reduced to finer powder on a flat stone (with the aid of a muller).

They should next be thrown into a flat-mouthed earthen vessel and repeatedly sprinkled over with the decoction of Vidanga (*Embelia Ribes*).

Taking them up they should then be pressed with the hands (for squeezing out their oil).

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* *I. e.*, well developed.—T.

† What the indications are of the seeds becoming perfectly faultless, are not given here. Perhaps, what is intended is that the seeds should all be thoroughly soaked in the decoction and assume a certain softness and clear appearance. Chakrapāni thinks that nothing particular is meant beyond a thorough cleansing, &c.—T.

The oil that would come out in course of such squeezing with the hands, should be taken up and kept in a clean and strong earthen jar unexposed to the wind.

Then, again, the physician should ask the patient (and his friends) to collect the following articles, *viz.,* two balls, each of the measure of a *Vilwa,** of Tilwaka (*a*), and Uddālaka (*b*) pounded into a fine paste with the aid of the decoction of Vidanga (*Embelia Ribes*), and two balls, each of half the measure (of a *Vilwa*), of Çyāmā (*c*) and Trivit (*d*), and two balls, each of half the measure (of half a *Vilwa*) of Danti (*e*) and Dravanti (*f*), and two balls, each of half the measure of the previous ones, of Chavya (*g*) and Chitraka (*h*).

These articles should be mixed with the decoction of Vidanga, of the measure of half an Adhaka.

Then a *prastha*† of the oil should be taken and throwing it in a large pan, the paste (spoken of) should be stirred in it with the aid of a fire, the physician sitting at his ease on a goodly seat. He should cast his eyes on every part of the surface, and continue to boil the oil on a gentle fire, and stir it with a wooden ladle.

When the physician ascertains that all sound has ceased, that the froth has disappeared, that the oil has become perfectly still, that the proper scent, colour, and taste have appeared, and that the medicine, when taken up with two fingers, seems to have be-

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* *Vilwa* is of the measure of a *Pala* as explained by Chakrapāni. A *pala* is equivalent to 3 tolahs, 2 mashas, and 8 ratis.

Gangādhara says that each ball should be of the measure of a *Pala* ; hence, the two balls should together be of the weight of 2 *palas.*

a. Otherwise called Lodhra. *Symplocos racemosa ; Roxb.*

b. Called also Selu and Bahubāra. *Cordia Myxa, Linn.*

c. This is Trivrit having dark roots. (See *d* below).

d. *Ipomœa Turpethum.* That variety which has red roots is implied by it.

e. *Baliospermum montanum ;* syn. *Croton polyandrum, Roxb.*

f. *Anthericum tuberosum.*

g. *Piper chaba ;* syn. *Chavica officinarum.*

h. *Plumbago zeylanica, Linn.*

† A *prastha* is 4 kudavas or 48 double handfuls.

come neither very soft nor very hard, and, further, that it does not adhere to the fingers, he should then understand that the time has come for taking down the pan.

After taking it down and allowing it to cool, and straining it with the aid of an untorn cloth, and placing it in a clean and strong earthen jar, and covering the mouth of that jar by a dish, and wrapping the whole with a piece of white cloth, and binding it up with cords, the physician should place it in a place unexposed to the wind.

Then a proper dose should be given to the patient for drinking.[83]

By means of this oil, the patient may be very well purged.

After his faults have been extracted (relieved), he should next have administered unto him that course of treatment which has been already laid down.

After this, when the time comes for administering enemata, enemata should be applied.[84]

Preparing, according to the same process of cooking, the oil of mustard seeds, linseed, Karanja (*a*), and Koshâtaki (*b*), the physician, carefully observing all indications, should cause the patient to drink it. Through it the patient becomes free from poison.[85]

Thus have been expounded, in a general way, the cause, the place or seat, the shape and size, the colour, names, influence, and the different modes of treatment, of the two kinds of worms *viz.*, those born of phlegm and fæces.[86]

As regards especial treatment.

Among the medicines (spoken of above), a little measure of those particular ones that are exceedingly well-fitted for use as

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a. *Pangamia glabra* ; syn. *Galedupa Indica, Lamk.*

b. *Luffa amara, Roxb.*

enemata of both kinds, (*viz.*, oily and dry), and that are well-adapted for making the wind move in its natural directions, should be taken for the treatment of worms born of fæces.*

Among these medicines, a large measure of those particular ones that are exceedingly well-fitted as cerebral purgatives, as emetics, and as palliatives, should be taken for the treatment of worms born of phlegm.

Thus has been expounded the method of treatment for killing worms.[37]

The patient, while under this course of treatment, should endeavour to avoid those causes that generate the kind of worms from which he is suffering.

The treatment of persons suffering from worms in their bodily vessels is duly expounded agreeably to what was premised.[38]

Here are some verses.

Extraction has been indicated as the first process in the treatment of worms.

After this, the prevention of their birth, and then the avoidance of their cause.[39]

Even this is the method, consisting of three ways, that has been declared, for the alleviation of all diseases; referring to (the subject of) worms.[40]

They are the processes of correction, administration of alleviatives, and avoidance of the originating causes.

Even this, agreeably to the ordinances laid down, is what the physician should do in individual cases (of worms.)[41]

(The following verses contain a summary of the contents).

The two sorts of diseased persons, learned and unlearned physicians, the effects of their respective treatments, the twenty varieties of worms, and the seven incidents beginning with their

* 'Anulomaharana-bhuishtam' seems to be an incorrect reading for 'anulomakarana &c.' Almost all the printed texts have 'harana.' Chakrapāni, adhering to 'harana,' is obliged to suggest an interpretation that is very far-fetched and that is scarcely supported by the words of the text. The correction, 'karana' for 'harana' would at once make the sense clear.—T.

origin, have all been declared, in the Vimānam called Vyādhita-rupiyam, by the great Rishi, for the instruction of his pupils as also for the alleviation of disease.[1-2]

Thus ends the Lesson called Vyādhitarupiyam in the Division called Vimānam, in the treatise of Agniveça as revised by Charaka.

LESSON VIII.

We shall next expound the Vimānam called "how disease is to be conquered by the physician."

Thus, said the illustrious son of Atri.*

If an intelligent man, who knows the difficulty and lightness of all acts, the results, immediate and remote, of acts, and place and time, desires, impelled by proper reasons, to become a physician, he should then, at the outset, select the particular treatise he should take up for study.

Diverse treatises appertaining to the profession of physicisan are in circulation.

Amongst these one should have recourse to that particular work which has been honoured by men of renown and wisdom, which is full of substance, which is worshipped by the inspired, which is well-suited to the understandings of the three kinds of pupils, which is free from the fault of tautology, which is ascribable to a *Rishi*, which has been well-compiled in respect of aphorisms, commentaries, and abstracts in due order, which treats of nothing but the professed subject, which is devoid of slang and provincial words, which contains no obsolete or unfamilar words, which is couched in words of wide import, which is duly arranged according to sense, which has been principally designed to lead to certainty of inferences, which is consistent, which has well-distri-

* This Lesson is called 'Roga Bhishakjitiyam.' This is explained differently by different men. I follow Chakrapāni in rendering it as equivalent to the conquest of disease by the physician.

The meaning of the expression will be best understood as the reader goes on with the Lesson.—T.

buted sections, which is capable of being quickly understood, which has all the indications of a scientific treatise, and which contains proper illustrations.

A treatise of this kind dispels ignorance like the bright sun dispelling darkness and discovering all things.[2]

After this, he that should be selected as preceptor should be examined.

The following should be the qualifications.

He should be one whose doubts have all been cleared in respect of medical scriptures.

He should be possessed of experience (gained from treatment of disease).

He should be clever (in the practice of his profession.)

He should be compassionate towards those who approach him.

He should be of pure conduct.*

He should have a practised hand (in Surgery).

He should have all the implements of his profession (such as pestle and mortar, syringes, surgical instruments, &c).

He should have all the organs of sense.†

He should be conversant with (the) nature (of health, of disease, of medicaments, of time, of place, of men, &c.)

He should be conversant with the tendencies and acts of the healthy and of the diseased (as regards food and sports, &c.)

He should be one whose knowledge of the medical science has been supplemented by knowledge of other branches of study.

He should be without malice.‡

He should be without a wrathful disposition.

He should be capable of bearing privations and pain.

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* Purity may be internal or external. Here external purity is implied, such as cleanliness in dress or food, &c.—T.

† *i.e.,* he should not be defective in any of the senses :—T.

‡ *i.e.,* Not given to ill-speaking.—T.

He should be one well-affected towards disciples and disposed to teach them.

He should be capable of communicating his ideas (to pupils that seek his instructions.)

A preceptor possessed of these qualifications very soon succeeds in equipping an intelligent disciple with the requisite characteristics of a physician like a cloud belonging to the proper season equipping a fertile field with an abundant harvest.

Approaching such a preceptor, the pupil desirous of courting him should attend on him with heedfulness like one revering one's sacrificial fire, or one's deity, or one's king, or one's father, or one's patron.

Then, studying the entire treatise through his grace, the pupil should duly strive to comprehend the relations of the different parts towards one another and of each part towards the whole, to understand the consistency and correlation of the words employed, to apprehend the sense of the author, and to acquire the facility of exposition.[3]

The means for achieving these ends are as follow :—

Study, teaching, and conversations with fellow-students.

These are the means.[4]

Amongst these, the following is the method (to be observed) in study.

In health (*i.e.*, when there is no disease), and observant of the rule regarding time, the pupil should rise at day-break or a little before, and going through the necessary morning rites, performing his ablutions, and bowing into the deities, the Rishis, the cow, the Brāhmanas, preceptors, those venerable for age, those ascetics that have been crowned with success, and professors, and seating himself down at his ease on a level and clean spot of ground, he should repeatedly recite the aphorisms in due order, with his mind set on the recitation.*

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* *i.e.*, he should not recite the words with mind set on other objects.—T.

He should do this, duly entering into the sense with the aid of his understanding.

And he should do this for getting rid of his own faults and demonstrating the faults of others.

He should do this at mid-day, in the afternoon, and in night-time, steadily.

Without allowing his time to run to waste, he should thus practise himself in recitation.

Even this is the method of study.[5]

After this comes the method of teaching.

The preceptor who has set his mind on teaching should at first examine the person that presents himself for becoming a pupil.

The disciple should be as follows:—

He should be of a mild disposition.

He should be noble by nature.

He should not be mean in acts.

His eyes, mouth, and nasal line should be straight.

His tongue should be thin, red, and unslimy.

His teeth and lips should have no deformity.

He should not have a nasal voice.

He should be possessed of intelligence.

He should be free from pride.

He should be endued with a large understanding.

He should have power of judgment and memory.

He should have a liberal mind.

He should belong to a family the members of which have studied the medical scriptures or followed medicine as a profession.

He should have a devotion for truth.

He should not be defective in respect of any limb.

He should have all his senses perfect.

He should be disposed for solitude.

He should be free from haughtiness.

He should be of a thoughtful disposition.

He should be free from those faults which go by the name of *Vyasana.**

He should be free from wrath.

He should be endued with excellent character, purity of behaviour, devotion, cleverness, and compassion for all.

He should be fond of study.

He should be devotedly attached to both the theory and practice (of medicine).†

He should be free from cupidity.

He should be without sloth.

He should seek the good of all creatures.

He should be prepared to obey all the commands of his preceptor.

He should be attached (to his preceptor).

One adorned with such qualifications has been declared to be worthy of acceptance as a pupil.

Unto one that is adorned with such qualifications, when he has presented himself for acceptance as a pupil, and when he is prepared to serve his preceptor steadily and for a long time, the preceptor should say as follows.[6]

When the sun is in his northern course, during the lighted fortnight, on an auspicious day, when the holy Chandramas is in conjunction with any of these asterisms, *viz.*, Tishya, Hastā, Çravanā, and the twin Açwinis ;‡

* Certain habits and acts go by the name of 'Vyasana.' They are hunting, gambling with dice, sleep during day time, speaking ill of others, infatuation for women, excessive addiction to singing, dancing, and instrumental music, purposeless sauntering, and others of a similar nature. The Hindu Scriptures abound with exhortations to avoid them. In the case, especially, of a Brahmachārin (pupil living in the house of his preceptor), their avoidance is doubly incumbent.—T.

† *I. e.*, he should not only be fond of studying Medical Science, but should also like to follow his master for observing his practice.—T.

‡ Tishya (or Tishyā) is otherwise called Pushyā. It is the eighth asterism. Hasta (or Hastā) is the thirteenth asterism. Cravana (or Cravanā) is the twenty-second asterism ; and the Asçwins are the fir asterism. These are regarded as auspicious asterisms.—T.

when the holy Chandramas is in an auspicious *Karana*, and when the *Muhurta* is friendly (favourable), having fasted, having shaved off the hair of his head, attired in robes steeped in red-chalk, equipt with (sacred) fuel, fire, ghee, unguents (such as sandal-paste), water-pots, and perfumes of various kinds, as also garlands of flowers, a lamp, gold, ornaments of gold, silver, gems, pearls, corals, and silken cloths, also with blades of sacred grass, fried paddy, mustard seeds, rice-grains prepared with the aid of solar heat (instead of boiling), also a quantity of white flowers, both loose and strung together in wreaths, also some clean articles of diet, and perfumes pasted and otherwise, do thou come! The disciple should do as he is commanded.[7] Ascertaining that he has come, the preceptor should select a level and pure plot of ground that is slightly inclined towards the east or towards the north. It should be a square, every side of which should measure one cubit. This plot is to be used for igniting the *homa* fire. It should be rubbed over with cowdung and water. Blades of sacred grass should then be laid over it, and on four sides four well-marked boundaries should be drawn. The sides should be adorned with sandal-paste, water-pots, silken cloths, ornaments of gold, (unmade) gold, silver, gems, pearls, and corals, and also with clean articles of diet, perfumes, white flowers, fried paddy, mustard seeds, and sun-dried rice. Upon that piece of ground a fire should be ignited with fuel of Palāça (*a*) or Ingudi (*b*), or Udumvara (*c*), or Madhuki (*d*).

He should sit with face turned eastwards, having purified himself (by a bath or other rites). He should then pour thrice three libations of honey and ghee on the fire according to the ordinances prescribed for pupils entering on a course of study.*

(*a*.) *Butea frondosa, Roub.*

(*b*.) *Balanites Roxburghii.*, syn. *Ximenia Ægyptiaca, Roxb.*

(*c*.) *Ficus glomerata., Willd*, syn. *Covellia glomerata, Miq.*

(*d*.) *Bassia latifolia, Roxb.*

* The libations to be poured have reference to Bhu, Bhuva, and Swah, the three great *vyāhritis*. Three to each of these would make nine in all.—*T.*

After this, he should, uttering the prescribed *mantras* with prayers, pour libations unto Brahman (the Grandsire of the universe), the deity of fire, Dhanwantari (the celestial physician who came out of the Ocean when it was churned by the deities and the Asuras),† the Lord of creation (Daksha), the twin Açwins, Indra, and those Rishis who have been authors of aphorisms (relating to the Science of Life).

The preceptor should first utter the above *mantras*, saying *Swāhā*. The disciple should follow him (in uttering the *mantras* and pouring the libations).

Having poured the libations, he should cricumambulate the fire, keeping it on his right side.

After the circumambulation, he should cause a number of Brāhmanas to pronounce benedictions (upon him).‡

Lastly, he should worship a number of physicians (by making respectful salutations unto them, or bestowing gifts upon them.)[8]

The preceptor should, in the presence of the fire, in the presence of the Brāhmanas, and in the presence of the physicians, command the pupil in these words :—

Thou shouldst (during the period of pupilage) lead the life of a *Brahmachārin*. Thou shouldst wear a beard and mustache (without submitting to the operations of the barber). Thou shouldst always tell the truth. Thou shouldst abstain from meat and from unclean diet (of every kind). Thou shouldst not harbour envy.*

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† Some accounts maintain that Dhanwantari is the grandson of Brahman. He is the greatest of the professors and practitioners of the Science of Medicine. To this day, when medicines are administered to any patient, the latter (or, in case of inability, his friends and relatives), utter the words—'Victory to Dhanwantari'—and then takes it.—*T*.

‡ This rite consists in inviting a number of Brāhmanas, making them gifts, and obtaining their benedictions. The rite of 'Swastivāchana' is prescribed for all undertakings of an important kind. The idea is that the Brāhmanas, by uttering their benedictions, contribute to the success of every scheme.—*T*.

* *I.e.*, feel unhappy at other people's happiness.—*T*.

Thou shouldst not bear any weapon. There should be nothing which thou shouldst not do at my command except acts hostile to the king, or acts that may lead to another person's death, or acts that are heinous sins, or acts productive of great harm. Thou shouldst give all (thou mayst get) unto me. Thou shouldst always regard me as the foremost of persons. Thou shouldst always hold thyself in subjection to me. Thou shouldst always bear thyself in a way that is agreeable and beneficial to me. Thou shouldst behave as a son, as a slave, as a suppliant, towards me while thou livest with me. Thou shouldst be free from impatience.* Thou shouldst always be attentive. Thou shouldst do every thing with mind withdrawn from all things (and concentrated upon what thou dost). Thou shouldst behave with humility. Thou shouldst act after reflection. Thou shouldst not murmur at or find fault with my orders. Thou shouldst do everything with my permission.[9]

Whether or not I impose my command on thee before, thou shouldst always, to the best of thy might, strive to achieve the purposes of thy preceptor.

If thou desirest to achieve success of treatment, earn wealth, acquire celebrity, and win Heaven hereafter, thou shouldst, reverencing kine and Brâhmanas above all, always seek, whether standing or sitting, the good of all living creatures.

Thou shouldst, with thy whole heart, strive to bring about the cure of those that are ill.

Even for the sake of thy life thou shouldst not drain those that are ill.*

Thou shouldst not, even in imagination, know another man's wife.

Thou shouldst not, similarly, appropriate other people's possessions.

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† Some texts read 'samutsakena' for 'anutsakena.' If the former reading be accepted, the meaning would be 'thou shouldst be always eager (to do my bidding.—*T.*

**I. e.*, suck out or extort their substance. A little may be taken, but not much.—*T.*

Thou shouldst always clad thyself in homely attire.

Thou shouldst not keep any connection with publicans, or sinful men, or with those that are abettors of sinful behaviour.

Thou shouldst speak words that are soft, unstained by impurity (obscenity), fraught with righteousness, incapable of giving pain to others, worthy of praise, truthful, beneficial, and properly weighed or measured.†

Thou shouldst always conduct thyself taking note of place and time.

Thou shouldst always act heedfully.‡

Thou shouldst always strive to acquire knowledge, to cast off sloth (and exert manfully), to keep ready with thee the implements and medicines thou mayst require.§

Thou shouldst never administer medicines unto those that have incurred the displeasure of the king, or those that are ill-disposed towards the king, or those that have incurred the displeasure of the great, or those that are ill-disposed towards them.¶

So also thou shouldst not administer medicines unto those that are of exceedingly perverse, or wicked, disposition, or those that are exceedngly poor, or those that never vindicate their character when it is aspersed, or those that are on the point of death, or those that have not their masters near them, or those women that have not their husbands or other guardians near them.[10]*

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† 'Mita' is weighed or measured. The idea is the reverse of loquacity or babbling.—*T*,

‡ 'Smritimatā' literally, 'with thy memory about thee.' Hence, heedfully, or not heedlessly.—*T*,

§ *I. e.*, medical scriptures, all surgical and other instruments, drugs, utensils for preparing them, &c.—*T*.

¶ 'Mahājana' literally means 'a great person.' It is generally used to signify a person that has been crowned with success of penances, or one that has become an authority for holiness and good conduct and knowledge. It implies also a person of noble birth. It may also mean the great body of people.—*T*.

* 'Asannihiteçwarānām' does not refer to 'strinām' following it. It implies those persons, minors or majors, who have not their guardians or masters near them. A person has fallen down from his horse and is in a state of insensibility. A difficult surgical operation may save him, or may not save him. The opera-

(After becoming a physician) thou shouldst not accept the gift of fish and meat made by a woman without the knowledge (or permission) of her lord or other guardian.*

While entering the family dwelling-house of the patient, thou shouldst do it with notice to the inmates and with their permission. Thou shouldst (at such times) be accompanied by some male member of the family. Thou shouldst cover thy person properly. Thou shouldst (while entering) keep thy face downwards. With thy wits about thee, thou shouldst, with understanding and mind properly fixed, observe all things. Duly conducting thyself in this way thou shouldst enter (the dwelling-house of the patient.)†

Having entered, thou shouldst not devote thy words, mind, understanding, and the senses to anything else than what is calculated to do good to the patient, or to any other object connected with the patient (than his recovery).‡

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tion, however, offers the only chance. What is the physician to do? The patient is insensible. No friend or guardian is near to consult. Charaka's opinion is that such a patient should not be taken up for treatment. As regards women that have not their husbands or other guardians near them, the prohibition is due to the danger of the physician's falling on evil tongues.—*T.*

* Why the prohibition touches gifts of fish and meat only, does not seem to be clear. What the Rishi wishes to inculcate is that the physician should never seek to cultivate the good will or friendship of the women of the families he may visit professionally.—*T.*

† Dwelling houses in India consist of two portions, *viz.*, the inner and the outer apartments. The outer apartments are for male visitors and friends. The inner apartments are for the women, and can be entered by males that are members of the family. While ailing, persons betake themselves to the inner apartments. Hindu women live in seclusion. Hence these words of caution.—*T.*

‡ The physician should not attend to anything else than the cure of the patient. He is not to tell stories for making himself agreeable to the inmates of the house, or to negociate loans for benefiting them, or bring about marriage alliances. His conversation should be confined to the object for which he has been summoned.—*T.*

Thou shouldst never give out (to others) the practices of the patient's house.*

Even if thou shouldst be certain of it, thou shouldst not speak of the diminution of the patient's period of life when such speaking may shock the patient or any body else (connected with him).†

Even if possessed of sufficient knowledge (of medicine), thou shouldst not boast of that knowledge.

Many people become annoyed with even an Inspired person if he boasts (of his wisdom).[11]

There is no end (to reach) of Medical Science. Hence, heedfully, thou shouldst devote thyself to it. In this connection, one should conduct oneself in this way. Then, again, skilfulness of practice should be acquired from others, without feeling any humiliation.‡

Unto men possessed of intelligence, the entire world acts as a preceptor.

Unto men destitute of intelligence, the entire world occupies the position of an enemy.

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* *I. e.*, the physician should not talk to others about the possessions of the family, their wealth, their furniture, dress, beds, &c., their mode of living, the arrangements of the house-hold, the conduct of the members, male and female, that may fall under his observation, and such other particulars.—*T.*

† *I. e.*, when the patient may be shocked or anybody interested in him may be shocked; the physician should speak guardedly on the probability of recovery. In cases, however, in which the patient will not be shocked, the physician may speak openly. In the case, for example, of old men or women, that are desirous of dying in sacred places, the physician should speak of the time when death, according to him, may probably come. In such cases the patient's anxiety is relieved by the disclosure.—*T.*

‡ What is stated here is this : Medical Science has no end to reach. Hence, one should not boast after having acquired some knowledge of it, even if that knowledge surpasses that of others. Then, again, in acquiring skilfulness of practice, there is no humiliation involved in seeking others, *i. e.*, competent preceptors and practitioners.—*T.*

Hence, observing all this, an intelligent man should listen and act up to the counsels of one who is even a foe when these happen to be instructive and praiseworthy, capable of leading to fame and long life and prosperity, and beneficial as regards his worldy condition.[12]

After this, the preceptor should say unto the pupil these words :—

Thou shouldst conduct thyself properly towards the deities, Fire, the regenerate ones (*viz.*, Brāhmanas), seniors, those that are advanced in years, those that have been crowned with success (through penances), and those that are professors (of diverse branchhes of learning).

By conducting thyself properly unto these, this (sacred) fire, as also all smells and tastes and grains and seeds, and all the senses, duly impelled, will act for thy benefit.

By conducting thyself otherwise (towards these), they will act otherwise to thee.

Upon the preceptor saying these words, the pupil should answer, saying,—yes.

If the pupil does as he is commanded, then should he be taught. It he behaves otherwise, he should be regarded as unworthy of being taught. The preceptor by teaching a pupil that deserves to be taught causes him to obtain the full benefits of instruction.

Besides these, several other beneficial qualities, not spoken of here, come of themselves to both the preceptor and the pupil.

Thus has been expounded the method of teaching the science.[13]

We shall, after this, expound, after the manner of the methods of learning and teaching, the method of discussing (among fellow-students).

A physician should discuss with a physician.

When one discusses with another that is possessed of a knowledge of the same science, such discussion leads to increase of knowledge and happiness.

It also produces a thorough conversance with that science.

It bestows the power of speech (eloquence).

It brightens one's fame.

If there be doubts (respecting anything) after having heard the preceptor, such discussion dispels those doubts in consequence of the aphorisms being once more rehearsed in his hearing (by the disputant on the other side).

If there be no doubts, such discussion confirms previously acquired knowledge by repetition (of the aphorisms) in the person's hearing.

Matters unheard before are heard in course of such discussion.

Watever truths, not generally imparted and much prized, are communicated by the preceptor, through excess of satisfaction, unto a very obedient pupil, come out, in course of such discussion, the learned disputant being impelled to make the disclosure by the excitement of disputation and the desire of victory over the opponent.

For these reasons, the wise applaud discussions with fellow students.[14]

Discussions with fellow students may be of two kinds : these are 1. Peaceful discussions, and 2. Hostile discussions.

A discussion with a person that is possessed of knowledge, wisdom, eloquence, and readiness of reply, that is not wrathful, that is free from errors, that is not malicious, that is well versed in the art of persuasion, that is patient, and that is sweet-speeched, is said to be a peaceful discussion.

In discussing matters with such a person, one may discuss confidingly and even enquire (without hesitation).

If such a person confidingly puts a question for knowing anything, the questioned should, with equal confidence, return answers to the questions pnt.

The latter should not from fear of ridicule or hostile criticism, be at all alarmed.

He should not laugh, discomfiting him.

He should not also boast, in the presence of other people, of having discomfited him.

He should not, again, insist upon an answer (being made by the other person to any question he may have put and which the other person is unable to answer).

He should not recapitulate matters which are well known (in answering any question put to him).

He should, by gentle words and manner, persuade the other (to adopt what he says).

After display of gentleness of manner and speech, he should closely devote his attention to the matter under discussion.

This is the method of peaceful (or congenial) discussions.[15]

After this, one should, having first ascertained one's own superiority, engage in a hostile discussion with another.

Before beginning the discussion, one should ascertain the result of a discussion conducted by one's opponent with somebody else on a previous occasion.

One should also ascertain the difference, as regards superiority and inferiority, between oneself and one's opponent.

One should also take particular note of the assembly before which the discussion is to take place.*

The ascertainment of such particulars should indicate (settle) the opportuneness or otherwise of engaging in the discussion.†

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* *I. e.*, whether the assembly is partial or impartial, or friendly or hostile.—*T.*

† *I. e.*, if the opponent appear, on ascertainment, to have got victories in discussions with others on previous occasions, if his superiority be marked, and, lastly, if the assembly consist of persons partial to him, one should not engage in a controversy with him. Otherwise one may.—*T.*

Hence, they that are wise applaud such ascertainment.

The person examining the superiority or inferiority (of his opponent), should regard the following qualities, displayed in controversy as indicative of merit and the following as indicative of demerit.

They are as follow :—

Knowledge acquired by listening (to preceptors), wisdom acquired by study, retention (in the memory) of what has been acquired (by diverse means), readiness in bringing out the stores conserved in memory, power of speech (or eloquence)—these qualities are regarded good.

The following are qualities that are regarded bad :—

Wrathfulness (or irritability), want of mastery over the subject, shyness, and heedlessness.

One should weigh these respective sets of qualities for ascertaining their predominance or otherwise in one's own self and one's opponent in disputation.[16]

In this connection it may be said that disputants may be of three kinds : 1. Superior, 2. inferior, and 3. equal, as regards the result of a weighing of the qualities indicated. This (*viz.*, superiority, inferiority, and equality) is not concerned with the other qualities.*[17]

Without doubt, the assembly (before which the disputation is to take place) may be of two kinds : 1. An assembly of men endued with knowledge and wisdom, and 2. an assembly of men that are ignorant.

* What is said in the last sentence is this : the superiority, inferiority, and equality spoken of here, are concerned with only those qualities that are mentioned in connection with disputation or controversy. They do not have reference to the other qualities which the disputants may possess. For example, one of the disputants may be superior to the other in birth, in personal beauty, in wealth, in respectability of dress, and a hundred other particulars. Yet such superiority would be of no avail in the controversy, and is not at all referred to by the Rishi in this aphorism.—*T*

Though (principally) of two kinds, it may be of three kinds, according to difference of causes noted below : 1. an assembly that is friendly, 2. an assembly that is indifferent, and 3. an assembly that is already committed to one side.*[18]

Amongst these, disputation should never be entered into (with an opponent) in an assembly that is committed to one side, whether the assembly consists of members possessed of knowledge and wisdom and eloquence as regards statements and reply, or of members that are ignorant.

In an assembly of the ignorant, if the members happen to be friends or if they are indifferent, one may, even if not possessed of knowledge and wisdom and eloquence, enter into a disputation with a person who is of blazing fame but who happens to be an object of aversion with all respectable men.

While arguing with such a person, one may flourish wordy bolts consisting of crooked and long aphorisms.

Frequently indulging in ridicule, assuming the while great satisfaction of countenance, and turning towards the auditory and expressing the while by signs that it is the highest court of appeal, one should not give one's opponent an opportunity of speaking even when the latter is very much desirous of speech.

If the opponent utters any word that is obsolete, he should be immediately told that such a word is never used (by the wise).†

Or, one may tell one's opponent that his proposition has not been at all established.

If the opponent summons one again, one should tell him,— Go, and study for a full year, sitting at the feet of your preceptor (and then come for disputing)!—

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* In other words, friendly, impartial, and hostile.—*T.*

† 'Kashta-çavdam,' as explained by Chakrapāni, means 'aprasiddhārtha.' *viz.*, a word whose meaning is not well-known, or whose sense has been forgotten. Of course, words that have become obsolete come under 'kashta-çavda.'—*T.*

Or, he may be thns addressed,—This much (that thou hast done today) is enough !—

If a disputant be once defeated, and has been shouted at as "Vanquished, vanquished," one should not again engage in a disputation with him.

Some say that while engaged in a hostile disputation with even a superior person, one may indulge in such language and manner.

They, however, that are possessed of wisdom, do not applaud hostile disputation with one that is superior.[19]

If the assembly be friendly, one may engage in hostile disputations with an opponent that is inferior or that is regarded as equal.

If the assembly be indifferent (*i. e.*, impartial or uninclined in favour of either party)* and consists of members that are endued with heedfulness, information acquired from converse with various persons, knowledge, wisdom, retentive faculty, and power of speech, one should talk with great carefulness and mark the measure of the merits and defects of one's opponent.

If upon marking his merits and demerits, one comes to regard him as one's superior, one should not then engage in a disputation with him. One should, however, while declining a disputation, still take care to conceal one's inferiority.

When, however, one becomes impressed with the inferiority of the opponent, one should soon discomfit him.[20]

In this connection, the following are certainly the means that may be adopted for quickly discomfiting disputants that are inferior. They are these :

An opponent that is weak in the Scriptures should be vanquished with citations of lengthy aphorisms.†

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* 'Çrutahina' is one that has not properly studied the medical scriptures.—*T.*

† 'Vijnânahina' is one who has not properly seized the sense of the scriptures though he has read them through. What is recommended for vanquishing such a one in a disputation is something like an indulgence in Greek-quotations, which, as has been aptly remarked, very often do duty for reasons.—*T.*

An opponent that is bereft of wisdom should be vanquished by the use of phrases fraught with words whose sense is difficult to catch.*

An opponent that is unable to quickly catch the sense of the words he hears, should be vanquished by reciting lengthy aphorisms fraught with crooked words.

An opponent that is wanting in reproductive faculty should be vanquished by using diverse kinds of words, as also words each of which has diverse senses.†

An opponent that is bereft of clear and eloquent utterance should be vanquished by jeering imitations of his half-uttered words and expressions.

An opponent that is vain though not possessed of skill and mastery over the science, should be vanquished by one's putting him to shame (by exposure of his ignorance).‡

An opponent that is wrathful should be vanquished by provoking his wrath.

An opponent that is timid should be vanquished by exciting his fear.

An opponent that is heedless should be vanquished by adherence to method.[21]

(Here are two verses).

In hostile disputations (with an inferior opponent), one should conduct oneself according to the above directions.

As regards an opponent that is possessed of a real mastery over the science (and that is, therefore, superior), one should not engage in hostile disputations with him.

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* 'Pratibhâ' is that faculty by which what is retained in the mind is quickly reproduced when needed. This is the reproductive faculty of the Hamiltonian school. There are men who are learned and who possess retentive memory, but when the occasion comes, cannot readily bring out their stores of knowledge. Such men are said to be 'Pratibhâhina.—*T.*

† An 'aviçârada is one that is a 'pragalbha' though 'apandita.'—*T.*

‡ *I. e.*, disposing it to be inclined favourably towards one.—*T.*

The reason of this is that the language, used in hostile disputations, brings about intense enemity as regards some men.

There is nothing that a person excited by wrath may not do. There is nothing that such a person may not say. Hence, they that are wise do not applaud disputations in assemblies of the good.[22-23]

By these means one may soon vanquish an opponent that is inferior.

When a hostile discussion is about to begin, before actually engaging in it, one should endeavour to act as follows :

Making an understanding with the assembly, one should cause it to name that as the subject of discussion with which one is perfectly familiar, or which will be exceedingly difficult to one's opponent, or, one may cause such a subject to be brought up as runs counter to the sentiments of the assembly.*

When the assembly is seated, one should say,—It is not proper for both of us to say anything (regarding the subject to be taken up for discussion). Here is your assembly. It will fix the subject of discussion as also the limitations that should regulate the discussion, agreeably to its own wishes, as also to considerations of propriety, and to our intentions.

Saying these words, one should observe silence.[24]

In this connection it should be said that the following are regarded as limitations for regulating discussions : this should be said ; this should not be said ; if this happens, the disputant shall be regarded as vanquished.[25]

The following are the categories which the physician must be acquainted with in order to acquire a knowledge of the ways of discussion or disputation :

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* *I. e.*, which the assembly is sure to discountenance. Chakrapāni cites such examples as "there is no future world," or "there is nothing like the effects of action in determining one's course of existence." It is well-known that the belief in a next world, or in *karmaphala*, is universal. The negative, as regards both these, is sure to be discountenanced by every one.—*T.*

These (technical) terms should be understood by physicians with a view to learn the course of (medical) disputation. The are 1. Vāda, 2. Dravya, 3. Guna, 4. Karma, 5. Sāmanya, 6 Viçesha, 7. Samavāya, 8. Pratijnā, 9 Sthāpanā, 10. Pratisthāpanā, 11. Hetu, 12. Upanaya, 13. Nigamana, 14. Uttara, 15. Drishtānta, 16. Siddhānta, 17. Çavda, 18. Pratyaksha, 19. Anumāna, 20. Aupamya, 21. Aitihya, 22. Samçaya, 23. Prayojana, 24. Vyabhichāra, 25. Jijnāsa, 26. Vyavasāya, 27. Arthaprāpti, 28. Sambhava, 29. Anuyojya, 30. Ananuyojya, 31. Anuyoga, 32. Pratyanuyoga, 33. Vākyadosha, 34. Vākyapraçamsā, 35. Cchala, 36. Ahetu, 37. Atitakāla, 38. Upālambha, 39. Parihāra, 40. Pratijnāhāni, 41. Abhyanujnā, 42. Hetvantara, 43. Arthāntara, and 44. Nigrahasthāna. ?*[26]

Of these, the following on Vāda: Vāda (disputation) is discussion with each other, agreeably to the scriptures, and in a spirit of contradiction.

In brief, this disputation is of two kinds: Jalpa and Vitandā.

Of these, the discussion between two persons that have adopted opposite sides (of a question), is Jalpa. Vitandā is Jalpa conducted perversely.

In illustration: the proposition of one of the parties is—There is re-birth; the proposition of the other is—There is no re-birth. Each seeks to establish his own proposition and demolish his antagonist's by adducing reasons. This is Jalpa.

A perversion of Jalpa is called Vitandā. Verily, Vitandā is merely the imputation of faults to the proposition taken up by the other side.[27]

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* Instead of endeavouring to give the English renderings of these technical words, it is more convenient to present them in their original forms. The Rishi, in the succeeding portion of this Lesson, carefully explains every word and the Commentators add illustrations in a great many cases. Many of these terms belong to the Nyaya school of philosophy, and are well-known to readers conversant with the methods of Hindu dialecticians.

As each of these words, therefore, has been fully explained in the subsequent aphorisms, it is not necessary to render them into English, even if accurate renderings were possible.—T.

Dravya (substance), Guna (attribute), Sāmānya (similarity), Viçesha (dissimilarity), and Samavāya (combination),—these have been explained, by means of their respective indications, in the Place of çlokas Sutrasthāna before.*[28]

Pratijnā is, verily, the proposition that is to be established : as,—The soul is ever-existent.†[29]

Then as to Sthāpanā : Sthāpanā is of what has been called Pratijnā (or proposition).

This Sthāpanā (or establishment) is to be made by Hetu (reason), Drishtānta (example), Upanaya (similarity), and Nigamana (inference or conclusion).

The proposition comes first.

After this comes the establishment. For what is to be established if there be no proposition ?

Thus in illustration of the above: 'The Soul is ever-existent'—is a proposition. The Hetu (or reason) is—In consequence of its being uncreated.

Drishtānta (example): as—Space (which also is increate and ever-existent).

Upanaya (application) : as—Space is increate, so is the Soul.

Nigamana (Inference or conclusion) as,—Hence, the Soul is ev r-existent.‡[30]

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* *Vide* p.—Sutrasthāna, *ante.* Sutrasthāna, or place of aphorisms, is sometimes referred to as çlokasthānam, or the place of çlokas, *i. e.*, verses, because the whole of that division is written in verse.—T.

† 'Purusha' is, literally, 'that which lies in *pura* or the body;' hence, the Soul, which though not of the body resides within it. The Hindu idea is that the Soul is ever-existent, that it is as ancient as 'Iswara' or the Supreme Being ; that its being invested with a body or material case is the result of acts in a previous state of existence, that re-birth, *i. e.*, re-investment in a material case, is going on for ever ; that Emancipation consists in its being freed from the obligation of such re-investment.—T.

‡ From the language employed above, it is evident that it is borrowed from the Gautama-Sutras, with very slight alterations. In the Gautama-Sutras, the words are 'Sādhya-nirdeça' for 'Sādhya-vachanam' of Charaka. According to

As to Pratisthāpanā : Pratisthāpanā is the establishment of a proposition that is contradictory in sense to the proposition first mooted. For instance : The soul is not ever-existent. (This is a proposition contradictory in sense to the proposition first mooted, *viz.*, The soul is ever-existent).

The Hetu or reason (of this) is the fact of its being apprehended by the senses.

Drishtānta (or example) : as—a Jar. It is apprehended by the senses and is not ever-existent.

Upanaya (or application) : as—As is a jar so is the soul.

Nigamana (inference or conclusion) : as—Hence it (the soul) is not ever-existent.*[31]

Gautama, Nyāya (or reasoning) is ' Panchānga ' or five-limbed ; the five limbs are, as here noted, Pratijnā, Hetu, Drishtānta, Upanaya, and Nigamana. Later logicians of India (such as the famous Raghunath Shiromani, the founder of the Nadiya School of Nyāya, in his 'Padārtha-khandam,') have re-constructed Nyāya by taking it as consisting of only three limbs, *viz.*, Pratijnā, Hetu, and Nigamana. The Mimānsakas, particularly in their ' Bhatta-Chintāmani, appear to be of the same opinion. The fact is, to those familiar with the Greek system, the five-limbed Nyāya of Gautama would certainly appear to be very crude. The presence, again, of Drishtānta and Upanaya among those five limbs would seem to add absurdity to crudity. The fact, however, is that Gautama did not distinguish between Inductive and Deductive reasoning. In the latter, Drishtānta and Upanaya ate not needed. In the former, they are of great service. Then, again, according to the Greek system, Logic is a formal Science, *i. e.*, Science of only the form of thought. Hindu Logic, instead, is concerned not only with form but also with substance or meaning. Hence, the latter is actually conterminous with every branch of knowledge. The proposition ' a horse has wings ' is quite logical according to the Greek system. The Hindu system rejects it as absurd. The end of logic, with the Hindus, is to acquire true knowledge whereby to achieve Emancipation. No branch of knowledge has any value in the eyes of the Hindu Rishis unless it furthers, by at least a step, man's efforts to conquer woe and attain to tha immutable felicity which Emancipation offers. Drishtānta is a mere example. Upanaya is indicating the relation of similarity between the proposition and the example. Hence, it is an expression, in terms, of the resemblance existing between the proposition and the example.—T.

* As printed in some Bengal editions, the text of this aphorism is given very viciously. Gangādhara's text is much better.—T.

As regards Hetu : Hetu, verily, is cause of apprehension. That is Pratyaksha (Direct perception), Anumāna (Ratiocination), Aitihyâ (Testimony), and Upamāna (Analogy).

Since through these Hetus things are apprehended, therefore is their condition as such (that is, of being the cause of apprenhension)*[32]

Upanaya and Nigamana have both been spoken of while explaining Sthāpana and Pratishāpanā (*vide* aphorisms 30 and 31 *ante* of this Lesson).

As to Uttara (Answer) : Uttara, verily, is the ascription of dissimilarity of attributes when a Hetu (cause or reason), setting forth similarity of attributes, has been assigned, or the ascription of similarity of attributes when a Hetu, setting forth dissimilarity of attributes, has been assigned.

For instance : one says,—Diseases have attributes similar to those of their Hetus (causes) ; (hence) all afflictions caused by cold have similarity of attributes with their Hetus (or causes); hence contact with cold, night dew, and wind, enhances their severity.

Unto such a person, the disputant on the other side should answer that diseases have attributes dissimilar to those of their Hetus (causes) ; since in developing (the sensation of) burning and heat, and inflammation, of the diverse limbs of the body, there is dissimilarity in respect of Hetus, those Hetus being contact with cold, night-dew, and wind.

This contradictory statement would be an answer.[33]

As to Drishtānta (Example) : Drishtānta, verily, is that which effects an equality of apprehension among both the ignorant and

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* The word 'tattwa,' literally, means 'thatness,' if such a word, which is convenient. could be used. Here, it refers to the condition of being the cause of apprehension. The Rishi first defines Hetu as 'upalabhdhi-kāranam ;' then distributes Hetu into four varieties ; then concludes by adding that since it is through Hetu that things are apprehended, Hetu properly comes under the definition at the outset.—*T.*

the learned, and which illustrates the proposition to be established; such as fire (is example) of heat; water, of liquid; Earth, of stability; the Sun, of the light which discovers objects.

Another instance of example would be,—As the sun is a discoverer of objects so is an aphorism of Sānkhya*[84]

As to Siddhānta (determination): Siddhānta, verily, is that determination which is established, after being proved by means of Hetus (or reasons) by observant people after an examination made in various ways.†

This Siddhānta is of four kinds, *viz.*, Sarvatantra-siddhānta, Pratitantra-siddhānta, Adhikarna-siddhānta, and Abhyupagama-siddhānta.‡[85]

Amongst these, that, verily, is Sarvatantra-siddhānta which occurs in all treatises bearing on the subject.

For instance: There are causes of diseases; there are diseases; there are means for (the alleviation of) curable diseases.§[86]

Pratitantra-sidahānta, verily, is that which occurs in particular treatises.

For instance: In some treatises it is said that there are eight tastes, in others that there are six tastes.

In some treatises it is said that there are five senses; in others that there are six senses.

In some treatises, it is said that all diseases are caused by (vitiation or excitement of) the wind. In others that some diseases are caused by the wind and some are due to the action of evil spirits.[87]

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* 'Prakāçaka' is one that discovers a thing or causes it to appear to the beholder. Hence, illuminator. The sun is an illuminator. An aphorism of Sānkya is an illuminator, for it discloses a truth or truths of grave import.—*T.*

† 'Siddhānta' is the point or truth that is finally established with the aid of *hetus*. It is the final determination or decision to which the distputants arrive.—*T.*

‡ Each of these terms is explained in the aphorisms that follow.—*T.*

§ 'Siddhānta' being a determination, 'Sarvatantra-siddhānta' is that determination which occurs in all the treatises bearing upon the subject to which the siddhānta belongs. Hence, what is meant is an universally accepted proposition or truth.—*T.*

Adhikarana-siddhânta, verily, means those topics which become determined (by implication) while a particular topic is being determined.

For instance ; He that is emancipated never does acts bound up (with fruits), because of his absence of desire.

This being established, the fruits of actions, Emancipation, the individual that acts, and re-birth, become determined.*[38]

As to Abhyupagama-siddhânta :

Abpyupagama-siddhânta, verily, is that statement which, though unproved, unexamined, and untaught (in any authoritative treatise), is still accepted by a physician at the time of disputation.

For instance ; substance is not foremost : attributes are foremost. We shall assume this.

These are the four kinds of Siddhânta.†[39]

As to Çavda (words). Çavda, verily, is a combination of letters.

It is of four kinds : 1. that whose meaning is addressed to the senses ; 2. that whose meaning is not addressed to the senses ; 3. that which corresponds with what is true ; and 4. that which does not correspond with what is true.

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* One becomes emancipate when one is freed from the obligation of re-birth ; re-birth is the condition to which every soul or *chit* is subject. The mode of such birth is determined by acts, so that good acts lead to birth as a superior creature certain to enjoy felicity, and bad acts to birth as an inferior creature certain to endure misery. In every birth or state of existence, the fruits, good or bad, of the acts of previous lives are enjoyed or endured. New acts are done, and the creature dies with a remmant of acts the fruits of which he is to enjoy or endure in his next life. Emancipation is effected by *yoga* as the means. It is absorption into the Supreme Soul, or Godhead, or Brahma when such absorption takes place, separate or individual existence ceases. Every soul or *chit* is a part of the Subreme Soul.—*T.*

† The last kind of Siddhânta is evidently an hypothesis, assumed or granted tentatively, for purposes of disputation.

The hypothesis refered to is about the greater importance of attributes compared to the substance or essence to which they belong or inhere.—*T.*

Among these, the following are instances of words whose meanings are addressed to the s nses :

Through these causes the faults become excited ;

Through six operations the excited faults become mitigated ;

If the sense of hearing and the rest exist, sound and the rest are capable of being apprehended.

Next, as to those words whose meanings are not addressed to the senses :

There is an after state of existence ; There is Emancipation (from re-birth).

As to words which correspond with what is true : True words are those which correspond with what is real :

Instructions are laid down in medical treatises; there are remedies for the cure of diseases that are curable ; efforts produce results.

Words that are the reverse of these are called untrue or false.

As too Pratyaksha (or direct knowledge) : That, verily, is Pratyaksha which a person apprehends by himself through his mind and the five senses.

Among these, the Pratyakshas apprehended by the mind are pleasure, pain, desire, aversion, and the like. Sound and the rest are the Pratyakshas apprehended by the senses:*[41]

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* The word 'ātman' here is used in the sense of 'mind'' and not 'soul.' In Hindu philosophy, the soul is that to which or whom the mind and the senses and the whole material case belongs. The soul, at rebrith, becomes invested with these. The soul feels neither pleasure nor pain. Actions touch it not. This is one theory. The other is that the soul is touched by actions and does feel pleasure and pain. When the soul becomes freed from the obligation of rebirth, it becomes Emancipated. It then returns to, or becomes absorbed in, the Supreme Soul, of which, of course, it is a part. How to bring about this union between the soul, incarnated or invested with a material case, and the Supreme Soul or Brahma, is the great problem of life, according to Hindu philosophy.

This definition of Pratyaksha slightly differs from that given by Gautama. The latter says that 'Indriyārtha-sannikarshjam Jnānam' is Pratyaksham, meaning, that knowledge which arises from a contact of the senses with their objects. The definiton has been objected to by a host of Commentators who regard it as too wide for it includes knowledge that is *not* Pratyaksham.

As to Anumâna (or Inferenece) : Anumâna, verily, is reasoning based on good reasons.*

For instance (as has been said before) † :

Fire is inferred from the power of digesting ; strength is inferred from the capacity of performing athletic sports.

As to Aupamya (Analogy) : Aupamya, verily, is that which consists in the explanation (or illustration) of one topic by help of the resemblance to it of another.

For instance, the explanation of the disease called Dandaka (Rigidity of the whole body) by reference to a wooden pole ; that of Tetanus by reference to a bow ; and that of a healer of diseases, by reference to an arrow (that is well-pointed and that has hit the mark).‡[43]

As to Aitihya (Testimony) : Aitihya, verily, consists in the utterances of the Inspired. For instance : the Vedas and the rest.§[44]

As to Samçaya (Doubt) : Samçaya, is verily, uncertainty in matters that are doubtful.

For instance : Is there, or is there not, untimely death ||?[45]

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* The word 'Anumâna' is used to signify both the process of reasoning and the result of that process. Here, the definition given seems to refer to only the process.—T.

† *I. E.*, in the Lesson called "The three aspirations." *Vide* Lesson XI, Sutrasthâna, *ante*. There many instances are given of Anumâna.—T.

‡ 'Dandaka' is that disease in which the whole body assumes a thorough rigidity like to what appears after death. In explaining such rigidity, a tough stake or pole made of wood may be named. So in explaining the attitude the body assumes in Tetanus, one may name a bow, for the body frequently becomes as curvilineal as a stringed bow-staff. A physician also that is successful may be compared to an arrow that is sharp-pointed and that hits the mark.—T.

§ It would seem that Aitihya is not common testimony. It is the testimony of the wise or the Inspired.—T.

|| The doubt here is this : according to one theory there cannot be death at any time save the ordained one. According to another, death may take place at any time, and hence may come before the proper time or prematurely. The occurrence, therefore, of premature or untimely death, is a fact involved in doubt.

PART XIX.

CHARAKA-SAMHITĀ

TRANSLATED INTO ENGLISH.

PUBLISHED

BY

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Professor Max Muller.—I have no doubt you ought to publish an English translation of Charaka. The book is of great importance. I shall be very glad to help you in any way you may wish.—Writing again in November 1893, he says,— * * * I am surprised that your excellent and most useful translation has not attracted more attention * * * Our Regius Professor of Medicine, Sir Henry Edward, was much interested in it.

Sir Monier Williams, K.C.I.E.:—I have received your kind gift of the successive parts of the Charaka and Susruta Samhitas. I regard them as a valuable addition to my library. No doubt, an English translation would be very interesting.

Dr. Reinhold Rost, C.I.E, *late Librarian to the India Office.*— * * * Your excellent translation * * * a most valuable and praiseworthy work which will not fail to make ancient Hindu Medicine better understood and appreciated in the West * * * I shall draw the attention of Oriental scholars to your difficult and meritorious work * * * Many important additions to our Sanskrit dictionaries will be gleaned from your translation.

Austin Flint, Esq., *New York, U. S. A.*:—I have read with much pleasure the first fasciculus of your translation of Charaka Samhitâ and shall be very glad to receive the rest of the work. It cannot fail to be of great interest to the medical profession, which will be under great obligations to you.

A. H. Edgren, Esq., *Gothenburgh, Sweden*:—I am deeply interested in anything Indian, and I need not say that I shall consider it as a gain to obtain whatever insight I may into the subject treated of in your valuable translation.

Professor A. V. William Jakson, *Columbia College, New York U. S. A.*:—I must congratulate you, with true appreciation of your efforts. I should very much like to make a little note, in one of our papers, of the praiseworthy work you are doing. Be assured, Sir, of my hearty thanks and appreciation and of my deep interest in India and antique lore.

Mons. A Birth, *Paris*:—Your efforts to place within reach of the readers of ancient literature a work of so interesting a nature both to the Oriental scholars and to the men of medicine, are very praiseworthy, and I shall be happy to bring the work to the notice of the French public, or, at least, of those who take an interest in these researches.

Mons. B. St. Hilaire, *Paris*:—I praise you on your undertaking and wish you all success. The work is of interest to all learned men and to medical men and the commentaries written on it prove its value and utility. I will put in a notice in the *Journal des Savants* as soon as I can and shall be happy to do you justice.

Professor H. Jacobi, *Bonn University, Germany*:—The work you have undertaken will interest Sanskritists as well as medical men who care for the history of their science. I shall not fail to draw the attention of some eminent physicians whom I know personally, to the ancient work of Charaka.

Herr R. Garbe, *Prinzenstram Koningsburg Germany*:—The English translation of Charaka Samhitâ is, perhaps, at least from an historical point of view, the most important work of the medicinal literature of your country.

Sir Alfred Croft, M. A., C. I. E. *Director of Public Instruction, Bengal*:—I have been greatly entertained as well as edified by the examination in part IV of all the things which a man shall not do. A layman can understand the precepts and such a guide to life cannot be other than valuable.

James W. Reese, Esq., *Westminister, Maryland, U. S. A.*:—You have undertaken a great and difficult work, and one which, it seems to me, deserves the approbation and encouragement of all who care to know what wise men of the past ages thought and taught on a topic so important as the preservation of health and the cure of disease.

William Emette Coleman, Esq., *San Francisco, California*— * * * As each succssive part is issued, the greater intrinsic value of the work is apparent * * * There is much in it both of interest and value to the Western mind, occidental medical science, therapeutic and hygienic. American and European medical science has much to learn.* * *

Chas. E. Sajons, Esq., *Philadelphia, U. S. A.*:—You are entitled to the greatest praise. Next May or June the *Satellite*—a journal under my editorial management—will begin to review books, etc., and one of the first to be taken up will be yours.

Chas. O. Courtman. Esq., *St Louis, Ohio, U. S. A.*:—The work interest me very highly, and I have already, on last night, taken it to the meeting of one of our medical societies, and read extracts from it, which excited a lively curiosity and expressions of interest. I will send selections from it to a medical journal and also to a pharmaceutical monthly.

NOTICE.

Parts XVII and XVIII have been issued about a month ago. Part XIX is now issued. Part XX is almost ready and will be issued within a month at the most.

The attention of subscribers and others is earnestly solicited to the fact that if they have any missing parts, they should lose no time in asking for them, for it will be practically impossible for us to supply them hereafter.

The Sutrasthana has been completed in part XIV. The Vimanasthana will probably be completed in part XX. Each thana (or division) may be separately bound up.

It is a matter of singular good fortune to us that almost all our subscribers are persons of learning and high social position. All that is needed, therefore, is to only remind them of their arrears of subscription for inducing them to remit the same without delay. It is well known to them that our ability to make faster progress entirely depends upon their kindness and courtesy.

A. C. KAVIRATNA.

ABSTRACT OF CONTENTS.

The contents of this Part are varied and of great interest. Many of the observations occurring hear will show that Medicine with the ancient Hindus was a Science.

Instructions are continued about the manner of conducting disputations in Medical Science.

Various technical terms are explained and fallacies exposed.

The subject is important from the Rishi's point of view in as much as disputations on Medical Science facilitate the treatment of disease in consequence of the clearess of the intellect they bring about.

Explanations are given of the elements in connection with Action. These are Kārana (cause), Karana (means), Kāryya-yoni (springs of action), Kāryya (action), Kāryya-phala (fruits of action), Anubandha (adjuncts), Deça (place), Kāla (time), Pravritti (exertion) and Upāya (instruments).

The physician should examine these ten elements of action when he takes up the treatment of a disease.

The application is explained of the ten elements of action with reference to physicians and the treatment of disease.

The physician is himself the Kārana (cause). Medicine is Karana (means). The absence of harmony in the patient's system is Kāryya-yoni, and so on.

As regards these ten kinds of examinable objects, the especialities of each, as also the particular way in which each is to be examined, are then set down.

First occur the qualifications of the physician (or the Kārana of the action called treatment).

Then is explained what is Medicine (or Kārana). The points of examination in regard to Medicine are fully set forth.

The topic is fraught with great interest and the manner in which it has been treated will show that Hindu physicians were not emperics after all the quacks they are supposed to have been.

Next occur the points in connection with treatment which deserve to be carefully studied before treatment can be pronounced to be rational or successful.

Passing over Kāryya-phala (fruits of action) and Anubandha (adjuncts), the remarks on Deça (place) are fraught with great practical interest. Deça implies the habitat of the patient, it also means the patient himself, for the patient is the field with which treatment is concerned. The points in connection with the patient that deserve to be examined are fully set out. The observations on this head will show the care which Hindu physicians took in diagnosing disease and administering medicine. The history of even the patient's parentage is directed to be enquired into.

The different natures of men as dependent on the predominance of the faults, *viz.*, Phlegm, Bile, and Wind, are then fully explained.

The different varieties of means as dependent on the predominance of the several ingredients of the body or the Dhātus, are then explained. Some have skin, some blood, some flesh, some fat, some bones, some marrow, some vital seed, some mind, as the predominant essence in their constitutions. The characteristics of each are explained.

The dimensions of the different limbs or parts of the body are then laid down. The measurements stated are curious and are singularly correct.

As to Prayojana (Object).

Prayojana, verily, is that for (the accomplishment of) which actions (or operations) are undertaken.

For instance: If there be untimely death, I shall then have recourse to such things and practices as prolong the period of life and avoid all such things and practices as shorten life, so that untimely death may not assail me.[46]

As to Vyabhichāra (Exception): Vyabhichāra, verily, is going astray.

For instance: this medicine is suited to this disease or is not suited to it.*[47]

As to Jijnāsās (Examination): Jijnāsās, verily, is examination.

For instance: examination of Medicines. (This will be explained hereafter).†[48]

As to Vyavasāya (Determination): Vyavasāya, verily, is determination.

For instance: This disease is one of wind; this is its medicine.[49]

As to Arthaprāpti (Implication): Arthaprapti is the ascertainment of one unexpressed topic from a topic that has been expressed.

For instance: When it is said that this disease is incapable of being cured by a soothing and nutrive course of practices (*i. e*, Santarpana), it is implied that it is curable by an opposite course of practices (*i. e.*, Apatarpana).

So also, when it is said that this one should not eat during the day, it is implied that he should eat at night-time.[50]

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* The sense attached to Vyabhichāra is this: many instances are seen pointing, at first, to the existence of a uniformity. Some instance is observed that is of a different kind. This is a Vyabhichāra. The Baconian rule of Induction consists, briefly, of the following: collect agreeing instances; collect disagreeing instances; reject superfluous causes, and then make the inference. The disagreeing instances are all Vyabhichāras.—*T.*

† The words put within paranthesis seem to be an interpolation.—*T.*

As to Sambhava (or, originating cause): Sambhava, verily, is this: that from which something springs is said to be its Sambhava.

For instance: the six elements (*viz.*, mother, father, soul, suitability, food-juice, and strength) are the Sambhava of conception (the fœtus in the womb). Baneful practices are the Sambhava of disease. Beneficial practices are the Sambhava of health.[51]*

As to Anuyojya (Defectiveness of statement). Anuyojya, verily, is this: that statement which is fraught with fault (or defectiveness) is said to be Anuyojya; or, where general topics are asserted, intending that only particular topics are to be apprehended, such general assertions are Anuyojya.

For instance: when it is said that this disease is curable by Samçodhana, the Anuyojya consists in the fact of either Vamana (emetics) or Virechana (purgatives) only being intended.†[52]

As to Ananuyojya: (or Completeness of statement): Ananuyojya is the reverse of the above.

For instance: This disease is incurable.

As to Anuyoga (or Question): Anuyoga, verily, is that which is a question (or enquiry), or part of a question (or enquiry) as regards a whole treatise, or a part of a treatise, addressed by persons to others that are of the same branch of learning with themselves, for acquiring knowledge general and special as also for ascertaining texts and counter-texts. Or, when one asserts that Purusha is eternal, and the other enquires, what is the reason (of the assertion), such enquiry is said to be an Anuyoga.[54]

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* The six dhātus or elements, rather, ingredients, of Garbha or Conception, meaning the germination of the fœtus in the womb, are mentioned in Çārira-sthāna, Lesson IV., *post.* I have taken Sātmya as equivalent to Suitability. This, probably, has reference to the suitability of the two parents to each other. Sattwa implies strength, whence, perhaps, springs the vital seed. Hindu physicians do not think that the vital seed is localised anywhere in the body. It springs from desire and strength.—T.

† Practically, Anuyojya arises where something has to be added in order to assist at a right apprehension. "Bring me the box" is the order given to the page when the master wishes his ebony box to be brought from among many others in a particular room.—T.

As to Pratyanuyoga (or enquiry about enquiry): Pratyanuyoga, verily, is Anuyoga about Anuyoga.

For instance, when the Anuyoga has been—what is the reason (of this)?—another Anuyoga may follow about the reason of the reason assigned.[55]

As to Vākya-dosha (or faults of speech) : Vâkya-dosha, verily, occurs, for example, in sayings where there is insufficiency, or redundancy, or want of meaniug, or misjoinder, or contradiction. These being absent, the true sense is not lost.*[56]

A speech that is defective in any one of these, *viz.,* proposition, reason, example, analogy, and conclusion, is said to be defective or insufficient.

Or, that which should be solved by laying down many reasons but is solved by only one reason, is also regarded as defective or insufficient.

These (defects) being absent, the true sense is not lost.

As to redundancy : That is redundancy which is the reverse of defectiveness.

Or, that is redundancy which consists of a citing of the scriptures of Vrihaspati or Uçanas or any such irrelevant matter while the subject matter of talk is connected with medical scriptures.

Or, that which is a repetition of matter that is even relevant is redundancy in consequence of such repetition.

Such repetition is of two kinds: *viz.*, repetition as regards sense (or meaning,) and repetition is respect of words.

A repetition of sense is where one uses different words expressive of the same meaning, as *Bheshaja*, *Aushadha*, *Sădhana*, &c.

A repetition of words is a repeated use of the same word, as *Bheshaja*, *Bheshaja*.[58]

Unmeaningness, verily, is where a speech affords no sense but

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* The presence of these is destructive of the true sense. Hence, their absence is conducive to the true sense being caught.—T.

consists of a group of letters only, such as those which have been distributed into five classes.*[59]

Incoherence, verily, is a combination of words each of which has a meaning but which meanings are unconnected with each other; for example, whey—wheel—race—thunder—morn.[60]

As to Contradiction: Contradiction of speech is that which is opposed to the example (cited,) also to the conclusion, and the occasion.

Amongst these, Example and Conclusion have been already spoken of. As regards Occasion, it is of these kinds: occasion relating to the Science of Life, that relating to Sacrifices, that relating to the scriptures on Emancipation, &c.

Amongst these, as regards occasion relating to the Science of Life,—Medicine consists of four ingredients.

As regards occasion relating to Sacrifices,—Animals should be offered up as sacrifices (to the deities).

As regards occasion relating to the scriptures on Emancipation, —compassion to all creatures. Amongst these, anything uttered inconsistently with the occasion is impertinent.†[61]

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* The letters of the Sanskrit alphabet consist of five classes, called *vargas*, *a varga* consisting of 5 letters. There are some additional letters as the complement of the alphabet. Mere letters uttered in any order would not give sense.—T.

† What is meant by 'Viruddha' is hostile, or impertinent, using the latter term in its original sense. A speech that is opposed to the example cited, or to the conclusion, is of this kind. What is said of occasion is this: When the Science of Life is the subject of talk, one should speak of Medicine as consisting of four ingredients, *viz.*, drugs, physician, patient, and attendant or nurse. If one speaks, at such a time, of propitiation of the deities, and similar rites, as possessed of curative virtue, one should be held as saying what is impertinent.

So, on occasions relating to Sacrifices, in which animals are ordained to be slaughtered, if one says that animals should not be slaughtered, or that compassion towards all creatures should be the rule of human conduct, one must be held as saying what is impertinent.

Also when the subject of talk is the Scriptures on Emancipation, one should

Perfection of Speech: Perfection of speech is as follows: that speech which is not insufficient, and redundant, not meaningless, not incoherent, and not inconsistent, which is not fraught with well-expressive and suitable words, is unobjectionable, hence it is applauded (as perfect).[62]

As to chicane *(Cchala)* : chicane, verily, is speech fraught with cunning, plausibility, and diversion of sense, and which consists of words only as its essence. It is of two kinds : 1. chicane as regards words only, and 2. chicane based on the undistributed middle.

Of these, chicane as regards words only is as follows:

One says,—This physician is a *Navatantra*.

The physician may say in reply,—I am not a *Navatantra* but an *Ekatantra*. The other side may say,—I don't mean to say that you are a *Navatantra* (that is, a person of nine scriptures) but that you have studied your scriptures only recently.

The physician may say,—I have studied the scriptures not nine times but many hundreds of times.

This is an illustration of chicane as regards words.*[63]

As to chicane of undistributed middle (Sāmānya:) of such chicane the following is an example. One says that medicine is for allaying disease. The other may say that an existent thing is for allaying an existent thing.

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not speak of anything except compassion to all creatures as the prime duty. A reference to animal slaughter at such a time would be impertinent.—T.

* The word 'Nava,' in Sanskrit, means either nine or new. When, therefore, the first speaker addressed the physician as a 'Navatantra,' the physician, instead of taking 'Nava' as new, takes it as implying nine. His answer, therefore, is 'I am an Ekatantra,' that is, 'of one tantra.' When the first speaker rejoins, saying,—No, I don't mean to say how many tantras you have, but my intention is to say that you have studied your scriptures *nava* or newly, the physician, taking 'Nava' even here as meaning nine, answers, saying,—No, I have studied the scriptures not nine times but many hundreds of times.

The fact is, chicane as regards words consists in taking a word in a sense different from that in which it is employed. It is a sort of punning.—T.

The first one may then say,—Is this your meaning, *viz.*, that disease is an existent thing, and medicine is also an existent thing? If an existent thing allays an existent thing, then bronchitis being an existent thing, and phthisis also being an existent thing, in consequence of both being existent things, bronchitis allays phthisis. This is an illustration of chicane of the undistributed middle.*[64]

As to fallacy of reasoning *(Ahetu)*: Fallacy is (of three kinds) *viz.*, 1. *Prakarana.sama* (Begging the question), 2. *Samçaya-sama* (fallacy of assumption), and 3. *Varnya-sama.*

Prakarana-sama (Begging the question) is as follows:

One says,—The soul, which is distinct from the body, is eternal.

The other answers,—Since the soul is distinct from the body, therefore is it eternal, the body being not eternal. The soul's being different from the body is the reason of its being eternal. This is a begging of the question. That which is to be proved cannot constitute a reason.†[65]

Samçayasama (or fallacy of assumption based on doubt), verily, is where that which is a cause of doubt is regarded as dispelling (or settling the doubt).

It is as follows:

This one has shown acquaintance with only a portion of the scriptures bearing on the Science of Life. A doubt, therefore, arises as to whether this one is, or is not, a physician.

He who hears this, says,—

This one has shown an acquaintance with a portion of the scriptures bearing on the Science of Life. Hence, he is a physician.

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* A better example of this kind of chicane is as follows: Apes eat; horses eat; hence, (as both eat) Apes are horses. The fact is, by Cchala-Sāmānya is meant the fallacy of the undistributed middle.—T.

† Here there is clearly a begging of the question. Whether the soul is, or is not, distinct from the body, is to be proved. Instead of being proved, it is assumed, and as the body is not eternal, the distinctness of the soul from it is taken as the reason of its being eternal.—T.

The reason of the doubt is not specified here. (It is ignored).

This also is an illustration of fallacy. That which is the reason of a doubt should not be regarded as dispelling the doubt.*[66]

As to Varnyasama (or the fallacy of assumption based on similarity).

This fallacy lies where the reason is not different from what is to be predicated of the subject.

Example: Some one says,—The Intellect (Buddhi) is not eternal, because not tangible, like sound.

Here the predicate of sound should be proved, so, the predicate of Intellect also should be proved.

In the proposition, however, there is similarity as regards both the terms (*viz.*, the subject and the example or reason). Hence, it is an instance of Varnyasama fallacy.†[67]

As to Atitakālam (impropriety of time): Impropriety of time arises where that which should be stated first is stated afterwards.

In consequence of the time having passed of such a statement, the person making it becomes capable of being discomfited in disputation.‡[68]

As to Upālambha (attribution of fault or censure): Upālambha, verily, is the attribution of fault to the reason adduced (of a proposition).

The faults (of reasoning) have been explained above under the

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* This is another form of begging the question. That which is to be proved is assumed as proved and regarded as the reason of an assertion.—T.

† This form of fallacy is, of course, a fallacy of assumption. Stated fully, in the syllogistic form, the argument stands thus:

(a) All that is not tangible is not eternal. (b) Sound is not tangible. (c) Therefore, sound is not eternal. (d) Intellect is intangible (as sound). Taking it with (a), Intellect is not eternal. The predicate of Intellect and that of sound are similar; that of sound is assumed. Like it, that of Intellect is also assumed, the major proposition lying in the back ground, viz., things intangible are not eternal.—T.

‡ No example of this kind of impropriety of speech is given.—T.

heading of Ahetu (or fallacy) which always assumes the aspect of Hetu (or reason).*[69]

As to Parihāra (avoidance or correction of fault): Parihāra is the avoidance or correction of a fault (that is pointed out). Example: When the soul resides in the body, the signs of life are always noticeable. When the soul leaves the body, those signs are no longer noticeable. Hence the soul is distinct from the body, and is eternal (the body being not eternal).†[70]

As to Pratijnā-hāni (rejection of proposition):

Pratijnā-hāni, verily, is where one, upon being refuted, rejects the poposition first adopted (or advanced) by him.

Example: The proposition first advanced is—Purusha is eternal.

Refuted by a disputant, he rejects the proposition and says,—Purusha is not eternal.[71]

As to Abhyanujnā (acceptance):

Abhyanujnā, verily, is acceptance by one of what is attributed to him by the other side, whether agreeable or disagreeable.‡[72]

As to Hetwantara (attribution of a reason other than the proper one): Hetwantara, verily, occurs where one, instead of advancing the proper reason, advances a different (or wrong) reason.[73]

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* 'Upālambha' is a general term, including the attribution of faults to the reason or reasons adduced by the other side. In common parlance, it means censure.—T.

† 'Parihāra' is, literally, avoidance. When an adversary points out a defect or fallacy of Speech, of the kinds explained above, the speaker is at liberty to amend the defect or correct the reasoning, by asserting something new or modifying the statement made. This is Parihāra. It should be borne in mind that the Rishi, in this lesson, lays down the cannons of correct disputation. He is obliged to borrow some terms from the dialectical philosophy as it had been developed in his time. It seems that the age of this passage is antecedent to the appearance of the great work of Gautama.—T.

‡ Chakrapāni gives the example of the attribution of theft. A says to B,—"you are a thief." B replies—"you also are so." Here there is acceptance by B. of the charge preferred.—T.

As to Arthântara (impertinence or irrelevancy): Arthântara arises where (for example) the indications of Prameha (diseases of the male organ) are cited when it is necessary to cite those of Fever.[74]

As to Nigrahasthâna (discomfiture): Nigrahasthâna, verily, is the enduring of discomfiture (at the hands of an opponent).

It consists in the misapprehension, or incapacity of apprehension, of something repeated thrice, in an assembly of the learned (or the wise). Or, it is censure of that which is not censurable, or non-censure (approval) of that which is censurable.[75]

Pratijnâhâni (rejection of the original proposition), Abhyanujnâ (acceptance of an attributed fault or censure), Kâlâtita (impropriety of time), Ahetavah (fallacies of reasoning), Nyunam (defectiveness of speech), Atiriktam (redundancy of speech), Vyartham (senselessness), Apārthakam (incoherence of speech), Punaruktam (repetition), Niruddham (contradiction), Hetwantara (attribution of a reason other than the proper one), and Arthântwara (impertinence or irrelevancy),—these are also causes of discomfiture.

Thus have the terms belonging to the (art or) course of disputations, as laid down, been explained.[76]

Disputations, if set afoot, of physicians, should be on (questions of) the Science of Life and not on those bearing upon any other Science.[77]

In disputations, as regards all matters, conclusions are only developments of questions and answers.

Carefully reflecting on the questions (to be proposed) and the answers (to be given), one should employ one's words.

One should never utter what is not true, or what is inconsistent with the Scriptures, or what is not the result of close examination, or what does not prove anything (or conduce to any important result), or what is doubtful, or what is obscure.

Everything one says should be fraught with reason. They that utter only such speeches as are fraught with reason, have clear intellects.*

* Or, speeches fraught with reason are clear.—T.

All wordy disputations (on the Science of Life) facilitate the treatment of disease, in consequence of the clearness of the intellect being enhanced.

The intellect, when unafflicted (by errors, prejudices, &c.) brings about success in every undertaking.[78]

For the instruction of physicians, we shall, in this Lesson, lay down a few aphorisms under this head. The wise applaud the essay, with knowledge, of undertakings.[79]

The actor, with unsurpassable intensity of resolution, should, for accomplishing it, set himself to achieve an act that is fraught with desirable results, being deeply engaged on it, and after having properly ascertained (Kārana) cause, (Karana) means, (Kryya-yoni) springs of actions, (Kāryya) action, (Karyya-phala) fruits of action, (Anubandha) adjuncts, (Deça) place, (Kāla) time, (Pravritti) exertion and (Upāya) instruments.[80]

Amongst these, *Kārana* is that which does an act. That, again, is (otherwise) called Hetu, as also Actor.[81]

Karana, again, is that which constitutes the means (or instruments) for (the use of) the actor who sets about with a resolution to achieve the action intended.[82]

Kāryya-yoni is that which, undergoing a modification, becomes developed into action.*[83]

Kāryya is that purpose for the achievement of which the actor moves.[84]

Kāryya-phala, is that for the attainment of which the accomplishment is undertaken of an action.[85]

Anubandha is that condition of happiness or misery resulting from the action, which invariably attaches to the actor after the accomplishment of the action.[86]

Deça is the place or seat of an action.[87]

Kāla, again, is time (in the form of Seasons, &c.).[88]

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† Earth or mud is 'Kāryya-yoni' of a jar, gold of a ring, &c. The word implies material cause.—T.

Pravritti is the exertion put forth for achieving an action. It is also known by the names of *Kriyā*, *Karma*, *Yatna*, and *Kāryya-samārambha* (or commencement, including progress of an act).[89]

Upāya, again, consists of facilities and proper aids of those three, *viz.*, Kārana, Karana, and Kāryya-yoni, to the exclusion of the remaining three; *viz.*, Kāryya, Kāryya-phala, and Anubandha.

It is called *Upāya* because of its agency in the accomplishment of acts.

When an action is accomplished, there is no more need of *Upāya*.

When, again, the action is accomplished, the Upāyas do not exist as Upāyas.

As regards *phala* (fruits), these appear *after* the accomplishment of the act.

After (the manifestation of the) *phala* appears what is known as *Anubandha* (or adjuncts).*[90]

These ten (elements of action) should first be examined. An inclination having action for its purpose, when it arises after such examination, is regarded as beneficial.†

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* This definition of what are called 'Upāya' is undoubtedly accurate. 'Upāya' is to be differentiated from 'Karana' which has been rendered means, and 'Kāryya-yoni' by which is meant material cause. Take the example of an earthen jar. The potter is the Kārana or Kartri. The wheel is the Karana. Soft earth or clay is the Kāryya-yoni or material cause. What, then, are the Upāyas? First, they are aids or facilities of the first three, viz., the doer, the means, and the material cause, that is, of the potter, the wheel, and clay. They have nothing to do with the other three, viz., Kāryya, Kāryya-phala, and Anubandha, that is, the jar (as made), keeping of water and other things, and the comfort of the person keeping such things in the jar. Hence, by Upāya should be taken such things as spade for digging the earth, water for softening it, a vessel for fetching that water, fire for baking it, kiln wherein to bake it, &c.—T.

†This is a literal version.

In other words, the desire, in the sense of determination for action, if it arises after such an examination, is regarded as beneficial.—T.

Hence, the physician who sets himself to treat a disease, should, before commencing (his) operations, examine, by (the usual methods of) examination, the (ten) elements which deserve to be examined, and then begin the treatment,[91]*

In this connection, if a physician, or one that is not a competent physician, were to question a physician about the following points, *viz.*,

how many methods of examination should be adopted by a physician desirous of administering emetics, purgatives, enemata oily or dry, and cerebral purgatives (errhines),

And how many subjects are there which such a one should examine,

and which should form the especial subject of examination in this connection, and how it is to be examined,

and what is the need (or use) of examination,

and what the cases are in which emetics &c., are to be administered,

and what the cases are in which they are not to be administered,

and what the certain treatment is in cases where the symptoms indicate both the adoption and rejection of emetics and the like,

and what the particular drugs are that are fit for use as emetics and the like,

the physician, thus questioned, desirous of confounding the interrogator, may answer him, saying.,

there are diverse methods of examination, there are variations of the mode of examining corresponding with the variations of the subjects of examination.

Do you enquire in how many ways, according to differences in the nature of the methods of examination, a particular subject of examination is to be examined, or how many kinds of distinction there are, as regards the different subjects of examination, according to differences in the nature of the methods of examination?

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†The original is pleonastic. The version offered is a literal one.—E.

I enquire of this because it is probable that I may not satisfy you by telling you of the differences in the nature of the methods of examination when what you wish to know is, perhaps, the distinctions that occur in the subjects of examination owing to differences in the nature of the methods of examination adopted.[92]*

If the interrogator (*i e.* the competent or incompetent physician who enquires) answers the (above) question, the interrogated physician should then, after reflection, reply to the questions put, duly observing the methods of reply. Indeed, if the interrogator answers, and the interrogated does not wish to confound him, and thinks that the opportunity for reply is suitable, he should then reply to the questioner agreeably to the latter's wishes by telling all that has been said on the subject by inspired teachers.[93]

With the wise, examination is of two kinds, *viz.*, Direct and Inferential. Besides these two, there is Instruction (imparted by the Inspired). Hence, Examination is of three kinds.

Thus Examination is of two kinds ; numbering Instruction, it is of three kinds.[94]

The ten kinds of examinable objects, *viz.*, those having Kārana for their first, which have been already enumerated, we shall now show, applying them to physicians and the rest.

In this connection, the Kārana (cause) for the accomplishment of action is the physician. The Karana (or instrument) is medicine.

The Kāryya-yoni (material cause) is absence of harmony. among the *dhātus* or constituent elements of the body.

The Kāryya (action, or, rather, result of energy spent) is restoration of harmony among the *dhātus*.

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*The language of the second half of the original is needlessly diffuse. The sense may be expressed in fewer words. I have, however, tried to give as faithful a rendering as possible. What is stated here is this : the subjects of examination are ten, *viz.*, Kārana, Karana, Kāryyayoni, Kāryyaphala, Anubandha, Deça, Kāla, Pravritti, and Upāya. The methods of examination are different. Then, again, each of the ten subjects is capable of being examined in different ways. The author explains himself fully lower down.—T.

The Kâryya-phala (or fruit or result of action) is the attainment of happiness, (*i. e.*, ease or health).

The Anubandha (after-consequences) is continuance of life.

Adhisthâna (substratum of action) is the place where the patient resides, as also his body.

The Kâla (time) is year (including seconds, minutes, hours, days, weeks, fortnights, seasons, &c.), as also the condition of the patient with respect to age (*viz.*, infancy, youth, manhood, decrepitude, &c.), or his condition during day or night, morning or evening, &c.

The Pravritti (effort, or energy, put forth for accomplishing an act) is the taking up of the treatment by the physician.

The Upāya (or suitability and adaptation of Kārana and the others), is the suitability of the physician and the medicines and their proper adaptation to the object that is to be accomplished, *viz.*, cure.

As regards the topics embraced by Upâya, they have been expounded above, *viz.*, where this subject has been first taken up.

Thus have the ten (examinable objects) having Kārana for their first, been exemplified by applying them to physician and the rest, numbering ten in all.

Indeed, Kârana and the rest have thus been applied one after another to physician and the rest.[95]*

Amongst these ten kinds of examinable objects, the especialities of each, as also the particular way in which each is to be examined, are now seth fort.

Kârana (or cause) is the physician. This has been said above. As regards his examination: he is a Bhishak (physician) who applies (administers) medicines (for curing ailments). He is well-

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*The concluding portion of the aphorism is needlessly tautological.

versed in carrying out the sense of the aphorisms. To him Life is known in all its bearings.[96]*

Wishing to bring about duly a harmony of the dhātus, the physician should, at the outset, examine himself, as regards his own qualifications, in comprehending the attributes (of his patients or of the dhātus that have fallen away from a state of harmony).

Beholding the object or result he is to achieve, he should consider as to whether he is able to achieve that object or result.[97]

In this connection, these are the qualifications of physicians, equipt with which a physician becomes able to bring about the harmony of dhátus.

They are as follow :—

Clear apprehension of the (medical) scriptures, experience gained by actual observation of treatment ; cleverness or skill ; (purity both external and internal); dexterity of hand gained by practice ; equipment with all the necessary appliances of treatment (such as drugs, instruments of all kinds, &c.); possession of all the organs of knowledge and action (*i.e.*, freedom from such defects as blindness, deafness, &c., and lameness, &c.); knowledge of the nature (of both human beings and inanimate objects) ; and capacity to deal with exigencies.[98]

Karana (instrument), again, is medicine. That is medicine which serves as an appliance (or instrument) in the hands of the physician while endeavouring to bring about harmony of dhātus. It is distinguished from all these which have (before) been included in the word Upāya.†

**A* physician is called a *Bhishak*. This comes from *Bhishaj*, meaning one that deals with drugs. Bheshaja is drug. The three requisites of a physician are, first, that he should be conversant with the use of drugs ; secondly that he should be conversant with the sense of the medical scriptures and be able to act according to them ; and, thirdly, that he should know the subject of life in all its bearings.—T.

†What is said in the last sentence is this : certain things go by the name of Upāya or means. (*Vide* aphorism 90 *ante*.) Karana is an Upāya, but then, as such, it is distinguished from the others. As Gangādhara explains, medicine as Karana in the hands of the physician, who is kārana, is "sadhakatamah Upāya," *i.e.*, the most efficacious of all Upāyas or means.—*T.*

It is of two kinds, in consequence of the differences of the grounds on which it may rest; 1. that which rests on the grace or power of the deities, and 2. that which rests on observation and reason. Among these, medicine resting on the grace or power of the deities consists of these: *Mantras* (set phrases and words taken from the scriptures or other sources); charms (worn on the body); gems; auspicious rites; offerings made to the deities (such as flowers, vegetables, animals that are regarded as clean, &c.); gifts (to the deities); *Homa* (libations of ghee or meat poured on the sacred fire with the aid of *mantras*); observances (such as abstention from particular kinds of food and drink at particular times, wearing of beards, &c.); expiatory rites and penances; fasts, gifts (to Brahmanas, &c); propitiatory rites (such as reciting those section sof the Markandeya Purana which go by the name of *Chandi*, &c.); bows and prostrations (unto Brahmanas and deities, &c.); and sojourns to sacred spots and waters.

Medicine that rests on observation and reason, consists of these:

Correctives and alleviatives; and endevours whose results are directly observable.

This medicine, in consequence of difference of features, is of two kinds: *viz.*, 1. consisting of what is material, and 2. consisting of what is not material.

Of these, the immaterial is that which is fraught with Upāya or means; these are Upāya (or means), *viz.*, exciting (in the mind of the patient) terror, amazement, grief, and joy; administering rebukes, striking and binding the patient with ropes, inducing sleep, rubbing and champooing the body, and similar other practices which cannot be regarded as material agents and which have been spoken of as means of success (in treatment).

Those medicines that consist of material objects are used (as emetics and the rest) for bringing about vomiting and the rest."

Of such even this is the (method of) examination:

it is such;

its nature is such;

its attributes are such;

its potency is such;

it grows (or occurs) in such a region;

it grows in such a season;

it has been taken up in this way;

it has been kept in such a way;

it has been subjected to these processes;

it is fraught with (*i.e.*, used in) such a measure;

it is administered in such desease;

it is suitable to such a patient; and

it removes or allays such faults.

Whatever other medicine there may be like unto that (or those) spoken of above, it should also be examined according to this or any other special method and then applied.[100]*

Absence of harmony among the dhātus (constituent elements of the body) constitutes the 'kārya-yoni' (ground of action).

Its indication is the accession of an abnormal condition (of the body or of the dhātus). Its examination consists in an observation of the symptoms that indicate an increase or decrease of the sources of disease. The examination of abnormality (disease) also, consists in an observation of such symptoms as indicate curability or incurability, mildness or virulence.[101]

* 'It is such; implies that it is this sort of thing; or that its species is such. Thus, in examining a flower, the physician should first ascertain its genus; then its species; &c. He should then enquire about its 'prakriti' or nature. 'Prakriti,' it seems, is not different from genus or species on the one hand and attributes on the other. 'Prabhāva' is potency. It has been explained in Sutrasthāna. Much depends on the character of the spot where an herb or plant grows. A plant growing in a garden, and another of the same species on a hill, do not posesess the same attributes. Much, again, depends on the season in which an herb is taken up, and the manner in which it is kept after being taken up.—*T.*

The 'kārya' (that for the accomplishment of which the actor sets about) is the restoration of the (disturbed) harmony of the dhātus.

Its indication is the alleviation of the 'vikāra' (or the abnormal condition called disease).

Its examination consists in an observation of these :—
The disappearance of the disease;
The accession of voice and complexion;
The growth of the body (*i.e.*, repair of the waste);
The increase of strength ;
A desire for the usual articles of enjoyment;
Liking (relish) for food at the time of eating ;
Digestion, at the proper time, of food that has been taken ;
Accession of sleep at the proper time.
Disappearance of dreams due to abnormal conditions ;
Happy awakening from slumber ;
The free discharge of wind, urine, stools, and vital seed ; and
The complete disappearance of obstructions to the free action of mind, intellect, and the senses.[102]*

The 'kārya-phala' or result of action is the attainment of happiness. Its indications are cheerfulness (or felicity of) mind, intellect, senses, and body.[103]

The 'Anubandha' (or necessary adjuncts of the result of action) is life.

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*'Abhyvahārya' implies the usual acticles of enjoyment. The special mention of food (āhāra), immediately after, shows that 'abhyavahārā' includes all other articles except food.

'Vaikārika Swapna' means such dreams as diseased persons get ; these differ from the pleasant dreams of healthy people.

The free action of every organ is an infallible indication of health. Hence the free discharge of wind, of urine, of stools, and of the vital seed, is a necessary condition of sound health.।

In Hindu philosophy, the Mind is distinct from the Intellect. The former is called 'Manas', the latter 'Buddhi.' 'Manas' is regarded as the sixth (the internal) sense.—T.

Its indication is a continuity of the vital breaths.[104]

Place (of action) is the country (or habitat of the patient) and the patient himself (*viz.*, his body).

Amongst these (two), the examination of country (or habitat) is for acquiring a knowledge of the patient, as also for ascertainment of (the qualities of) drugs.

In this connection, the following is (the method of examination) for acquiring a knowledge of the patient. It is this :—

In what region (or country) has the patient taken his birth, or has grown, or has caught the desease ?

In that country these are the articles of food and drink, these the sports, &c., these the practices, this the measure of strength, this the sort of constitution, these the practices suitable to health and life, these the faults that predominate in the constitutions, these the inclinations, these the ailments of the people, and these are beneficial, and these are not beneficial to them.[105]*

For acquisition of an accurate knowledge of medicines, it is necessary to examine the soil (from which they are obtained). The examination of soil will be laid down in the Division called Kalpa.[106]

The patient is the 'deça' or field of action (treatment).

His examination has for its object the ascertainment of the (unexhausted period of his life or the ascertainment of the measure of strength and faults.[107]†

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*'Iyam bhaktih' implies 'these are the inclinations' of the inhabitants or natives of the country. For example, the people of this country like to bathe every day once or twice ; to walk about with bodies uncovered ; to eat rotten fish ; to labour at night time ; to marry more than one wife ; &c.—T

†'Kārya-deça' is, literally, the field of action ; that is, the ground on which the action operates. The actor being the physician, the action being treatment, the patient is the field or ground of that action.

The examination of the patient has, really, one object in view, viz., the ascertainment of the fact as to the period for which the patient may yet live. This is dependent on ascertainment of the measure of the patient's strength, including the measure in which the faults (wind, bile and phlegm) have been excited. It

In this connection, even this is the object of ascertaining the measure of the particulars about strength and faults.

A strong medicine, suddenly administered by an undiscriminating physician, may kill a patient of little strength.

Indeed, an exceedingly strong medicine of a fiery, watery and windy character, or the use of heat, alkaline ashes, and surgical intruments, is incapable of being borne by patients of little strength.

These, in consequence of their unbearable and exceedingly violent action, quickly become destructive of life.[108]

Observant of this, good physicians treat a patient of little strength with such medicines as do not enhance his weakness, as are mild and exceedingly gentle in their operation, as are so graduated as to become stronger and stronger day by day, as bring about cure and as do not increase the danger.

These rules are specially observable in the case of females. They are of unsteady, mild, open, and weak hearts ; they are exceedingly delicate and weak, and in need of comfort and consolation.[109]

So also, when a weak patient is afflicted by a violent disease, a medicine of little strength, administered by an undiscriminating physician, fails to bring about a cure.

Hence, the patient should be examined in respect of his normal constitution in health, of the abnormal condition that has set in, of the predominance of some particular element in his constitution (such as blood, or flesh, &c., of his compactness or otherwise, the make of his proportions such as stature, &c., of what things are suitable to his constitution, of his mental disposition, of his power of eating of his power of exercise, and of his age.[110]‡

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is believed by many, who are unacquainted with the Ayurvedic method of treatment, that its professors cause the patients to observe undue fasts. This is an erroneous impression. The strength of the patient is always sought to be kept up by proper means.

*'Asâdhakam bhavati' means 'does not become effective,' *i.e.*, does not bring about the result anticipated ; or, does not bring about a cure. The words used in the original are all technical ; 'prakrititah' has reference to the usual

For ascertainment of the measure of strength (of the patient), these (ten) incidents beginning with (prakriti) the normal constitution in health, we shall explain here. They are as follow.

The nature of the vital seed (of the sire) and the blood (of the mother);

The nature that is dependent on the time (with respect to the mother) of gestation;

The nature of the mother as regards her food and sports (during the period of gestation);

The nature of the modifications which the great elements (earth, water, light, air, and ether or space) undergo: all these exercise an influence on the fœtus*

The fœtus is affected by that fault or those faults which affects or affect those causes, and to the same extent also in which the causes themselves are affected.

Commencing, therefore, from the moment of existence as fœtus the nature of human beings comes to be recognised as dependent

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constitution in health; 'vikrititah' has reference to the reverse of the above, *i. e.*, to the abnormal condition that has set in; 'sāratath' has reference to the predominance of particular elements; some men are called 'raktasāra,' some are called 'twak-sāra,' some 'çukra-sāra,' &c.

'Ahārā-çakti' has reference to the power of taking food, *i. e.* the measure of appetite and the power of digestion. Every one of these is explained below in this very lesson.—T.

*The Hindu medical scriptures say that the sire' vital seed and the mother's blood form the fœtus. The nature of these two determine the nature of the fœtus.

'Kāla-gabthā çaya-prakritim' has reference to the time of gestation, *i. e.*, the age of the mother at the time of conception. It may also refer to the condition of her body, *viz.*, hale or diseased. So also, it may refer to the season and other circumstances relating to the time of conception. Thus, conception may take place during a season of extraordnary cold or extraodinary heat, or during a plague, the excitement or fear caused by a war, &c.

The reading 'māturāhāra &c.' is better than 'āturahāra &c.' Chakrapāni and Gangādhara both accept the former reading.

The great elements, *viz.*, earth, water, &c., undergo modifications. These modifications exercise an influence on the fœtus.

The correct reading is 'avekshyate' and not 'apekshyate.'—T.

on the predominance or ortherwise of such a fault or faults.

For this reason,

Some persons, by nature, have the wind predominating in thie constitutions ;

Some have the bile predominating in their constitutions ;

Some have the phlegm predominating in their constitutions ;

Some have any two of the three faults or all the three faults combined together in predominant measure ; and

Some have all the three faults combined in harmonious proportions.

We shall explain the characteristics of these several kinds of human beings.*[111]

Phlegm is oily, smooth, soft, sweet, firm, thick, mild, moist, heavy, cool, slippery, and transparent.

In consequence of its oiliness, persons in whose constitution it predominates, have a body that is oily.

In consequence of its smoothness, their bodies are smooth.

In consequence of its mildness, they have bodies which are agreeable to look at, delicate, and clear (in the sense of freedom from filth).

In consequence of its sweetness, they have a large measure of vital seed ; they indulge largely in sexual congress, and they have a large number of children.

In consequence of its firmness, their bodies become firm, compact, and fixed. †

In consequence of its thickness, they have bodies with limbs all fully grown and developed.

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*What is said here is this : some men have the wind, some the bile, some the phlegm, predominating in their constitutions. Some, again, have any two of these predominating, while some have all the three existing in harmonious proportions. Upon such predominance the nature (or prakriti) of a man is said to depend. This nature has its origin in the condition of the great elements at the time of one's existence as a fœtus.

†*I. e.*, not subject to quick changes.—T.

In consequence of its mildness, their exertions, food, and sports, are always mild.*

In consequence of its moisture, they are slow in action, nor are they quickly upset or agitated.

In consequence of its heaviness, their tread is firm, careful, and slow.†

In consequence of its coolness, their appetite, thirst, heat of body, perspiration, and diseases (born of the excitement of the faults), are mild.‡

In consequence of its slipperiness, their bodies are smooth and their joints are strong and compact.

In consequence of its transparency, they are possessed of faces with cheerful expression, and of complexion and voice that are agreeable.§

In consequence of their being endued with these attributes, people in whose constitution phlegm predominates become possessed of strength, wealth, learning, energy, mildness of disposition, and length of life.[112] $

Bile is hot, keen, liquid, endued with the scent of raw meat, sour, and pungent.

In consequence of its heat, they in whose constitutions bile predominates become incapable of bearing heat (of any kind); their bodies are dry, delicate, and void of filth; they become endued with a very large number of freckles, dark spots on the cheek, moles, and the eruptions called Pidakā; they become endued

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**I. e.*, they are not characterised by great activity, nor do they take a large measure of food ; their sports, again, are not active.—T.

†Chakrapāni explains that 'Sāragati' implies 'an incapacity to trip or fall down;' 'adhishthitagati' implies a treading with the entire soles of the feet. 'Avasthitagati' implies slowness of tread,—T.

‡'Dosha,' the last word of the compound, is explained by Gangādhara as meaning the diseases that spring from the excitement of the faults.—T.

§'Prasanna-darcana' implies either as endued with cheerful expression, or as agreeable to behold, In either case, it implies loveliness.—T.

$ Some texts read 'cāntāh' after 'ojaswinah.' I adopt it in the version given above.—T.

with keenness of hunger and thirst; they soon become subject to wrinkles, gray hair, and baldness ; and their faults are quickly excited;* their beards, bristles, and hair; become soft, sparse, and of a tawny hue. In consequence of its keenness, they in whose constitution the bile predominates become persons of keen prowess; their digestive power becomes keen ; they eat and drink copiously ; they become incapable of bearing pain ; and quarrelsome or prone to mischief. In consequence of its liquid character, their joints and flesh become loose and soft, and their perspiration and discharge of urine and stools become copious. In consequence of its being endued with the scent of raw meat, their breasts, armpits, mouth, head, and the whole bo dy, have a fœtid smell in consequence of its pungency, with sourness ; their vital seed is scanty ; they indulge sparingly in sexual congress ; and the number of children they have is small.

In consequence of their being endued with these attributes, persons in whose constitutions the bile predominates, acquire mediocre strength and a mediocre period of life ; they become possessed of knowledge, wisdom, wealth, and all sorts of valuable possessions.[118]

The Wind, without doubt, is dry, light, restless, copious, fast-moving, cool, rough, and transparent.

In consequence of its dryness, persons in whose constitutions the wind predominates, become endued with bodies that are dry, lean, and small-sized. Their voice always becomes harsh, weak, broken, indistinct, and uncontinuous.* Such men are wakeful (that is, they do not sleep long or soundly).

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†'Doshâh' here may be taken as referring to wrinkles, &c that precede the word. But following Gângadharas explanation of the word as it occurs in the previous aphorism, it should be taken as implying the faults *i. e.* wind, bile, and phlegm.—T.

* 'Pratata' is 'always' or 'generally.' 'Sakta,' as applied to voice, means 'avyakta,' that is, indistinct. Chakrapâni takes it as the equivalent of 'baddha,' that is, choked. 'Jarjjarita,' is explained as asamhata,' that is, not continuous. Hence, asthmatic.—T.

In consequence of its lightness, their motions, exertions, food, and practices are light and quick.*

In consequence of its restlessness (unsteadiness), their joints, eyes, eyebrows, cheeks, lips, tongues, heads, shoulders, hands, and feet, become restless.†

In consequence of its copiousness, they talk much, and their arteries, large and small, including the five branches and extensions, are too many.

In consequence of its speed, they are hasty in all their undertakings; they are soon agitated; their minds change quickly, they are soon inspired with fear; they are hasty in their likes and dislikes; they succeed in understanding as soon as they hear but their memory is not tenacious ‡

In consequence of its coolness, they are unable to bear cold. They are exceedingly susceptible to cold, shivering, and stupour.

In consequence of its roughness. their hair, beards, bristles, nails, teeth, face, hands, feet, and other limbs become rough.

In consequence of its transparency, their limbs become susceptible of bursting, and their joints creak when they walk or stand up or sit down.$

In consequence of their being endued with these qualities, persons in whose constitutions the wind predominates, generally become possessed of little strength, and short-lived, and infecund as regards offspring; they are not capable of much exertion; and they are of little wealth (incapable as they are of much exertion for earning).[114]

* Motions and exertions may be light (in the sense of not being heavy or elephantine) and quick. As applicable to practices even, the adjectives are not unnitelligible. But light and quick in food is scarcely intelligible.—T.

† *I. e.* twitches and jerking motions are observable in these limbs. Over these motions the man has no control. They are all involuntary.—T.

‡ *I.e.* they are quick in apprehending and as quick in forgetting what they hear or learn.—T.

$ 'Sandhi-Çavda-Gâminah' as explained by Gangâdhara is 'Satatam gamane Sandhayah Çavdâyante yeshâm,' *i. e.* they whose joints creak at the time they walk or move.—T.

in consequence of a union of the faults, the indications become united.*

They in whom the three faults exist in a state of harmony become endued with a harmonious mixture of all the qualities. By these indications should the physician examine a patient about his normal state (as dependant on the predominance or otherwise of this or that fault or faults in his constitution).[115]

Next, as to abnormal conditions: an abnormal condition has been said to be a deviation from what is normal,

In this connection, the physician should examine the abnormal condition, by observing the particulars, as regards strength, of cause, constituent elements (of the body, such as juice, blood, flesh, fat, bones, marrow, and vital seed) faults (*i. e.*, wind, bile, and phlegm), nature or normal condition, and place (meaning seat or habitat of the disease), time (*i. e.*, season of the year as also age of the patient). He should examine it by observing the symptoms of the patient as well.

Without observing the particulars, as regards strength, of cause and the rest, there can be no knowledge of the degree of strength of the disease.

That disease is strong (or violent) in which the constituent elements (of the body, the faults, nature or normal condition), place (or seat of disease), and time (that is, season or age), draw an agreement with one another, but whose cause or causes and symptoms are possessed of strength.†

**I.e.* if a person happens to have both' phlegm and wind in a larger measure than bile, the qualities which phlegm and wind generate become united in him. So in the case of one in whom bile and phlegm, or bile and wind predominate, a mingling is observed of the attributes of each.--T.

† An illustration occurs in the following; the patient is a child of phlegmatic temperament. He is afflicted by bronchitis, (caused by excitement of phlegm). The place is a marshy region. The season is winter. The seat of the disease is the chest. Here the fault, the normal condition, place, and time are all in agreement. If the cause (exposure for many hours to cold blasts of wind) and symptoms (violent coughing, accompanied by an inflamed appearance,) are possessed of strength, the disease is regarded strong.—*T.*

When the reverse of this happens, the disease is regarded as of little strength.

That disease is regarded as of middle strength in which among the constituent elements, faults, &c., there is agreement between some only, and whose cause or causes, and symptoms, are possessed of middle strength.*[116]

Next, as to examination according to *Sára* (predominating essence or element): there are eight *Sáras* of human beings.

We shall lay down instructions about them for exact knowledge of the measure of one's strength.

They are 1. skin, 2. blood, 3. flesh, 4. fat, 5. bones, 6. marrow, 7. vital seed, and 8. mind,

They that have the skin for their predominating essence or element, have their skin endued with the following qualites: oiliness, smoothness, softness, agreeable colour, and possession of hair that is fine, thin or scanty, deep-rooted, and delicate; their skin, again seems to be possessed of splendour.

The predominance of this element (*viz.* skin) indicates the possession of happiness, good luck, prosperty, diverse objects of enjoyment, understanding, learning, health, objects of diversion and joy, and longevity of life.

Of men that have the blood as the predominating element in their constitutions, the symptoms are these: *viz.*, the ears, the eyes, the mouth, the tongue, the nose, the lips, the palms of the hands, the soles of the feet, the nails, the forehead, and the virile organ, are all oily and red in colour, of a handsome make, and possessed of splendour.†

The predominance of this element indicates the possession of happiness, eminence, intelligence, strength of mind, delicacy (of features), middling strength (of body) and an incapacity to bear pain.[117]

* The correct reading is 'hetulinga-valam' and not (as in some Bengal editions) 'hetuvalalingam.'—*T.*

† 'Snigdha-raktāni' may mean 'of a mild red color' 'Çreemanti' is explained by Chakrapāni as 'Çobha-yuktam;' that is possessed of beauty.—*T.*

Of men that have the flesh as the predominating element in their constitution, the symptoms are these : *viz.*, their temples, forehead, throat, eyes (or rather, eye-lids), cheeks, jaws, neck, shoulders, chest, armpits, breast, and the joints of the arms and the legs, are covered with compact, heavy and agreeable-looking flesh,

The predominance of this element indicates the possession of forgiveness, endurance, uncovetousness, wealth, learning, happiness, sincerity, health, strength, and longevity of life.[118]

Of men that have the fat as the predominating element in their constitution, the symptoms are a complexion that is oily, a voice that is so, and eyes and hair and bristles and nails and teeth and lips and urine and fæces that are oily.

Such predominance indicates wealth, power, happiness, enjoyment (of all agreeable articles), liberality, and sincerity, as also an enjoyment of all sorts of delicacies [119]

They who have bones for the predominating element in their constitution have these parts of the body, *viz.* the heels, ankles, knees, the portion of the arm from the elbow-joint to the fingers'-ends, shoulder-joint, chin, head, and joints, and bones, nails, and teeth, thicker than those of other people.

They are possessed of great energy and perseverence, addicted to acts, capable of bearing pain and fatigue, endued with bodies firm and compact, and possessed of longevity of life.[120]

They who have the marrow for the predominating element in their constitution have limbs that are soft, as also great strength, oily complexion and voice, and joints that, are thick, long, and round.

They become long-lived, endued with great strength, knowledge of the scriptures, science, and offspring. They become entitled to the respect of all.[121]

They who have the vital seed for the predominating element in their constitution become possessed of an amiable disposition, and amiable (or agreeable) looks. Their eyes seem to be full of

milk. They are capable of largely indulging in sexual congress * Their teeth are of an oily (shining) complexion, round, strong, equal in size, close to each other, and handsome .† Their complexion and voice are agreeable and oily. Their bodies are shining and their hips are large (and heavy). They are fond of women. They are regarded by women as dear objects of enjoyment. They are, besides, endued with great strength.[122]

They who have the mind for the predominating element of their constitution are possessed of happiness, power, health, wealth, honors, and offspring; they are endued with strong memory, as also with great reverence (for deities and seniors); they are very grateful, possessed of wisdom and purity (both external and internal); they have great energy and perseverance, much cleverness and considerable patience; they fight with great prowess in battle; they are never cheerless or melancholy. They are always firm. Their understandings and hearts are deep and grave. They are exceedingly atttentive to all things that are beneficial (to themselves or to others.)[123]

All these varieties of men have now been explained according to their respective chracteristics.[124]

Now, those men in whose constitutions all the elements exist in a large and harmonious measure, become endued with great strength and great honors (in every direction). They become capable of enduring toil and pain in all kinds of acts: they are inspired with confidence in their own abilities; they are exceedingly attentive to everything that is beneficial; their bodies become firm and little subject to decay. ‡ Their tread and other kinds of motion are well-balanced; their voice is deep, oily, and reverberating; they are possessed of happiness, power, wealth, all kinds of enjoyable articles, and honours; the symptoms of decay do not appear soon on their bodies, nor do these symptoms become pro-

* The word 'praharsha-vahulâh' is thus explained by Gangâdhara. He is, no doubt, correct.—*T*

† 'Çikhara' is explained by Çhakrapâni as meaning handsome (Çobhana).—*T*

‡ "Samâhita-Çarirâh' means with bodies not subject to decay.—*T*.

nounced; they are not subject to changes (of temper) upon slight reasons; they are blessed, again, with numerous progeny, all of whom are endued with equal qualities; they become also long-lived.[125]

Those men that are possessed of attributes which are the reverse of these, are regarded as possessed of no pith.* [126]

Persons endued with a predominance, in a middling measure, of any of the eight elements, have attributes, corresponding with the above, in a middling measure.[127]

Thus have been explained the eight different kinds of pith as regards human beings. These explanations are given for a knowledge of the differences in respect of the measure of strength of different men.[128]

It has been said that a person should be examined by the test of his pith. This has been laid down for preventing a physician from arriving at an erroneous conclusion by a sight of the body alone of the patient. Such conclusions should never be formed, *viz.*, that this one is endued with strength because this one's body is large; or that this one is of little strength for this one's body is lean; or, that this one is very strong because this one's body is of very large proportions; or, that this one is possessed of very little strength because this one's body is of very small dimensions. It is, indeed, seen that men whose bodies are of small dimensions or whose bodies are lean are still possessed of strength. In this connection, a proof is offered by ants (which are very diminutive creatures) bearing away large weights.[129]

Next, as regards (examination of the patient by observation of his) body: the words samhanana, sanghāta, and samyojana are of the same import.

* It will be seen that the word "sāra" has been rendered "predominance of (constituting) element." This long periphrasis becomes inconvenient in rendering such short compounds as 'Twak-sāra', 'Rakta-sāra,' &c. The fact is, if 'sara' be baken as equivalent to 'pith' in the sense of 'essence,' the periphrasis may be abandoned with this explanation. 'Twak-sāra' may be rendered as 'Skin-pithed;' so 'Rakta-sāra' as 'Blood-pithed,' &c. Hence 'Asāra' implying the absence of 'Sāra,' may be rendered as 'having no pith' —*T.*

In respect of this, that body is said to be firm or compact which consists of symetrical and well-formed bones, well-knit joints, and well-placed flesh and blood.

Those men who are possessed of firm and compact bodies become endued with strength.

Those men whose bodies are of an opposite kind, are possessed of little strength.

In consequence of bodies being of a middle character between the superior and the inferior, their possessors become endued with middling strength [180]

Next, as regards (examination of the patient by his) dimensions : Instructions are now to be given as regards the dimensions of the body measured by one's fingers. The height, the breadth (including circumference) and length, in their order.[181]

As regards the feet : their breadth is six fingers ; and their length is fourteen fingers.

The lower part of the leg (from the ankle to the knee) is eighteen fingers, in height ; its circumference is sixteen fingers.

The knees are four fingers in height ; their circumference is sixteen fingers.

The thighs are thirty fingers in circumference, and eighteen fingers in height (or length).

The testicles are six fingers in length, and eight fingers in circumference.

The male organ is six fingers in length, and five fingers in circumference.

The circumference of the female organ is twelve fingers.

The breadth of the waist is sixteen fingers.

The length of the anal canal is ten fingers.

The abdomen is twelve fingers in height (or length) and ten fingers in breadth.

The height (or length) of the flanks is twelve fingers, and their breadth is ten fingers.

The interval between the breasts is twelve fingers.

The length or breadth of each breast is two fingers.

The height of the chest is twelve fingers, and its width is twenty-four fingers.

The width of the heart is three fingers.

The shoulder-joints are eight fingers (in length).

The shoulders are six fingers (in length).

The upper arms are each sixteen fingers (in length).

The lower arms are each fifteen fingers (in length).

The palms (from the wrist to the end of the middle finger) are each twelve fingers (in length).

The arm-pits are each eight fingers (in length).

The lower part of the spine (from the mouth of the anal canal to the waist) is twelve fingers in length.

The back (meaning the spinal column from the waist to the lower part of the neck) is eghteen fingers (in length or height).

Of four fingers' height and two and twenty fingers' circumference is the neck.

The height of the face is twelve fingers, and its circumference is four and twenty fingers.

The mouth is five fingers (in length).

The chin is four fingers (in breadth).

The (upper and the lower) lip is four fingers (in length).

The ear is four fingers (in height)

The space between the two eyes is four fingers.

The nose is four fingers (in length).

The forehead is four fingers (in height).

Professor E B. Cowell, *Cambridge* —A careful translation of this ancient work will be very interesting and valuable. I can only hope that you may succeed in translating the entire work It will be a great achievement when finished.

R. G. Eccles, Esq., *Dean St. Brooklyn, New York* :—The matter is certainly of great interest to me.

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PART XX.

CHARAKA-SAMHITA

TRANSLATED INTO ENGLISH.

PUBLISHED

BY

AVINASH CHANDRA KAVIRATNA,

EDITOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA (in original) WITH COMMENTARIES; BENGALI AND HINDI TRANSLATOR OF CHARAKA-SAMHITA AND OF SUSRUTA-SAMHITA; EDITOR OF CHIKITSA-SAMMILANI (Medical Journal in Bengali); PRACTITIONER OF THE HINDU SYSTEM OF MEDICINE, &c., &c., &c.

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ABSTRACT OF CONTENTS.

The measurements of the different limbs of the body are completed in this part. (Apporism 132).

Longevity, happiness, power, wealth, &c., depend on the possession of a body of proper measurements.

The particulars are then set forth of the examination of a patient as regards his powers of assimilation. (Apporisms 134-35).

The next topic is the examination of a patient as regards *Sattwa* or mind. The different kinds of mind and their characteristics. (App. 136-38).

Then comes examination as regards capacity for food. Strength and period of life depend upon capacity for food. (App. 139.)

Then comes examination as regards capacity for exertion. under this are set forth the characteristics of the different periods of life, *viz*, boyhood, manhood, and decrepitude. (App. 140-42).

Then comes an explanation of the Seasons and their distinctive features as also their effects on the human constitution. The Timeliness and Untimeliness of Medicines are also explained (App. 144-51).

Explanation of the terms *Pravritti*, *upâya*, and *Pratipatti*. (App. 152-53).

The drugs, which are used as emeties, &c., are here laid down under several heads. (App. 156).

A list here occurs of Purgatives. (App. 157).

Last come six groups of Enemata (App. 159- to end of the fasciculus).

NOTICE.

The attention of subscribers and others is earnestly solicited to the fact that if they have any missing parts, they should lose no time in asking for them, for it will be practically impossible for us to supply them hereafter.

The Sutrasthana has been completed in part XIV. The Vimanasthana will soon be completed. Each Sthana (or division) may be separately bound up.

It is a matter of singular good fortune to us that almost all our subscribers are persons of learning and high social position. All that is needed, therefore, is to only remind them of their arrears of subscription for inducing them to remit the same without delay. It is well known to them that our ability to make faster progress entirely depends upon their kindness and courtesy.

A. C. KAVIRATNA.

The head is six fingers in height and two and thirty fingers in circumference.*

Thus has been explained the measurements of the different limbs one after another.

The entire height of the body (from the soles of the feet to the top of the head) is four and eighty fingers (that is, three and a half cubits). Its breadth, and circumference also, are each of the same measurement.†[182]

In this connection, (it should be said) longevity of life, strength, the element called *ojas*, happiness, power, and wealth and many other agreeable incidents, are in the command of one possessing a body endued with limbs of the aforesaid proportions.

The reverse (of these) is seen in one whose body falls short of, or exceeds, the standard measurements.[183]

Next, as to examination (of the patient) as regards power of assimilation. That is called assimilable (*i. e.*, suitable to the constitution) which, indulged habitually, agrees with the constitution.

In this connection, (it should be said that) those persons with whom ghee, milk, oil, juice of flesh, and all the five tastes, agree in consequence of habitual use, are endued with strength, capable of bearing hardship, and long-lived.

Those persons (on the other hand) who habitually live on dry articles of food and with whom only one taste agrees, are generally seen to be endued with little strength, incapable of bearing hard-

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* The height of the head, as explained by Chakrapâni, is measured from the top of the neck upwards.—T.

† The height of the foot is 4 fingers; that of the leg, 18; that of the knee, 4; that of the thigh, 18; that of the lower part of the spinal column, 12; that of the back, 18; that of the neck, 4; and that of the head, 6. Thus, in all, the total height is 84 fingers, or 3 cubits and a half, a cubit being of the breadth of 24 fingers. The total of the several breadths given, as also that of the several circumferences, would similarly come up to 84 fingers.

ship, not blessed with length of days, and not capable of accomplishing much.*[134]

Those persons with whom some of the tastes (but not all) agree, are seen, in consequence of such a characteristic, to be of middling strength.[135]

Next, as to examination (of the patient) in respect of *sattwa* or mind (or mental energy): the mind is known by the name of *sattwa*.

It is the ruler of the body, owing to its connection with the soul (or self).

It is of three kinds, according to difference of strength, *viz.*, superior, middling, and inferior. Hence, persons may be classed under three heads, *viz.*, as possessed of superior mind, of middling mind, and of inferior mind.

Amongst these, they that are possessed of superior minds, are spoken of as having the mind for their essence (or predominating element). They have been treated of (by us) while (we were) speaking of the essences (or predominating elements) of men.

Even if they happen to have small-sized bodies, they may be seen to be unmoved, in consequence of the superiority of their minds, under serious ailments either constitutional or accidental.[136]

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* 'Sātmya,' as rendered on previous occasions, is assimilability or suitability. A certain article is said to be 'sātmya' with regard to one, and 'asātmyā' with regard to another. Continued or habitual use without injury is the basis of 'sātmyatā.' Thus, from habitual use, ghee, milk, flesh, &c., become 'sātmya' to one, while from absence of use, these may be 'asātmya' to another. Habitual use may make even a virulent poison 'sātmya' or agreeable to a person.

The last word of the aphorism is 'alpasādhanāh.' Gangādhara explains it as 'incapable of accomplishing much.' Chakrapāni explains it as equivalent to not 'requiring medicines of diverse kinds.' It is difficult to settle what the precise sense of the term is. I incline to accept the first explanation.—T.

They that are of middling minds, thinking of others discovering fortitude under pain, succeed in quieting their own selves with the help of their own minds, or, with that of the minds of others.*[137]

They that are of inferior minds do not succeed in quieting (themselves), by mustering mental energy through their own exertions or through (encouragement offered by) others. It is seen that even if they happen to be of gigantic proportions (of body) they do not succeed in bearing pain that is even very slight.†

They are always accessible to fear, grief, cupidity, heedlessness, and vanity.

Hearing a discourse on anything that is awful, or terrible, or disagreeable, or abominable, or repulsive, or beholding any (wild or fierce) animal, or a person (in authority, such as a constable or other police officer), or flesh (in the form of limbs cut into pieces and strewn around), or blood, they become subject to melancholy, or paleness of complexion, or swoons, or extraordinary excitement (reaching to the point of madness), or delusions, or falls, or even death itself.[138]

Next, as to examination (of the patient) in respect of capacity for food. One's capacity for food is to be ascertained from one's capacity for eating as also capacity for digesting; since strength and period of life are both dependent upon food.[139]‡

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* The original is very terse. I have slightly expanded it, following the commentators. The sense is simple. What is said here is that they that are of middling minds succeed in quieting themselves under pain, (not in consequence of the innate strength of their own minds but at the sight of other people keeping themselves quiet under pain. It is the example of men of superior minds that acts on them. Then, again, when others encourage and assure them, such encouragement and assurance, succeed in quieting them.—T.

† In the original there are two 'api's' or even's. I reproduce them in the English version.—T.

‡ 'Ahāra-çakti' is capacity for food. It includes not simply capacity for eating, but also capacity for digesting. This capacity should be ascertained (in examining a patient) because the measure of the patient's strength and the measure of his period of life, both depend upon his capacity for food. The particle 'hi' in the last part of the aphorism, is equivalent to 'yasmāt' or 'since.' It indicates the reason the Rishi assigns for such examination.—T.

Next, as to examination (of the patient) in respect of capacity for exertion: capacity for exertion should be ascertained from capacity for action (such as capacity for bearing weights, the length of time for which one can undergo physical labour, &c.,); since by capacity for action the strength, which is of three kinds, of a person is capable of being judged.*[140]

That condition of the body which is dependent on the measure of Time (for which the body has existed) is called Age.

This Age, according to difference of duration, is of three kinds, *viz.*, Boyhood, Manhood, and Decrepitude.

Amongst these, Boyhood is (the period characterised by) immaturity of the constituent elements (of the body), non-appearance of hirsute appendage, delicacy (of constitution both physical and mental), incapacity to bear fatigue (and the pain it brings about), non-development of strength, and predominance of phlegm.

This continues till the sixteenth year. The constituent elements then begin to grow and, further, the mind remains restless, till the thirtieth year, as has been laid down.

Manhood (or the middle age) is characterised by strength, vital seed, manliness, prowess, apprehension, retention, recollection, speech, wisdom, and the attributes of all the constituent elements attaining to evenness.

It is also the period of vigour, and of the mind being no longer restless. The attributes of all the constituent elements are in a state of unbrokenness.

It is the period when the bile is in a state of predominance.

This continues till the sixtieth year, as has been laid down.

After this, the period that comes, is characterised by the constituent elements of the body, the senses, strength, manliness, prowess, apprehension, retention, recollection, speech, and wisdom, all beginning to decay.

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* The three kinds of strength here refered to are 1. Superior, 2. Middling, and 3. Inferior, as observed by Gangādhara.—T.

The attributes of the constituent elements begin to fall away (or degenerate).

It is the period when the mind is in a state of predominance.

Everything else begins to gradually decay.

This continues till the hundredth year.[141]

In this epoch (*kali*), the measure of (human) life, is a century.

There are men who live more than a hundred years or less than that period.

As regards this last class of persons, disregarding all incidents that are abnormal, noting only the diversities of the strength of Nature and the rest, the physician should ascertain the measure of life from the (usual) indications, and divide it into the three periods (named).*

Then, again, according to the strength, that is of three kinds, (*viz.*, superior, middling, and inferior), of abnormal conditions, the strength, of three kinds, is ascertained, of the faults (*viz.*, wind, bile, and phlegm).

After this, the physician, distributing medicines into three kinds (according to their strength), *viz.*, keen, mild, and middling, should administer them agreeably to the strength (ascertained as above of the faults (excited).[142]

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* What is stated here is this : the normal period of life is a hundred years. Sometimes men live beyond that period, or less than that period. In either of the two last cases, the limits of boyhood, manhood, and decay will not correspond with 30 years and 60 years, as stated in the previous aphorism. The physician, while examining a patient, is directed to ascertain, by disregarding all abnormal incidents and regarding only the normal ones, the period of his life. Suppose, according to his computation, the patient's period of life comes up to 120 years, such a person's boyhood, instead of terminating at 30, would terminate at 36 ; so also his manhood would terminate at 72. Similarly, in the case of one whose period of life is computed as extending to 80 years, his boyhood would terminate at 24, and manhood at 48. Instructions have been laid down, in "Indriya-sthâna," and also in the "Jâti-Sutriya" section of " Çârira-sthâna," for ascertaining the period of life,—T.

For ascertaining the measure of the period of life, instructions will be laid down, in "Indriya sthāna" and also in "Jāti-sutriya" about the indications (that manifest themselves).* [143]

Time is of two kinds, *viz.*, the year and the age of the patient. Amongst these, the year is divided into two, or three, or six, or twelve parts.

These are, again, subdivided (into smaller portions), with a view to help the cause of treatment.† [144]

Amongst these, having divided the year into six portions, instructions shall be laid down in respect of what acts of treatment should be when adopted.

Winter, summer, and the rainy season, characterised respectively by cold, heat, and rains, are the three divisions of the year. Within these (or between each two) are three others, each characterised by common attributes (of all the three principal seasons).

They are the ante-rainy (between summer and the rainy); autumn (between the rainy and winter); and spring (between winter and summer).

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* "Indriya-sthāna" follows "Çārira-sthāna" which comes immediately after the present division called "Vimānasthāna." In the section called "Arishta-lakshmanāni" occur observations on various symptoms that prognosticate death even at the distance of a year or more. The "Jāti-sutriya" section occurs in "Çārirásthāna." In that section, instructions have been laid down regarding the measure of the period of life as ascertainable from an observation of the general conditions of lineage, birth, health, food, &c.,—T.

† The year, when divided into two portions, would consist of two periods, each of which is measured by six months. The time taken by the sun in travelling from the vernal to the autumnal equinox, and that taken by him in travelling from the autumnal back to the vernal equinox, are the two periods referred to. They are known among Hindus by the name of Ayanas,—the Uttara or northern Ayana and the Dakshina or southern Ayana. The former is regarded as a sacred period.

When divided into three portions, each would consist of 4 months, respectively called winter, summer and the rainy season.—T.

That which is called the ante-rainy (Prābrish) is the precursor of the rainy season. It has the rainy season for its sequel.

Even thus is the year distributed into six seasons, with special reference to the administration of correctives. *[145]

Amongst these, the administration of emetics and the rest, is ordained for those seasons that have the common attribute of all the seasons. These medicines should not be administered in the other seasons.

The reason for this is, that those seasons which bear common attributes are, in consequence of the cold, heat, and the rains being mild, exceedingly pleasant; and in them both the human frame and the medicines (intended for it) remain in their normal state (*i. e.*, are not affected for the worse, or have not their nature altered).

The other seasons, on the other hand, in consequence of their excessive cold or heat or rains, are exceedingly unpleasant. They are also such that during their continuance, both the human frame and the medicines (intended for it) do not remain in their normal state. †[146]

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* In Lesson VI., called "Tasyāçitiya," of "Sutra-sthāna," the practices (with regard to food, drink, dress, sleep, exercise, &c.), that are suitable to each season, have been laid down. The seasons, in that Lesson, have been treated of, with special reference to "charyyā" or practices. Here, however, the seasons will be spoken of with special reference to the administration of the medicines called correctives.—T.

† What is stated in this aphorism is this : there are six seasons; in three of them, which are, of course, the principal, the characteristics of cold, or heat, or rains, are very marked. These are winter, summer, and the rainy season. Intermediate between each two are three other seasons ; these, called ante-rainy, autumn, and spring, are characterised by the common attributes of the principal seasons; that is, in each of them, cold, heat, and rains appear in a mild form or state. It is during the latter three seasons that the medicines called correctives, should be administered. The human body and the medicines also, during these seasons, remain in their normal condition. In the three principal seasons, however, in consequence of the cold, or the heat, or the rains being very marked, neither the human body nor the medicines intended for it, remains or remain in that condition which may be regarded as normal. The subsequent aphorisms establish this point more clearly.—T

In this connection it should be said that in winter, in consequence of its being afflicted by excessive cold, the body becomes indisposed. It becomes filled with air that is excessively cold; it becomes exceedingly stiff (in consequence of excessive dryness and harshness); and, lastly, the (three) faults (*viz.*, wind, bile, and phlegm) become obstructed (as regards their free movements). The medicines, again, intended as correctives, endued as they are with heating attributes, undergo, in consequence of their being afflicted by excessive cold, a degeneration of energy.

Hence, in consequence of both the body and the medicine, thus agreeing (in swerving from their normal condition), the corrective medicines, if administered (in winter), produce the result called *Ayoga*. The body also becomes subject to the distempered play of the wind. *[147]

Then, again, in summer, in consequece of its being afflicted by excessive heat, the body becomes indisposed.

It also becomes filled with hot wind and heat. It becomes exceedingly relaxed. The faults, too, shrink into a rarified state.

The medicines also, intended as correctives, endued as they are with heating attributes, catch, in consequence of their concurrence with heat, keener virtues.

Hence, in consequence of both body and the medicines thus agreeing (in swerving from their normal condition), the corrective medicines, if administered, produce the result called *Atiyoga*.

The body also becomes subject to the distempered play of thirst. †[148]

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* "Tayoh samyoge" implies "in their agreement," "their" having reference to the body and the medicines. The agreement consists in both swerving from their normal condition. The body, as stated in the first part of the aphorism, becomes indisposed; in the second part it is said that the medicines themselves degenerate in point of energy. Hence, because both agree in falling away from their normal condition, such medicines should not be administered in such a season. 'Ayoga' is absence of (judicious) correlation. *Vide* p. 88 of Sutrâsthâna, *ante.*,—T.

† 'Atiyoga' is excess of correlation. *Vide* p. 88 of Sutrâ-sthâna, *ante.*—T.

During the rainy season, the firmament being covered by masses of clouds, the sun, the moon, and the stars remaining hidden, torrents of rain continually falling, and the earth being inundated with muddy waters, the bodies of living creatures swerve from their normal condition, and all medicinal plants become affected by contact with an atmosphere surcharged with water. At such a time, emetics and the rest become incapable of producing their effects easily, and the bodies (of living creatures) exhibit the attribute of heaviness in a marked degree.

Hence, emetics and the rest should not be administered (during the season of rains).[149]

In the seasons ending with the rains, correctives should not be administered, unless the disease happens to be such as threatens to bring about death. *

In diseases threatening death, when the administration of correctives becomes necessary, the physician, bringing about the desirable season by combination of artificial means, should, with great care and attention, administer medicines (correctives) possessed of virtues contrary to those of the true season, after having determined their combination, the methods of correction, and quantity, and after having adjusted quantity with potency.†[150]

* 'Varshânteshu ritushu', 'Varshâbhâgânteshu ritushu' are the alternative readings. The meaning is the same, *viz.*, Winter, Summer, and Rains.—T.

'Atyayika' disease is one that is critical, or, in which death is expected if it is not properly and efficiently treated.—T.

† What is said here is this : correctives are not to be administered in winter (meaning, when the cold is severe). A serious disease confronts the physician, which, if not properly treated, is sure to bring about death. The administration of correctives seems to him to be the proper remedy. He must place the patient within a properly closed building, heating its atmosphere by means of more than one blazing fire, so that the cold may disappear and a mild summer or spring may result within the building. He should then administer correctives, having first determined their 'Samyoga,' 'Samskâra,' and their 'Pramâna'. By the first is meant the articles that should compose them ; by the second, the manner in which those articles are to be prepared, that is, when they are to be culled, at what stage, and how dried, or heated, or boiled, &c.; and by the third is meant quantity. The next consideration of the physician should be the adjustment of quantity with the potency of the drugs.—T.

As regards the condition of the patient also, there are these two terms, *viz*, timeliness and untimeliness of what should be done and what should not be done.*

For example: in this condition (of the patient or disease), the time has come for the administration of this medicine, or the time has not come for, on the other hand, the administration of this (other) medicine.

In consequence of particular conditions (of the patient or of the disease) even this (*viz*., the timeliness or untimeliness of particular medicines or courses of treatment) is what happens.

Hence, such terms as timeliness and untimeliness, with respect to the condition of the patient.

The ascertainment of the timeliness or untimeliness (of particular medicines or courses of treatment) consists in the frequent observation of the particular symptoms exhibited by the patient. Such observation is needed for the correct administration of medicines.

Medicines adminstered when their time has passed away, or when their time has not come, never become suitable.

It is time that brings about the exact suitability of medicines.†[151].

The commencement of treatment (or remedy) is called *Pravritti*.

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* In the foregoing aphorisms the Rishi explained the suitability of the several seasons to particular courses of treatment. In this, he refers to the question of suitability or timeliness of what should be done or what not done in view of the condition of the patient as dependent on the disease or its progress and not on the season,—T.

† There is an absence of terseness in this aphorism which raises the suspicion of its having been tampered with by later writers or commentators.—T.

Its characteristic is a union of the action of physician, of the patient, of medicine, and of the attendant or nurse.* [152]

The well-fittedness and adaptation of physician and the rest, is called *upāya* (means).

Its characteristic consists in the administration of medicine duly furnished with such causes of success as (propriety of) place, time, measure, assimilability, and operation or virtue, as also the wealth of those attributes, which have been already indicated, of physician and the rest.†

In this way, the ten distinct particulars that require examination, should be examined one after another.

The need for examination is a knowledge of the means of cure.[153].

That is called *Pratipatti* (means of cure) which consists in the adoption of such expedients as alleviate disease, in the manner in which they are best calculated to bring about alleviation. [154]

The cases where emetics and the rest should be administered, and those where they should not be administered, will be laid down in detail in that division of the work which is called Siddhi-sthāna.‡

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* The "Kriyā" or action of the patient is not a happy expression; what is meant is that treatment is said to commence when the physician, the patient, medicines, and attendants or nurses, are all brought together. The word 'pravitti', implying the commencement of treatment, is a technical term.—T.

† This is as literal a version as possible of the original. What is stated here is this: the chief characteristic of that which is called 'upāya' or means, as regards treatment, consists in the administration of such medicine as is possessed of the capacity for achieving success. That capacity is dependant on place, time, measure, assimilability, and the natural virtues of the drug, as also upon the physician and the rest, *viz.*, physician, patient, and attendants, possessing all those attributes which have been spoken of in the Lesson called "Khuddāka-chatuspāda." (Lesson IX, Sutra-sthana, *ante*).—T.

‡ The last division of the work is called Siddhi-sthāna (Practice of Medicine).—T.

When cases happen in which the symptoms exist in such a state of union that while some point to the propriety of administering purgatives and the rest, and others point to the propriety of abstaining from them, the physician should judge of the gravity or lightness of both classes of symptoms, and then regulate his treatment for allaying those that are grave.*

Diseases are manifold. In medical treatises, courses of treatment are laid down for their alleviation, by rejection and preference.†

Hence, ascertaining the gravity or lightness (of symptoms of opposite characters), the physician, it is said, should exert himself. 165

Those articles that are fit to be used as drugs for bringing about vomiting and the rest, shall now be laid down.

They are Phala (*a*), Jimuta (*b*), Ikshâku (*c*), Dhâmârgava (*d*), Kutaja (*e*), Kândikâri (*f*), and Kritabedhana (*g*). The fruits of these should be taken.

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* The original being exceedingly terse, I am constrained to give a somewhat free rendering.—T.

† The methods of rejection and preference are thus explained. The patient is suffering under a disease that presents symptoms opposed in character; some of these may indicate purgatives as the best remedy, while others indicate that purgatives should be abstained from. What should the physician do? The gravity or lightness of the symptoms should be first carefully ascertained. Those that are grave should then be attended to, to the exclusion of those that are light. Here, the principle of selection and rejection has its play, for some symptoms are selected for alleviation while others are rejected, or dismissed from attention for the time being. Then, again, several diseases may co-exist. Some one among them may be most serious, the others not so. The physician, in such cases, should proceed by the principle of selection and rejection. He should select the graver complaint for alleviation first and then proceed in due order. In the text, the word 'Utsarga' implies rejection, while 'Apavâdâ' implies selection.—T.

a. Otherwise called Madanaphala. *Randia dumetorum.*
b. It is a variety of Ghosakalta, as explained by Gangâdhara.
c. A variety of bitter gourd.
d. A variety of Ghasa-kalta. It is otherwise called Pita-ghosaka.
e. *Holarrhena antidysenterica*, syn. *Echites antiysenterica.*
f. The betel-nut.
g. *Luffa amara, Roxb.*

The leaves and flowers of the following are used, *viz.*, Jimutaka (*h*) Ikshāku (*i*), Kutaja (*j*), and Kirtabedhana (*k*).

Infusions (or decoctions) are used of the following :—

Aragbadha (*l*), Vrikshaka (*m*), Madana (*n*), Swādukantaka (*o*), Pāthā (*p*), Pātalā (*q*,) Çārngashthā (*r*), Murvā (*s*), Saptaparna (*t*), Naktamāla (*u*), Pichumarda (*v*), Patola (*w*), Sushuvi (*x*), Guduchi (*y*), Somavalka (*z*), Chitraka (*a*), Çatāvári (*b*), Dwipi (*c*), and the roots of Sigru (*d*).

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h. *Vide b* in page 616.

i. *Ditto c* in page *ditto*.

j. *Ditto e* in page *ditto*.

k. *Ditto g* in page *ditto*.

l. Called (in Bengali) Sondālu. *Cassia fistula, Linn*; syn. *Cathartocarpus fistula, Pers.*

m. This word is used to express the bark of Kutaja, or *Holarrhena antidysenterica, Wall*; syn. *Echites antidysenterica, Roxb.*

n. *Randia dumetorum, Lamk*; syn. *Prosequeria dumetorum, Roxb.*

o, Gangādhara takes it to mean the *Flacourtia sapida, Roxb.* Called in Bengali, Bainch.

p. *Stephania hernandifolia, Walp*; syn. *Cissampelos hernandifolia, Linn.*

q. *Stereospermum suave-olens*, D. C.; syn. *Bignonia Suave-olens, Roxb.*

r. The red variety of Gunjā is implied, that is, *Abrus precatorius, Linn.*

s. *Sanseviera zeylanica, Willd*; syn. *Sanseviera Roxburghiana, Schult.*

t. *Alstaria scholaris, R. Br.*; syn. *Echites scholaris, Roxb.*

u. *Pongamia glabra, Vent*; syn. *Galedupa Indica, Lamk.*

v. Gangādhara takes it to mean Nimba or *Melia Azadirachta*, syn. *Azadirachta Indica, Juss.*

w, *Trichosanthes dioica, Roxb.*

x. Gangādhara takes it to mean a variety of 'Parnāsa' or Tulasi, that is, *Ocimum sanctum, Linn.* Others take it as implying the well-known market vegetable called 'Karalā' or 'Uchche', both being of the same genus and species. It is the *Momordica charantia, Linn.* By Sushuvi is sometimes meant 'Shā-jira' or *Carum carni, Linn,*

y. *Tinospora cordifolia, Miers*; syn. *Menispermum cordifolium, Willd.*

z. Gangādhara takes it to mean a white variety of Khadira or *Accacia Catechu, Linn*; syn. *Mimosa Catechu, Linn.*

a. *Plumbago zeylanica, Linn,*

b. Otherwise called Çatamuli, *Asparagus racemosus, Willd.*

c. Otherwise called Vyāghri. *A* variety of *Plumbago zeylanica.*

d. *Moringa pterygosperma, Gaertn*; syn. *Hyperanthera moringa, Willd.*

As also of the following :—

Madhu (*e*), Madhuka (*f*), Kovidāra (*g*) Karvudāra (*h*), Nipa (*i*), Nichula (*j*), Vimbi (*k*), Çanapushpi (*l*), Sadāpushpi (*m*), and Pratyakpushpi (*n*).

As also of the following :—

Elā (*o*), Harenu (*p*), Priyangu (*q*), Prithwikā (*r*), Kustumvuru (*s*), Tagara (*t*), Nalada (*u*), Hrivera (*v*), Tāliça (*w*), and Uçira (*x*).

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e. Honey.

f. Liquorice.

g. Otherwise called Kānchana. The white variety is used. *Bauhinia acuminata, Linn.*

h. Otherwise called Raktakānchana. The red variety of the above.

i. Otherwise called Kadamva. *Nauclea cadamba, Roxb.*

j. Otherwise called Hijjala. *Barriningtonia acutangula, Gaertn*; syn. *Eugenia acutangula, Linn.*

k. *Coccinea Indica, W. A.*; syn. *Momordica monodelpha, Roxb,*

l. *Crotalaria Verrucosa, Linn.*

m. Gangādhara takes it to mean the Raktārka, or the red variety of Arka. *Calatropis gigantea* or *procera, R. Br.*; syn. *Asclepias gigantea, Willd.*

n. Gangādhara takes it to mean Apāmārga. *Achyranthes aspera, Linn.*

o. *Ellettaria cardamomum,* of the larger variety.

p. Otherwise called Renukā; probably, *Piper aurantiacum, Wall.*

q. *Aglaia Roxburghiana, W. A.*

r. *Elettaria cardamomum* of the smaller variety,

s. *Coriandrum sativum, Linn.*

t. *Tabernamontana Coronaria, Linn.*

u. Otherwise called Jatamansi; *Nardostachys Jatamansi, D. C.*

v. *Pavonia odorata, Willd.*

w. *Pinus Webbiana, Lindl.*

x. *Andropogon muricatum, Retz.* The root only is called Uçira.

As also of the following:—

Ikshu (*a*), Kāndekshu (*b*), Ikshuvālikā (*c*), Darbha (*d*), Potagala (*e*), and Kālankata (*f*).

As also of the following:—

Sumanas (*g*), Saumanasāyini (*h*), Haridrā (*i*), Dāruharidrā (*j*), Vrischira (*k*), Punarnavā (*l*), Mahāsahā (*m*), and Kshudrasahā (*n*).

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a. *Saccharum officinarum, Linn.*

b. Otherwise called Kāsa. *Saccharum spontaneum, Linn.*

c. Called in Bengali, Khānkrā. A variety of the above.

d. Otherwise called Ulu. The roots only are taken. *Saccharum cylindricum, Lamk.*

e. Gangādhara has Potāgala in the text, but Patola in the notes. Chakrapāni takes it to mean Hogala (the common reed called Hoglā in Bengali). The "Ayurvedārtha Chandikā" explains it as a variety of reed, identical with Khānkrā. It is a variety of *Saccharum*.

f. Gangādhara's text is evidently incorrect. He has 'Tagara' as the last plant but one in this group, while he reads 'Kālankata' as 'Kālakrita', taking 'kāla' as the equivalent of 'krishna Aguru', and 'krita' as forming a part of the succeeding word 'kashāya'. This is evidently incorrect. We have the authority of Chakrapāni for it. The latter reads 'Kālankata' and takes it as the name of a well-known plant, known as 'Kālkāsunde' in Bengal. "Ayurvedārtha Chandrikā" explains Kālankata as the same as Kāsamarda or Kālkāsunde, *viz.*, *Cassia Sephora, Linn.*

g. Otherwise called Mālatipushpa, as explained by Gangādhara. *Echites caryophyllata, Roxb.*

h. The correct reading is 'Saumanasāyini' and not 'Saumanasyāyini'. "Ayurvedārtha Chandrikā" explains that the former stands for the Jāti flower, *i. e.*, *Jasminum grandiflorum, Linn.* The Hindi name of this flower is Chāmeli.

i. *Circuma longa, Roxb.*

j. *Berberis Asiatica, D. C.*

k. The white variety of *Bœrhavia diffusa, Linn.*

l. *Bœrhavia diffusa, Linn,* (The red variety is so called).

m. Otherwise called Māshaparni. *Teramus labialis, Spreng*; syn. *Glycine debilis, Roxb.*

n. Otherwise called Mudgaparni. *Phaseolus trilobus, Ait.*

As also of the following :—

Çālamali (*a*), Çālmalaka (*b*), Bhadraparni (*c*), Elāparni (*d*), Upodikā (*e*), Uddālaka (*f*), Dhanwana (*g*), Rājādani (*h*), Upachitrā (*i*), Gopi (*j*), and Çringātikā (*k*).

Infusions of

Pippali (*l*), Pippalimula (*m*), Chavya (*n*), Chitraka (*o*), Çringavera (*p*), Sarshapa (*q*), Phānita (*r*), Kshira (*s*), Kshāra (*t*), and Lavana (*u*).

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a. *Bombax Malabaricum, D. C.* The root is used.

b. Another name for Mocharasa, *i. e.*, the gum of *Bombax Malabaricum*. This is how Gangādhara explains the word. Chakrapāni, a more reliable authority, takes it to mean Rohitaka, *i. e.*, *Amoora Rohituka, W* and *A.*; syn. *Andersonia Rohituka, Roxb.*

c. Otherwise called Gambhāri. *Gmelina arborea, Linn.*

d. Chakrapāni explains it as Rāsnā, *i. e.*; *Vanda Roxburghii, R. Br*; syn. *Cymbidium tessaloides, Roxb.* "Ayurvedārtha Chandrikā" explains Elāparni as the plant called in Bengali 'Kānta Amrul.' Gangādhara takes it as another name of Hastiparni, or the plant called Kānkura in Bengal.

e. Otherwise called Putikā, *i. e.*, *Basella rubra, Linn.* Gangādhara takes it as the equivalent of Kalambi, *i. e.*, *Ipomœa reptans, Poir.* This is incorrect, for Upodikā is always used for Putikā.

f. Chakrapāni takes it as Bahuvāra, *i. e.*, *Cordia Myxa, Linn.* Gangādhara explains it as Kānchana, *i. e.*, *Bauhinia acuminata, Linn.*

g. Otherwise called Dharmani, *i. e.*. *Grewia elastica, Roxb.*

h. *Mimusops Indica, D. C.*; syn. *Mimusops hexandra, Roxb.*

i. Gangādhara takes it as meaning Bhāndi' *e. i.*, the plant called Bhānt or Bhent in Bengal.

j. Otherwise called 'Sārivā', 'Çārivā' or 'Çyāmalatā', *i. e.*, *Ichnocarpus frutescens, R. Br.*; syn. *Echites frutescens, Roxb.*

k *Trapa bispinosa, Roxb.*

l. *Piper longum, Linn.*; syn. *Chavica Roxburghii; Miq.*

m. The roots of the above.

n. *Piper Chaba, Hunter*; syn. *Chavica officinarum, Miq.*

o. *Plumbago zeylanica, Linn.*

p. *Zingiber officinale, Roxb.*

q. Mustard seeds.

r. Inspissated juice of the sugarcane.

s. Milk.

t. Alkaline ashes.

u. Salt.

Obtaining as many of these as possible, and correcting them in such a manner as may be desirable, and making them up into sticks, or powders, or extracts,* or oils, or decoctions, or broths, or gruels, or soups, or infusions, or milk, or errhines, or boluses, or into diverse other preparations, the physician should duly administer, in the measure that is desirable, unto the person that is fit for taking emetics.

This is an abstract of the forms in which emetics may be used.

All the forms, however, in which emetics are to be used, will be laid down in detail hereafter.†[156]

As regards purgatives, they are as follow :—

Çyāmā-Trivrit *(a)*, Chaturangala *(b)*, Tillwaka *(c)*, Mahāvriksha

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* 'Avaleha' which I render as 'extract' is thus explained by Mr. U. C. Dutt in his *Materia Medica of the Hindus.* "To prepare it, decoctions, after being strained, are again boiled down to the consistence of a thick extract. This extract, when properly made, does not readily dissolve in water, can be drawn out into wires, and will receive impressions of coins on its surface. Extracts are administered with the addition of sugar, decoctions, or powders."

The etymology of the word shows that it is something to be licked with the tongue. 'Ava' being a prefix, and 'liha' (to lick) being the root.—T.

† Fuller instructions on the subject are given in that division of the treatise which is called 'Kalpasthāna'. It comes after 'Chikitsā'.—T.

a. Convolvulus Turpethum, Linn.; syn. *Ipomœa Turpethum, R. Br.* (There are two varieties, *viz.*, the white and the black. By Çyāmā-Trivrit the black variety is intended.

b. Otherwise called Aragbadha. *Cassia fistula, Linn.;* syn. *Cathartocarpus fistula, Pers.*

c. Otherwise called Lodhra. *Symplocos racemosa, Roxb.*

(*d*), Saptalâ (*e*), Çankhini (*f*), Danti (*g*), and Dravanti (*h*).

The milk, roots, bark, leaves flowers, and fruits of these are taken.

These may be administered severally. or jointly, according as the combination may be desirable, with the infusion of Ajagandhâ (*i*), Açwagandhâ (*j*), Ajaçringi (*k*), Kshirini (*l*), Nilini (*m*), and Klitaka (*n*);

Or, with the infusions of—

Prakirya (*a*), Udakirya (*b*), Masura-Vidalâ (*c*), Kampillaka (*d*)

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d. Otherwise called Snuhi or Manasâ. *Euphorbia neriifolia., Linn.*

e. This is explained by Gangâdhara as a variety of Çankhini. The name Saptalâ stands for many plants.

f. Gangâdhara takes Çankhini as equivalent to Çankhapushpi, *i.e.*, *Canscora decussata*; syn. *Pladera decussata, Roxb.*

g. Baliospermum Montanum., syn. *Croton Polyandrum, Roxb.* (Gangâdhara takes it as equivalent to Nâgadanti.

h. Gangâdhara explains it as a variety of the above. Dravanti, according to the Ayunvedârtha Chandrikâ, is Mushikaparni or *Salvinia cucullata, Roxb.*

i. Otherwise called Yamâni. *Ptychotes Ajowan, D C.*; syn. *Ligusticum Ajowan, Fbm.*

j. Withania somnifera; syn. *Physalis flexuosa, Roxb.*

k. Otherwise called Meshaçringi. *Gymnema sylvestre,* R. Br.; syn. *Asclepias geminata, Roxb.*

l. Chakrapâni explains it as Dugdhikâ. *Oxystelma esculentum,* R. Br.; syn. *Asclepias rosea, Rcxb.*

m. Gangâdhara takes it as implying the plant called Nilabuhnâ in Bengali. (Is it a variety of wild Indigo?)

n. Chakrâpani explains it as another name of Yashthi-madhu or Liquorice.

a. Otherwise called Nata-Karanja. *Guilandina Bonducella, Linn*; syn. *Cæsalpinia Bonducella, Flcm.*

b. Otherwise called Karanja, or Dahar-Karanja. *Pongamia glabra, Vent*; syn. *Galedupa Indica, Lamk.*

c. Gangâdhara explains it as "Çyâmamulâ-Trivrit." Chakrapâni takes it as "Çyâmalatâ." *Ipomœa Turpethum, R. Br.*; syn. *Convolvulus Turpethum, Linn.* If Chakrapâni be taken as our guide, the plant named would be *Ichnocarpus frutescens,* R. Br.; syn. *Echites frutescens, Roxb.*

d. Mallotus Philippensis; syn. *Rattlera tinctoria, Roxb.*

Vidangaka (*e*), and Gavâkshi (*f*).

Or with the infusion of—

Pilu (*g*), Piyâla (*h*), Mridvikâ (*i*), Kâsmaryya (*j*), Parusha (*k*), Vadara (*l*), Dâdima (*m*), Amlaka (*n*), Haritaki (*o*), Vibhitaka (*p*) Vrishchira (*q*), Punarnavâ (*r*), and Vidâri-gandhâ (*s*).

The above should be corrected by the following, *viz* :—

Çidhu (*a*), Surâ (*b*), Sauviraka (*c*), Tushodaka (*d*), Maireya

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e. The same as Vidanga. *Embelia ribes, Burm ;* syn. *Embelia glandulifera, Wight.*

f. The Ayurvedâtha Chandrikâ takes it as Godumbâ, *i. e.*, the Bengali Gomuk. *Cucumis Melo, Linn.;* syn. *Cucumis madraspatanus, Roxb.*

g. *Salvadora Persica, Linn.; Salvadora Indica, Wight.*

h. *Buchanania latifolia, Roxb.* The nuts are called Cheraunji (in Hindi).

i. *Uvæ Passæ.* Called Kismiss in Bengali and Hindi.

j, Called also Kâsmari or Gâmbhâri. *Gmelina arborea, Linn.*

k. *Grewia Asiatica, Linn.*

l. *Zizyphus Jujuba, Lamk.*

m. *Punica granatum, Linn.* pomegranate tree.

n. *Phyllanthus Emblica, Linn.;* syn. *Emblica officinalis, Gaert.*

o. *Terminalia Chebula ;* Chebulic myrobalan.

p. *Terminalia Bellerica, Roxb.*

q. *Boerhavia diffusa, Linn.* The white variety is implied.

r. *Boerhavia diffusa, Linn.* The red variety is indicated.

s. Otherwise called Sâlaparni. *Desmodium Gangeticum, Burm ;* syn. *Hedysarum Gangeticum, Linn.*

a. The qualities of the diverse kinds of wines have been explained in Lesson XXVII of Sutrasthâna. (*vide* pp. 362 to 365). "Ayurvedârtha Chandrikâ" explains that by Çidhu is meant that wine which is manufactured from the boiled juice of the Sugarcane.

b. The wine manufactured from the paddy called Çâli and Shashtika, &c.

c. The wine manufactured from wheat and barley.

d. Otherwise called Kânjika. Infusion of rice in cold water, properly fermented.

(*e*), Medaka (*f*), Madirâ (*g*), Madhu (*h*), Madhuraka (*i*), Dhânyâmla (*j*), Kuvala (*k*), Vadara (*l*), Kharjjura (*m*), and Karkandhu (*n*).

Or, by the following, *viz.*,—

Dadhi (*o*,) Dadhimanda (*p*), and Udaçwit (*q*).

Or, by the following, *viz.*,—

the milk or urine of the cow, the buffalo, the goat, and the sheep. The infusions should be corrected by any of these articles that may be obtainable, and to the extent that may be desirable.

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e. Manufactured from certain roots and fruits and sugar.

f. Otherwise called Jâgala. Manufactured from certain powders that go by the name of "Muda" in the Indian markets.

g. The commentators do not explain how this variety of wine is manufactured. Its synonyms seem to indicate that it is a general name for all kinds of vinous liquors.

h. This is the name of the wine manufactured from the blossoms of the *Bassia latifolia*.

i. Manufactured from an aquatic plant of long leaves called "Jala-mahuâ" in the vernacular.

j. Manufactured from broken rice-grains. "Ayurvedârtha Chandrikâ" quotes "Atreya-samhitâ" for explaining the process by which this wine used to be manufactured. "One *prastha* of the shashtika paddy is to be drenched in 2 prasthas of water. The mouth of the jug or jar should then be hermetically closed and it is to be interred in the earth. It should be taken up at the end of a fortnight. The liquid should then be strained through a piece of cloth."

k. This is manufactured from a variety of plums.

l. This also is manufactured from a variety of ditto.

m. This is from the juice of the date-palm.

n. This is manufactured from the fruits of *Zizyphus œnoplia*.

o. Curds.

p. The watery portion that escapes from curds when stale.

q. Whey mixed half and half with water.

Thus corrected these should be administered as sticks (suppositories), or powders, or extracts (for licking), or oils, or infusions (for drink), or meat-soups, or meat-juices, or heated gruels, or cold gruels, or boluses, or other edible forms.

In fact, the medicine may be given, in any edible or drinkable form, to the person that deserves to be purged.

Thus ends the examination, in brief, of the methods of administering purgatives. Hereafter these methods will be treated of more fully in that division of the work which is called Kalpasthāna.* [157]

As regards enemata, there are numerous methods of preparing (and administering) them.

If all the articles capable of use as enemata have to be laid down fully, the list is sure to be an interminable one owing to their great number.

In a treatise like this, it is desirable to lay down instructions neither very elaborately nor very briefly.

What is desirable is knowledge (in the student of Medical Science).

Hence, instructions are being laid down (as regards the articles to be used as enemata) by a reference to tastes.[158]

The extent of the variety of combination of the Tastes, with reference to the articles capable of use as enemata, is unlimited. This is so because of the unlimited combinations, dependant upon the varied measures that may be taken, in which the Tastes may be united.

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*The aphorism being very long and composed of one sentence, I have, for purposes of perspicuity, been obliged to break it up, in the latter part, into five or six independent sentences. The fact is, the first portion of the aphorism mentions the "Kashayas" or Infusions. Then comes the portion about "Samskāra." By "Samskāra" is meant the addition of some substance which adds to the virtues of the drug. I have rendered "Samskāra" by the word "correction." It should be taken as a technical word. The methods of correction should be by the wines indicated; by curds, &c; and, lastly, by the milk or urine of the animals named.—T.

Hence, for the sake of illustration, taking only one kind of objects and classifying them according to Tastes, or rather according to one particular taste, six groups of enemata will be laid down, mentioning each grant by indication of names above.

The assertion which physicians are heard to make, *viz.*, that the six kinds of enemata are each of one taste, is incorrect (for no group of enemata can be found that is entirely of one taste).

This is so because of all things being of diverse tastes combined together.

Hence, articles that are sweet, and those that are nearly sweet, and those which are sweet as regards their potency, and those which are nearly sweet as regards their potency, are all laid down below as sweet.

The same rule (about enumeration) will be observed in the case of articles of other tastes.*

They are as follows:—

Jivaka (*a*), Rishabhaka (*b*), Jivanti (*c*), Virā (*d*), Tāmalaki (*e*),

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* The rule that will be followed in enumerating articles that are sweet, will be followed in enumerating articles that are bitter, or pungent, or sour, &c.; that is, things in which the bitter taste predominates, will all be mentioned as bitter, irrespective of the measure in which bitterness occurs in them.—T.

a. This plant has not been identified. Nor is it obtainable. Hindu physicians now substitute for it Guduchi; *i.e.*, *Tinospora cordifolia;* syn. *Menispermum Cordifolium, Willd.*

b. Not obtainable, and not identified. Physicians use instead Vansalochana, *i.e.*, the siliceous concretion found in the joints of the female bamboo.

c. Cælogyne ovalis.

d. Gangādhara takes Virā as signifying Kshirakākoli or Karkatacringi. The former is the bulb of the onion tube brought from the Himalaya. The latter is *Rhus succedanea, Linn*, syn. *Rhus acuminata.*

e. Called also Bhumyāmalaki. *Phyllanthus Niruri, Linn.*

Kâkoli (*f*), Kshira-kâkoli (*g*), Mudgaparni (*h*), Mâshaparni (*i*), Çâlaparni (*j*), Prishniparni (*k*), Çanaparni (*l*), Medâ (*m*), Mahâmedâ (*n*), Karkataçringi (*o*), Çringâtikâ (*p*), Cchinnâ (*q*). Cchatrâ (*r*), Aticchatrâ (*s*), Çrâvani (*t*), Mahâçrâvani (*u*), Alamvushâ (*v*),

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f. A root said to be brought from Nepal or Morung.

g. A bulb of the onion tribe brought from the Himalaya.

h. *Phlaseolus trilobus.*

i. *Glycine debilis, Roxb.*; syn. *Teramnus labialis, Spreng.*

j. *Hedysarum Gangeticum, Linn*; syn. *Desmodium Gangeticum, Burm.*

k. *Doodia lagopodioides. Roxb.*; syn. *Uraria lagopodiodes. D. C.*

l. Called also Açanaparni. Spelled also as Sanaparni and Asanaparni. "Ayurvedârtha Chandrika" gives Marata as its other name.

m. Not obtainable and not identified. Physicians use Açwagandhâ as its substitute, *i.e. Physalis flexuosa*, of Roxburgh or *Withania somnifera*, Don.

n. Not obtainable and not identified. Physicians use Sârivâ as its substitute, *i.e*, *Ichnocarpus frutescens, R. Br.*; syn. *Echites frutescens, Roxb.*

o. *Rhus Succedanea, Linn.*

p. Otherwise called Pâniphal. *Trapa bispinosa, Roxb.*

q. "Ayurvedârtha Chandrikâ" explains that Cchinnâ is another name for Guduchi, *i.e. Tinospora Cordifolia.*

r. Cchatrâ is another name for Madhurikâ (Mauri). *Fœniculam Vulgare. (Fennel seeds).*

s. Aticchatrâ is a larger variety of the above. Gangâdhara explains that "Cchatrâ and Aticchatrâ are well-known. They are otherwise called Catâhbhâ and Madhurikâ." The name Aticchatrâ is given to mushrooms as well. But here, the word implies Fennel seeds of the larger variety.

t. Gangâdhara explains that it is used as an equivalent of Cweta-munderi which, probably, is the same plant as Mandukaparni, *i.e.*, the *Hydroctyle Asiatica, Linn.*

u Gangâdhara takes it as the equivalent of Rakta-munderi, *i.e.*, the red variety of the above.

v. Alamvushâ does not occur in all the texts. "Ayurvedârtha Chandrikâ" says that the name is applied to the well-known little plant called Kuksimâ in Bengali.

Sahadevā (*w*). Viçwadevā (*x*), Çuklā (*y*), Kshira-çuklā (*z*), Balā (*a*), Atibalā (*b*), Vidāri (*c*), Kshira-vidāri (*d*), Mahāsahā (*e*), Kshudrasahā (*f*), Riddhi (*g*), Rishyagandhā (*h*), Açwagandhā (*i*), Payasyā

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w. Otherwise called Dandotpalā (as explained by Gangādhara) of the yellow variety. Probably, *Sida rhomboidea* of Roxburgh.

x. Otherwise called Dandotpalā (as explained by Gangādhara) of the red variety.

y. Chakrapānidatta explains that Cukla means candied sugar.

z. Chakrapānidatta explains that by Kshiracuklā is meant Trivrit, *i.e.*, *Convolvulus Turpethum*, *Linn*; syn. *Ipomœa Turpethum*. Gangādhara, on what authority it does not appear, takes it as the equivalent of that variety of Vidāri whose milky juice is scanty. Vidāri, of course, is the well-known plant called *Convolvulus paniculatus*.

a. *Sida cordifolia*, *Linn*.

b. *Sida rhombifolia*, *Linn*.

c. *Convolvulus paniculatus*, *Linn*. It seems that Gangādhara's explanation of the term Kshira-cuklā (*vide z* above) is not wholly incorrect. Kshira-cukla may be taken for a variety of Vidāri. The word Vidāri, as it occurs here, means that variety which has no juice.

d. That variety of the above which has abundant milky juice.

e. Gangādhara explains that Mahasahā is another name of Kuruvaka of the white variety. Wilson takes it as applying to the purple variety.

f. Gangādhara takes it as another name of Kuruvaka of the purple variety. Both varieties go by the name of Jhinti, *i e*, *Barleria cristata*, *Linn*.

Chakrapānidatta explains that by Kshudrasahā is meant the plant called Kumāri. Kumāri, however, is a name that is applied to various plants, such as the *Clitoria Ternatea*, *Aloes perfoliata*. &c.

g. Riddhi is no longer obtainable, whatever it was. For it modern physicians substitute Balā (*vide a* above.)

h. Gangādhara takes it as another name of Vriddha-dāraka or Devatāda, *i e.*, *Andropogan saccharatus*, *Roxb.*; syn. *Andropogon serratus*, *Retx.*

i. *Physalis flexuosa*, *Roxb.*; syn. *Withania somnifera*, *Don.*

(*j*), Vriçchira (*k*), Punarnavâ (*l*), Vrihati (*m*), Kantakârikâ (*n*), Eranda (*o*), Morata (*p*), Çwadangshtrâ (*q*), Samharshâ (*r*), Çatâvari (*s*), Çatapushpâ (*t*), Madhukapushpi (*u*), Yashtimadhu (*v*), Madhulikâ (*w*), Mridvikâ (*x*), Kharjjura (*y*), Parushaka (*z*), A'tmaguptâ (*a*), Pushkaravija (*b*), Kasheruka (*c*), Râjakasheruka (*d*), Rajâdani

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j. Gangâdhara takes it as another name of Arkapushpi, *i.e.*, *Gynandropsis pentaphylla, D. R.*; syn. *Cleome pentaphylla, Linn.*

k. The white variety of Punarnavâ, *i.e.*, *Boerhavia diffusa, Linn.*; syn. *Boerhavia procumbens* and *erecta.*

l. The read variety of the above.

m. *Solanum Indicum, Linn.*

n. *Solanum jacquinii, Wild.*; syn. *Solanum xanthocarpum, Schrad.*

o. *Ricimus communis, Linn.*

p. Chakrapânidatta takes it as another name of Murvâ, *i.e.*, *Sanseviera Zeylanica, Willd.*; syn. *Sanseviera Roxburghiana.*

q. Otherwise called Gokhura. *Tribulus trrestris, Linn*; syn. *Tribulus lanuginosus, Linn.*

r. Chakrapânidatta says that this plant is otherwise called Vandâka. Gangâdhara is content with quoting Chakrapânidatta. Vandâka is a common name for a parasitical plant, of what particular variety it is not known. Wilson supposes it to be the *Epidandrum tessellatum.*

s. Called also Çatâmuli. *Asparagus racemosus, Willd.*

t. Called also Misreya. *Pucedanum Sewa.*

u. A variety of liquorice.

v. Otherwise called Madhuka. Liquorice.

w. Chakrapânidatta states that it is otherwise called Markata-hastatrina. Gangâdhara is content to quote Chakrapâni without adding anything of his own.

Ayurvedârtha Chandrikâ takes it as another name of Râjikâ, that is, the larger variety of mustard seeds called Rye-sharshapa in India.

x. Uvæ passæ. Dried grapes.

y. *Phœnix Sylvestris; Roxb.* The wild date palm.

z. *Grewia Asiatica, Linn.*

a. *Mucana pruriens, D. C.*

b. Lotus-seeds.

c. *Scirpus Kysoor, Roxb.* Chakrapâni says that by Kaseruka is meant Chinchodaka. This is the marshy plant called Chenchko. This is a variety of Scirpus kysoor.

d. Other wise called Bhadramusta; a variety of the above.

(*e*), Kālankataka (*f*), Kataka (*g*), Kāsmarryya (*h*), Çitapāki (*i*), Odanapāki (*j*), Tālamastaka (*k*), Kharjjuramastaka (*l*), Ikshu (*m*), Ikshuvālikā (*n*), Darbha (*o*), Kuça (*p*), Kāça (*q*). Cāli (*r*), Gundrā (*s*), Itkataka (*t*),

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e. Mimusops Indica, D C.; syn. *Mimusops hexandra., Roxb.* Gangādhara wrongly takes Rājādani as another name for Piyāla. Chakrapāni takes it as another name of the bulbous root called Genchu in Bengal.

f. Called in Bengali Kālkāsunde ; *Cassia sophora, Linn*; syn. *Senna sophora, Roxb.*

g. It has another name, *viz*, Ambuprasāda. In Bengal it is called Nirmala or Nirmali. The seeds are used for clearing muddy water. Susruta mentions this use of the seeds in his chapter on water. *Strychnos Potaterum, Linn. fil.*

h. Called also Gāmbhari, *Gmelina arborea, Linn.*

i. Gangādhara explains that this is a variety of Kākali, which, as explained above, is a root brought from Nepal or Morung. Chakrapāni explains it as Sitalā which, Ayurvedārtha Chandrikā explains, is Sitali-latā. The fact is, Sitala, or Sitalā, is a name applied to more than one plant or tree. It may mean, as Wilson says, *Marsilea quadrifolia*; or *Cordia myxa*; or the marshy plant called *Phrynium dichotinum*, from the split stems of which a fine cool mat is made, called Sital-pāti in Bengal.

j. Called in Bengali, Niljhinti. A variety of *Barleria cristata, Linn.*

k. The head of the palm called *Borassus flabeliformis, Linn.* The head of this palm, besides being used medicinally, is taken as food by the lower classes of the Indian people.

l. The head of the wild date palm. Besides being used medicinally, this also is taken as food.

m. Saccharum officinarum, Linn. The sugarcane.

n. Called also Ikshābikā. *Saccharum spontaneum, Linn.*

o. Called Ulu in Bengali. *Saccharum cylindricum, Lamk.*

p. Poa cynosuroides, Linn.

q. A variety of *Saccharum spontaneum, Linn.*

r. The common paddy of Bengal.

s, Panicum uliginosum, Roxb. Gangādhara takes it as implying Guduchi, *i.e., Tinospora cordifolia.*

t. Some texts have Itkata or Itkataka which is the same as the plant called Okrā in Bengal; which others read Utkata or Utkataka, which, Ayurvedārtha Chandrikā explains, is Dāruchini or Tejapatra. If the latter reading and the explanation given by Ayurvedārtha Chandrikā be preferred, it would seem that the plant indicated is *Cinnamomum Zeylanicum.*

Caramula (*u*), Râjakshavaka (*v*), Rishyaproktâ (*w*), Dâradâ (*x*), Bhâradwâji (*y*), Vana-trapushi (*z*), Abhirapatri (*a*), Hansapâdi (*b*), Kâkanâshâ (*c*), Kulingâkshi (*d*), Kshiravalli (*e*), Kapotavalli (*f*), Gopavalli (*g*), Madhuvalli (*h*), and Somavalli (*i*).

Of these (*i.e.*, those enumerated above), as also of others of this kind, that are numbered in the group, called Sweet, of articles used as drugs, the physician should cut into small pieces those articles which should be so cut, and pulverise those which

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u. The roots of *Saccharum Sara, Roxb.*

v. A name applied to a variety of mustard seeds.

w. Both Chakrapâni and Gangâdhara take it as implying a variety of Balâ or *Sida cordifolia, Linn.*

x. Both the commentators take Dâradâ as implying the well-known potherb called in Bengal, Pâlama-sâka, *i.e.*, a variety of *Beta Bengalensis.*

y. Chakrapâni says that this is another name of Bana-kârpâsi or wild cotton. A variety of *Gossypium herbaceum, Linn.*

z. A wild variety of *Cucumis sativus, Linn.*

a. Chakrapâni explains that this is a variety of Çatâvari or *Asparagus racemosus, Willd.*

b. Called in Bengali, Thulkuri. *Hydrocotyle Asiatica, Linn.* It has another Sanskrit name, *viz.*, Mandukaparni.

c. Called also Kâkatundi. *Asclepias currassavica, Linn.*

d. Both the commentators take it as implying the plant called Petikâ (Petari in Bengali). Probably a variety of *Typpa angustifolia, Linn.*; syn. *Typpa elephantina, Roxb.*

e. Both the commentators are content with saying that it is another name of Khirâ-latâ. (vallí, of course, means a latâ or creeper.) A variety of *Convolvulus paniculatus, Linn.*

f. Chakrapâni takes it as implying Sukshma-Ela, *i.e.*, *Elettaria cardamomum.*

g. Chakrapâni takes it as implying the plant called Anantâmula, *i. e.*, *Asclepias pseudosarsa, Roxb.*

h. Chakrapâni explains that this implies a variety of Liquorice.

i. Otherwise called Somalatâ. *Asclepias acida, Roxb.*; syn. *Sarcostemna brevistigma, W. A.*

should be reduced to powders. Having cut and pulverised them, they should then be thoroughly washed and then put into a well-washed vessel.*

Then taking a quantity of milk and mixing with it an equal measure of water, they should be boiled, stirring them the while with a ladle. The measure should be sufficient of the liquid in which they are to be boiled.

When the juice of the drugs has come out (and mingled with the liquid), and before the milk gets itself burnt, the vessel should be taken down (from the fire).

The milk should then be thoroughly strained, and while still agreeably warm, it should be mixed with clarified butter, or oil, or fat or marrow, or salt, or the inspissated juice of the sugarcane.

The physician, well-versed in the healing art, should then duly apply it as enemata to the patient suffering under affections due to vitiated wind.

To a patient, however, that is suffering under vitiated bile, the above should be administered when cooled and correcting it by honey and clarified butter.

Thus ends the Group of Sweets.*[159]

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* A 'sthâli' is any kind of vessel, of earth or of any metal. In Bengal the word is used for indicating a circular dish or platter. In other parts of India, jars and jugs, in fact, any vessel large or small, is still called a 'sthâli.' It is derived from the root 'sthâ,' to put or place. Hence, anything within or upon which any other thing may be put or placed. Generally, Hindu physicians use earthen vessels for manufacturing medicines.—*T.*

* Having first enumerated the plants, &c., that make up the Group of Sweets, the Rishi explains the method of preparation. Some are to be cut, some to be reduced to powder, &c. The articles are then to be boiled, strained, &c. The preparation is then to be corrected by the addition of some articles. While still warm, the enemata is to be applied to patients whose wind has been vitiated; but with regard to patients suffering from vitiated bile, the medicine should be administered when cooled.

It will be seen that many of the plants named are unidentifiable. Some of the names stand for more than one plant. The commentators differ. I have done my best to present the different opinions.—*T.*

Âmra (*a*), Âmrâtaka (*b*), Lakucha (*c*), Karamardda (*d*), Vrikshâmla (*e*), Amlavetasa (*f*), Kuvala (*g*), Vadara (*h*), Dâdima (*i*), Mâtulunga (*j*), Kandira (*k*), Âmalaka (*l*), Nanditaka (*m*), Çitaka (*n*), Dantaçatha (*o*), Airâvataka (*p*), Koshâmra (*q*), and Dhanwana. (*r*).

The fruits of these are to be taken.

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a. *Mangifera Indica, Linn.*

b. *Spondias mangifera, Pers.* The hog plum.

c. *Artocarpus Lakoocha, Roxb.*

d. *Carissa Carandas, Linn.*; syn. *Carissa congesta, Wight.*

e. Otherwise called Tintiri. *Tamarindus Indica, Linn.* The Tamarind tree.

f. Otherwise called Chukra. *Rumex Vesicarius, Linn.* The country sorrel.

g. A variety of Kola. *Zizyphus Jujuba, Lamk.*

h. *Zizyphus Jujuba, Lamk.*

i. *Punica Granatum, Linn.* The Pomegranate tree.

j. *Citrus medica, Linn.*

k. Gangâdhara reads Karira, which is *Capparis aphylla, Roth.*; syn. *Capparis Sodada, R. Br.* As regards the reading Kandira, it should be stated that neither Wilson nor Ayurvedârtha Chandrikâ mentions the word.

l. *Phyllanthus Emblica, Linn.*; syn. *Emblica officinalis, Gaert.*

m. Chakrapâni says that it is identical with Karpar-Nandi. Not identified.

n. Chakrapâni says it has another name, *viz.*, Amvulothaka. Gangâdhara takes it as equivalent to Châlitra. *Dillenia Indica, Linn.*; syn. *Dillenia speciosa, Thumb.*

o. Gangâdhara takes it as Jamvira, a variety of citrus. Ayurvedârtha Chandrika explains it as Kâmaranga, *i.e.*, *Averrhoa Carambola, Linn.* Some authorities take it as another name of Kapitthwa, *i.e.*, *Feronia Elephantum*, or the wood-apple tree.

p. Otherwise called Nâgaranga, *i.e.*, *Citrus Aurantium, Linn.* The same variety is used.

q. *Mangifera sylvatica, Roxb.*

r. Otherwise called Dharmana. *Grewia elastica, Royle.*

The leaves should be taken of the following:—

Açmantaka (*a*), Chāngeri (*b*), the four varieties of Amlikas (*c*), the two varieties of Kola, *viz.*, raw and dry (*d*), and two varieties of dried Amlika, *viz*, cultivated and wild (*e*).

Of intoxicants, the following should be taken:—

Surā, Sauvira, Tushodaka, Maireya, Medaka, Madirā, Madhu, Sidhu, Çukta, Dadhi, Dadhimanda, Udaçwit, Dhānyāmla, and others of a similar kind. *

Of these, as also of others of this kind, that are numbered in the Group, called Sour, of articles used as drugs, the physician should cut into small pieces those articles which should be so cut, and pulverise those which should be reduced to powder.

Dipping the solids into the liquid substances named, they should be cooked.

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a. Otherwise called Amlakucha. A variety of *Oxalis*, probably *Oxalis monodelpha.*

b. Called Amrul in Bengali. *Oxalis coriniculata, Linn.*

c. Wilson takes it as identical with Tintire, *i.e*, *Tamarindus Indica, Linn.* This is not correct. Chakrapāni takes Amlikā to mean a plant whose bulbous root is used as something very sour. He further says that it is well-known, by this name, in Kamrup, and that there are four varieties of the plant.

d. *Zizyphus Jujuba, Linn.* There are two varieties, *viz.*, large and small.

e. This, probably, is *Tamarindus Indica, Linn.* I do not know what the two varieties are of this tree. In Bengal only one kind of Tamarind is known.

* Paddy, fruits, roots, pith, flowers, stalks, leaves, and barks are, in brief, the eight sources of wines. The ninth is sugar. From these, by permutations and combinations infinite varieties of wine are capable of being produced. Amongst these, four and eighty varieties are regarded beneficial. Surá, Sauvira, Tushodaka, Maireya, Medaka, and Dhānyamla are from paddy (*vide* pp. 290-291, of Sutrasthana, *ante.* Also pp. 362-365, bearing on "Group of Wines," of same, *ante.*) Madhu and Sidhu were probably manufactured from honey. At least, honey must have entered largely into their composition. Dadhi, Dadhimanda, and Udaçwit appear to have been made from milk. It is difficult to say what particular wine was called Madirā. Madirā was a common name for all intoxicating drinks produced by permutation.—T.

They should next be duly corrected, by adding oil, fat, honey, marrow, salt, and inspissated juice of the sugar cane.

While still agreeably warm, the enemata should be duly administered to the patient suffering from vitiated wind.

Thus ends the Group of Sours.[160]

Saindhava (*a*), Sauvarchala (*b*), Kāla (*c*), Vit (*d*), Pākya (*e*),

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a. The following extract from *U. C. Duttaes Materia Medica of the Hindus,* p. 84, on *Saindhava lavana* may be read with interest.

"*Saindhava* literally means produced in Sinde, or the country along the Indus. The term is applied to rock salt which is regarded as the best of salts. Three varieties of rock salt are recognised, *viz.*, white, red and crystalline. The pure white crystalline salt is preferred for medicinal use. For alimentary purposes also, rock salt is considered superior to the other varieties. It is regarded as digestive, appetizing, sweet and agreeable, and is much used in dyspepsia and other abdominal diseases."

The true etymology of *Saindhava* is "derived from *Sindhu,* meaning the sea. The name *Sindhu*, however, occurs in the Mahābhārata as that of the country or region lying about the lower course of the Indus, *viz.*, the country that is now known as Sinde or Sindh, having Kurrachi for its chief seaport. Its ruler, Jayadratha, played an important part in the great war of the Mahābhārata. As a matter of fact, rock salt comes from the Panjab, and not from Sind alone, as the lower portion of the Panjab is called. Orthodox Hindus use, for alimentary purposes, only this kind of salt.—T.

b. *Vide* note in page 382 of Sutrasthāna, *ante.*

The physicians of the North West Provinces take Sauvarchala as identical with Kāla or Kālā salt.

c. The separate mention, however, of Kāla here indicates that it is a variety of salt distinct from the others mentioned.

d. *Vide* note in page 382 of Sutrasthāna, *ante.*

e. Wilson takes it as another name of *Vit* salt. Ayurvedārtha Chandrikā explains that Pākkya is another name of Vit, as also of Sauvarchala, and also of Pāngā or Pāncuja. Both of them have erred. The separate mention of Pākya here shows that it represents a variety distinct from the others. The etymology would seem to indicate that the name was applied to some salt arrived at by a process of cooking or boiling.

Ānupa (*f*), Kupya (*g*), Vāluka (*h*), Elamulaka (*i*), Sāmudra (*j*) Raumaka (*k*), Audbhida (*l*), Aushara (*m*), Pātiya (*n*), Syāteyaka (*o*), Pāncuja (*p*), and others of this kind which are numbered in the Group of Salts, should be combined with articles that are sour, or boiled in hot water, and then mixed with substances that are oily (such as clarified butter, oils, &c.)

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f. It is difficult to identify what sort of salt had this name applied to it. The etymology would seem to indicate that it came from marshy lands. Ayurvedārtha Chandrikā quotes the description given in Bhāvaprakāca of the tract of land that is called Ānupa—"A tract that abounds with rivers, and lakes and hills, that is adorned with full-blown lotuses; inhabited by ducks and cranes and *Kārandavas* (Vallisveria) and *Chakravākas* (Anas casarca); that is the home of the deer, the boar, the buffalo, the *Ruru*, and the *Rohi*; that is enriched by plentiful trees and flowers; endued with indigo plants, corn of diverse kinds, and fruits of various sorts; and that is embellished with many fields for the cultivation of paddy, and myriads of plantain plants; &c." According to this description, Lower Bengal would be an Ānupa region.

g. Derived from wells, as the etymology implies. The process of manufacture is not known.

h. The commentators content themselves with the remark that all these names are derived from the localities whence the salts were procured. This particular variety (*viz.*, Vāluka) is not identifiable now; probably, it was some kind of salt with an admixture of sand.

i. Not identifiable; probably, a salt with an admixture of the ashes of some vegetable root.

j. *Vide* note in page 383, Sutrasthāna, *ante*.

k. "Romaka (or Raumaka), also called Çakambhari, is the salt produced from the Sambar Lake near Ajmere. The name *Romaka* is said to be derived from a river called Rumā. It is obtained by the evaporation of salt water in the shape of clear rhomboidal crystals. It has a pungent taste, and is considered laxative and diuretic, in addition to possessing the other properties of salts. It is said to be the best and purest of evaporated salts." *U. C. Dutta's Materia Medica of the Hindus.*

l. *Vide* note in page 382, Sutrasthāna, *ante*.

m. The etymology would seem to indicate that it was a variety of salt derived from barren fields, that is, soil abounding with saline matter.

n. Not identifiable.

o. Not identifiable.

p. *Vide* note in page 383, Sutrasthāna, *ante*.

PART XXI.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED

BY

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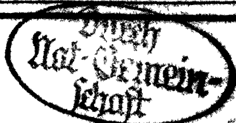
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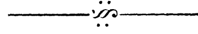
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ABSTRACT OF CONTENTS OF PART XXI.



The several groups of drugs used as Enemata of both kinds, and those used as Errhines, are concluded in the last Lesson of the Division called Vimāna.

The Division called Çārira then begins. The first Lesson of this Division is called "Katidhāpurushiyam," meaning "How many kinds of Persons are there."

Agniveça asks a number of questions about Purusha and Prakriti The Sānkhya system of Philosophy is set forth in brief in the answers of Punarvasu.

The aphorisms which find a place in this Lesson are highly abstruse. Copious notes have been added for bringing out their sense and connection.

To the general reader desirous of obtaining an insight into the nature of the speculations indulged by the Hindu philosophers of old upon such questions as the nature of the Soul or Self and its connection with what is called the external universe, the contents of this Lesson will prove highly interesting.

The topics discussed have very little connection with Medicine or Medical Science. As Charaka's treatise, however, professes to be a compilation on the Science of Life, the Origin of Life is, therefore, taken up for discussions as also the bearings of what is called Life to the Eternal principle, *viz.*, the Soul or Self invested with body.

While still agreeably warm, the preparation should be duly administered by the physician conversant with his science, as enemata to a patient suffering under vitiated wind.

Even this is the group of Salts.

Pippali (*a*), Pippalimula (*b*), Hasti-pippali (*c*), Chavya (*d*), Chitraka (*e*), Cringavera (*f*), Maricha (*g*), Ajamoda (*h*), Vidanga (*i*), Tumvuru (*j*), Pilu (*k*), Tejaswini (*l*), Elā (*m*), Kushtha (*n*), Bhallātakāsthi (*o*), Hingu (*p*), Kilima (*q*), Mulaka (*r*), Sarshapa (*s*), Laçuna (*t*), Karanja (*u*), Cigru (*v*), Madhura-Cigru (*w*), Khārapushpa (*x*), Bhustrina (*y*), Sumukha (*z*),

---

a. *Piper longum, Linn*; syn. *Chavica Roxburghi*; *Miq.*

b. The roots of the above.

c. Otherwise called Gaja-pippali. A large variety of the above.

d. *Piper Chaba, Hunter*; syn. *Chavica officinarum, Miq.*

e. *Plumbago Zeylanica, Linn.*

f. *Zingiber officinale, Roxb.* Dry ginger.

g. *Piper nigrum, Linn*: Black pepper.

h. *Pimpinella involucrata*; syn. *Apium involucratum, Roxb.*

i. *Embelia Ribes, Burm.*; syn. *Zanthoxylum hostile, Wall.*

j. *Zanthoxylum alatum. Roxb.*; syn. *Embelia glandulifera, Wight.*

k. *Salvadora Indica, Wight.*

l. Otherwise called Tejavati. Tejval in Bengali. The well-known wood brought from Nepal.

m. *Elettaria cardamomum.*

n. *Saussurea auriculata*; syn *Aplotaxis auriculata, D. C.*

o. The seeds of *Semecarpus Anacardium, Linn.*

p. *Ferula Assafœtida, Linn.*

q. Another name of Devadaru. *Cedrus Deodara, Loud*; syn. *Pinus Deodara, Roxb.*

r. Gangadhara explains that it is a variety of Sarshapa or mustard seeds.

s. Mustard seeds.

t. *Allium sativum, Linn.* Garlic.

u. *Pongamia glabra, Vent.*; syn. *Galedupa Indica, Lamk.*

v. *Moringa pterygosperma, Gaertn.*; syn *Hyperanthera moringa, Willd.*

w. A variety of the above.

x. Otherwise called Varvara. (Babui Tulsi in Bangali); *Ocimum Basilicum, Linn.*; syn. *Ocimum pilosum, Willd.*

y. Otherwise called Gandhatrina. *Andropogon Schœnanthus, Linn.*

z. A variety of *Ocimum sanctum, Linn.*

Surasã (*a*) Kutheraka (*b*), Kundara (*c*), Kãlamãlaka (*d*), Parnãsa (*e*), Keshavaka (*f*), Phanijjhaka (*g*), Kshãra (*h*), Mutra (*i*), and Pitta (*j*).

Of these, and of others of this kind, which are numbered in the Group called Astringents, of articles used as drugs, the physician should cut into small pieces those which should be so cut, and pulverise those which should be reduced to powder.

They should then be cooked in cow's urine and duly corrected, and mixed with honey, oils, and salts.

While still agreeably warm, the preparation should be duly administered, by the physician well versed in his science, as enemata to a patient suffering under vitiated phlegm.

Thus ends the Group of Astringents.[162]

Chandana (*k*), Nalada (*l*), Kritamãla (*m*), Naktamãla (*n*), Nimva (*o*), Tumvuru (*p*), Kutaja (*q*), Haridrã (*r*), Dãru-haridrã (*s*), Musta (*t*),

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a. A variety of the *Ocimum sanctum*, *Linn.*

b. A variety of ditto.

c. A variety of ditto.

d. A variety of ditto.

e. A variety of ditto.

f. A variety of ditto.

g. A variety of ditto.

h. Saline ashes of vegetables.

i. The urine of different animals, *viz.*, those which are mentioned in Lesson 1 of Sutrasthana, *ante.*

j. The bile of different animals. (These are mentioned in a subsequent portion of the treatise).

k. The red variety only is used. *Pterocarpus santalinus*, *Linn.*

l. Otherwise called Ushira, (in Bengali, Benamul). *Andropogon muricatum*, *Retz.* The roots only are used.

m. Otherwise callled Aragbadha. (In Bengali, Sondhalia or Sondalu.) *Cassia fistula*, *Linn.*; syn. *Cathartocarpus fistula*, *Pers.*

n. Otherwise called Karanja. *Pangamia glabra*, *Vent.*; syn. *Galedupa Indica.*, *Lamk.*

o. *Melia Azadirachta*, *Linn.*, syn. *Azadirachta Indica*, *Juss.*

p. *Zanthoxylum alatum. Roxb.*; syn. *Zanthoxylum hostile*, *Wall.*

q. *Holarrhena antidysenterica*, *Wall.* (Called Kurchi in Bengali.)

r. *Circuma longa. Roxb.*

s. *Berberis Asiatica*, *D. C.*

t. *Cyperus rotundus*, *Linn.*

Murvā (*a*), Kirātatiktaka (*b*), Katurohini (*c*), Trāyamāna (*d*), Karira or Karavira (*e*), Kevuka (*f*), Katillaka (*g*), Vrisha (*h*), Mandukaparni (*i*), Karkotaka (*j*), Vārtāku (*k*), Karkaça (*l*), Kākamāchi (*m*), Kāravalli (*n*), Kākodumvarikā (*o*), Sushavi (*p*), Ativishā (*q*), Patola (*r*), Kunaka (*s*), Pāthā (*t*), Guduchi (*u*), Vetrāgra (*v*), Vetasa(*w*), Vikankata (*x*), Somavalka (*y*),

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a. *Sanseviera Zeylanica, Willd.* ; syn. *Sanseviera Roxburghiana, Schult.*

b. Otherwise called Bhunimba (or Chireta). *Agathotes cherayta.*

c. Otherwise called Katuka. *Picrorhiza Kurroa. Roxb.*

d. *Ficus heterophylla, Linn. fil.*

e. Otherwise called Karavi. *Nerium odorum, Soland.* Some texts read Karira before Karavira. The former is *Capparis aphylla, Roth.*

f. Otherwise called Kemuka. *Costus speciosus, Linn*

g. Otherwise called Karavella. (In Bengali, Karala.) *Momordica charantia, Linn.* ; syn. *Momordica muricata, Willd.*

h. Otherwise called Vasaka (as explained by "Ayurvedartha-Chandrika") *Justicia Adhatoda, Roxb.*; syn. *Adhatoda Vasica, Nees.*

i. Called in Bengali, Thulkuri. *Hydrocotyle Asiatica. Linn.*

j. *Momordica mixta, Roxb.* ; syn. *Capparis sodada. R. Br.*

k. *Solanum Melongena, Linn.*

l. Chakrapani explains it to be a variety of Patola, *i.e.*, *Trichosanthes dioica, Roxb.* Gangadhara takes it as implying Kampillaka, *i.e.*, *Mallotus Philipensis, Mull. Arg.*; syn. *Rottlera tinctoria, Roxb,*

m. *Solanum nigrum, Linn.*

n. Gangadhara thinks that the larger variety is intended of *Momordica charantia, Linn.*; syn, *Momordica muricata, Willd.*

o. Gangadhara takes it to imply Kothodumvara ; a variety of Udumvara, *i.e*, *Ficus glomerata, Willd.*; syn. *Covellia glomerata, Miq.*

p. A wild variety of Karavella, or *Momordica charantia, Linn.*

q. *Aconitum heterophyllum, Wall.*

r. *Trichosanthes dioica, Roxb.* (The longer or larger variety is implied.)

s. The smaller variety of the above, as explained by Gangadhara.

t. *Stephania hernandifolia, Linn.*

u. *Tinospora cordifolia, Miers.*; syn. *Menispermum cordifolium, Willd.*

v. The ends or heads of *Calamus Rotang, Linn.*; syn. *Calamus Roxburghii, Griff.*

w. Ditto.:(other parts than the head are implied).

x. *Flacourtia Ramontchi, L'Hert.*; syn. *Flacourtia sapida, Roxb.*

y. The white variety of Khadira or *Acacia catechu, Linn.* ;

Saptaparna (*a*), Sumanas. (*b*), Arka (*c*), Avalguja (*d*), Varā (*e*), Tagara (*f*), Aguru (*g*), Hrivera (*h*), Ushira (*i*).

Of these and of others of this kind, which are numbered in the Group of Bitters among drugs, those should be cut into pieces which deserve to be so cut, and those should be pulverised which deserve to be reduced to that state.

They should next be washed in water and soaked therein, and then cooked and corrected, and then mixed with honey, oils, and salts.

While still agreeably warm, the physician well versed in his science should administer it as enemata to a patient afflicted by vitiated phlegm.

Unto a patient afflicted by vitiated bile, the physician versed in his science should duly administer the same when it has cooled.

Thus ends the Group of Bitters.[163]

Priyangu (*j*), Ananta(*k*), Amra (*l*), Amvashthaki (*m*), Katwanga (*n*),

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a. *Alstonia scholaris*, *R. Br.*; syn. *Echites scholaris*, *Roxb.*

b. Otherwise called Malati. *Aganosma caryophyllata*, *G. Don.*; syn. *Echites caryophyllata*, *Roxb.*

c. *Calatropis gigantea* or *procera*, *R. Br.*; syn. *Asclepias gigantea*, *Willd.*

d. Otherwise called Somraji. *Vernonia anthelmintica*, *Willd.*; syn. *Serratula anthelmintica*, *Roxb.* (The seeds are used)

e. A name of Triphala or the tripple fruits, *viz*, *Chebulic myrobalans*, *Terminalia Bellerica*, and *Phyllanthus Emblica*.

f. *Tabernœmontana coronaria*, *Linn.*

g. *Aquilaria Agallocha*, *Roxb.*

h. *Pavonia odorata*, *Willd.*

i. *Andropogan muricatum*, *Retz.* It will be noticed that Nalada, which occurs as the second in this list, is explained by the Commentators as equivalent to Ushira. The mention of both seems to indicate either that two varieties of the plant are intended, or that Nalada is not exactly what is known as Ushira.

j. *Aglaia Roxburghiana*, *W. A.*

k. *Hemidesmus Indicus*, *R. Br*; syn. *Asclepias Pseudosarsa*, *Roxb.*

l. *Mangifera Indica*, *Linn.* (The seeds, as explained by Gangadhara, are intended).

m. Otherwise called Patha as explained by Gangadhara. *Stephania hernandifolia*, *Walp.*; syn. *Cissampelos hernandifolia*, *Linn.*

n. Otherwise called Cyonaka. *Colosanthes Indica*, *Bl.*; syn. *Bignonia Indica*, *Linn.*

Lodhra (*a*), Mocharasa (*b*), Samangā (*c*), Dhātakipushpa (*d*), Padmā (*e*), Padmakeçara (*f*). Jāmbira (*g*), Āmra (*h*), Plaksha (*i*), Vata (*j*), Kapitana (*k*), Udumvara (*l*), Açwattha (*m*), Bhallātakāsthi (*n*), Açwantaka (*o*), Çirisha (*p*), Çingçapā (*q*), Somavalka (*r*), Tinduka (*s*), Piyāla (*t*), Vadara, (*u*) Khadira (*v*), Saptaparna (*w*), Açwakarna (*x*), Syandana (*y*), Arjuna (*z*),

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a. *Symplocos racemosa, Roxb.*

b. The gum of *Bombax Malabaricum.*

c. This name is applied to many plants. Perhaps, Lojjalu is indicated, *i. e.*, *Mimosa pudica, Linn.* The sensitive plant.

d. *Woodfordia floribunda, Salisb* ; syn. *Grislea Tomentosa, Roxb.*

e. Otherwise called Padmacharini, or Sthalapadma. *Hibiscus mutabilis, Linn.*

f. The filaments of the lotus, *i. e.*, *Nelumbium speciosum, Linn.*

g. *Eugenia Jambolana, Lamk.* ; syn *Syzygium Jambolana, W. and A.*

h. *Mangifera Indica, Linn.* (The seeds are used).

i. Otherwise called Parkati. *Ficus infectoria, Willd.*

j. *Ficus Bengalensis, Linn.* ; syn. *Ficus Indica, Roxb.*

k. A variety of Acwattha, *i. e.* *Ficus religiosa, Linn.*

l. *Ficus glomerata, Willd.* : syn. *Covellia glomerata, Miq.*

m. *Ficus religiosa, Linn.*

n. The seeds of *Semecarpus Anacardium, Linn.*

o. Probably another name for Pashanabhedi, *i. e.*, *Colcus Amboinicus, Linn* ; syn. *Coleus aromaticus, Benth.*

p. *Albizzia Lebbek, Benth.* ; syn. *Mimosa Sirisa, Roxb.*

q. *Dalbergia sissoo, Roxb.*

r. Otherwise called Khadira. *Acacia Catechu, Linn.* ; *Mimosa Catechu, Linn.* (The bark, probably, is intended).

s. *Diospyros Embryopteris, Pers.* ; syn. *Diospyros Glutinosa, Kœnig.*

t. *Bhuchanania latifolia, Roxb.*

u. *Zizyphus Jujuba, Lamk.*

v. *Acacia Catechu, Linn.* : *Mimosa Catechu, Linn.* (The exudation is, probably, intended).

w. *Alstonia scholaris, R. Br.* ; *Echites scholaris, Roxb.*

x. *Shorea robusta, Gaertn.*

y. Otherwise called Tinisa. *Ougenia dalbergioides, Benth.* ; *Dalbergia oojeinensis, Roxb.*

z. *Terminalia Arjuna, Bedd.* ; syn. *Pentaptera Arjuna, Roxb.*

Asana (*a*), Arimedā (*b*), Elavāluká (*c*), Paripelava (*d*), Kadamba (*e*), Çallaki (*f*), Jingini (*g*), Kāça (*h*), Kaçerukā (*i*), Rājakaçeruka (*j*), Katphala (*k*), Vança (*l*), Padmaka (*m*), Açoka (*n*), Çāla (*o*), Dhava (*p*), Swarja (*q*), Bhurjja (*r*), Asana (*s*), Kharapushpā (*t*). Çauri (*u*),

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a. Otherwise called Pitasala. *Terminalia tomentosa*, W. and A. ; syn. *Pentaptera tomentosa*, *Roxb.*

b. Called in Bengali Gooa-babla. *Acacia Farnesiana*, *Willd.* ; syn. *Mimosa Farnesiana*, *Roxb.* Gangadhara takes it as another name of Vit-khadira, a variety of *Acacia Catechu*, *Linn.*

c. A red powder sold under this name. The seed of some plant not generally known. Gangadhara takes it as implying Tejavala, a kind of wood apparently dry but juicy within. It is brought from Nepal.

d. Otherwise called Kaivarta-mustaka. A variety of *Cyperus rotundus*, *Linn.*

e. *Nauclea kadamba*, *Roxb.* ; syn, *Anthocephalus Kadamba*, *Benth* and *Hook.*

f. *Boswellia serrata*, *Colebr.*

g. Called in Bengali Jiol. *Odina Wodier*, *Roxb.* Gangadhara takes it as another name of Manjishta, *i. e.* *Rubra Cordifolia*, *Linn.* ; syn. *Rubra Manjista*, *Roxb.*

h. *Saccharum spontaneum*, *Linn.*

i. *Scirpus kysoor*, *Roxb.*

j. A variety of the above. (It is larger in size).

k. *Myrica Sapida*, *Will.*

l. *Bambusa arundinacea*, *Retz.*

m. Otherwise called Padmakashta, as explained by the Commentators. "It is a fragrant wood resembling toon brought from Malwa or Southern India" *U. C. Dutt's. Materia Medica.*

n. *Saraca Indica*, *Linn.* ; *Jonesia Asoka*, *Roxb.*

o. *Shorea robusta*, *Gaertn.*

p. *Anogeissus latifolia*, *Wall.* ; syn. *Canocarpus latifolia*, *Roxb.*

q. The exudation of *Shorea robusta.*

r. *Betula Bhojapatra*, *Wall.*

s. By this, Krishna-sala is implied. A variety of *Terminalia tomentosa*, *W. and A.*

t. Otherwise called Kharamanjari or Apamarga. *Achyranthes aspera*, *Linn.*

u. *Acacia Suma*, *Ham.* ; syn. *Mimosa Suma*, *Roxb.*

Mâthi (*a*), Kovaraka (*b*), Tunga (*c*), Ajakarna (*d*), Açwakarna (*e*), Sphurjaka (*f*), Vibhitaka (*g*), Kumbhika (*h*), Pushkaravija (*i*), Visa (*j*), Mrinâla (*k*), Tāla (*l*), Kharjjura (*m*). and Taruni (*n*).

Of these, as also of others of this kind that are numbered in the Group of Astringents among articles used as drugs, those should be cut into small pieces that deserve to be so cut, and those should be pulverised that deserve to be reduced to powder; they should then be washed with water, and soaked in it, and cooked, and corrected and duly mixed with honey, oils, and salts.

While still agreeably warm, the physician versed in his science, should then duly administer it as enemata to a patient afflicted by vitiated phlegm.

When cool, it should, after being mixed with honey and Ghee, be administered to a patient afflicted by vitiated bile.

Thus ends the Group of Astringents. [164]

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a. Another name for Devadaru. *Cedrus deodara, Loud.*; syn. *Pinus deodara, Roxb.*

b. A variety of paddy.

c. Otherwise called Punnaga. *Calophyllum inophyllum, Linn.*

d. A variety of Sala or Asana as explained by the Commentators.

e. The largest variety of *Shorea robusta, Gaertn.*

f. Another name of Tinduka, *i. e.*, *Diospyros Embryopteris, Pers.*; syn. *Diospyros glutinosa, Kœnig.*

g. *Terminalia Bellerica, Roxb.*

h. Another name of Katphala or *Myrica sapida, Wall.*

i. The seeds of *Nelumbium speciosum, Linn.*

j. The stalk of the above.

k. The roots of the above (as explained in "Ayurvedartha Chandrika").

l. *Borassus flabelliformis, Linn.*

m. *Phœnix sylvestris, Roxb,* (Wild date palm).

n. Another name for Ghritakumari, as explained by both the Commentators. *Alœ Indica, Royle.*; syn. *Alœ perfoliata, Roxb.* It should be noted that Chakrapani reads 'tarunam,' meaning 'of the trees,' *viz.*, of Tala and Kharjjura.

Here are some verses :—

These six groups that have, with a view to the determination of enemata, been enumerated according to (difference of) taste, should be regarded as capable of curing all diseases (that are curable by enemata).[1]

As regards those diseases in which enemata are beneficial, it may be said that applied in diverse combinations by a physician of knowledge and wisdom, the drugs included in the six groups mentioned above are capable of curing them all.[2]

Applied to those diseases for whose alleviation they have not been declared (as proper remedies), these groups of drugs are to be regarded even as exciting agents.[3] *

Thus have been explained the six groups of Enemata classified according to (the principle of) Taste.[165]

(In actually applying these drugs) the physician endued with intelligence should exclude that one, though enumerated in the list, which he regards as unsuitable. †

Similarly, he should include those particular ones which he may regard as suitable, though unmentioned in the list.

He may combine one part with another, that is, one drug of one group with one of another, or more than one of one group with more than one of another, taking reason as his guide.

Like the round (for eleemosynary charity) of the religious mendicant, and seeds in the hands of a cultivator, an aphorism, however brief, in the case of persons gifted with intelligence, becomes productive of great knowledge. ‡ [166]

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* The original is very roundabout. The sense is this : some of the drugs enumerated as Enemata have been declared as alleviatives of diseases caused by excited bile ; some as alleviatives of diseases caused by excited wind ; and some as alleviatives of diseases caused by excited phlegm. If those mentioned as alleviatives of one class of diseases be applied to another class, instead of producing any beneficial effect, they would rather excite or increase the diseases to which they are misapplied.—T.

† The unsuitability spoken of is not explained. It may refer to the unfitnesses of being combined with the others, or the unfitness of being administered to a particular patient.—T.

‡ The word 'Bhikshuka' here implies a 'Bikshu,' that is a person who, having given up the world, depends on eleemosynary charity for his sustenance.

Hence as regards those that are gifted with intelligence, there is range for selection, rejection, and reasoning. While as regards those that are not blessed with intelligence, it is well for them that they should follow what has been expressly laid down.*

By following the prescribed way, a physician may or may not succeed in accomplishing his object, because the examples laid down have neither been very elaborate nor very brief.†

After this, the drugs used for Anuvāsana (oily enemata) are being explained. Anuvāsana is oily enemata. This is of two kinds, *viz.*, that having immobile objects for its source, and that having mobile objects for its source. The first may either be oil or not oil (*i. e.* liquid or not so).

Reckoning both of them as oils, in consequence of the oily essence predominating in both, instructions are being laid down.

As regards Anuvāsana of that kind which has mobile objects for its source, it is such as fat, marrow, ghee, and so forth.

The Scriptures lay down that such a person should not, in course of his round, visit more than three houses. If he obtains alms at the first house he visits, he should not visit a second ; if failing at the first, he succeeds at the second, he should not visit another. If he fails at the third, he should give up further attempt to find food. He should, again, visit a house when the smoke has ceased to curl upwards from the cook-room ; when the sound of the husking rod has ceased ; when plates, etc., are not seen to be passing and repassing ; when the very fire in the cook-room has been extinguished. (*Vide* Manu, Chap. VI, verses 54—58). The little the Bhikshu gets proves sufficient for him. Hence, the simile is a happy one.—T.

* The words, 'uha,' 'apoha' and 'vitarka,' are dialectical technicalities. The first implies the laying down of a proposition that arises by implication or flows from what has been said. The second signifies the rejection of what is defective. The third means inferences arrived at in course of reasoning.—T.

† The sense is this : Physicians gifted with intelligence can always select, reject, and reason, guided by what has been actually laid down in the treatises they study. If not blessed with intelligence, they cannot do so, but must follow slavishly what has been laid down. By doing this, success may or may not be achieved. Of course, if examples could be laid down elaborately, even those that are dull, might successfully treat disease by following the treatises.

Amongst oils, fat, marrow, and ghee, the preceding one is better than the succeeding one in all disorders due to vitiation of wind and phlegm, and in which oily enemata are applicable.

In disorders brought about by vitiated bile, the succeeding one is better than the preceding one.

In disorders brought about by vitiation of all the faults (in whatever combination they may occur), all the drugs (*viz.*, oils, fat, marrow, and ghee) are applicable in consequence of the diverse methods of correction (to which they may be subjected.)[169]*

Next, as to cerebal purgatives (or errhines), the following may be used.

Apāmārga (*a*), Pippali (*b*), Maricha (*c*), Viḍanga (*d*), Çigru (*e*),

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* There are two kinds of enemata, *viz.*, dry and oily. The former is called Asthapana, the latter, Anuvasana. Anuvasana is Sneha, that is, oil. It is of two kinds, *viz.*, that derivable from immobile (or inanimate) objects, and that derivable from mobile (or animate) objects. Of the first kind are mustard and other oils; of the second are fat, marrow, and ghee manufactured from milk. Anuvasana of the first kind, that is, oils derived from inanimate objects, may either be oils or not-oils. Chakrapani makes a confusion in explaining this. He quotes a passage from one of the Puranas which says that mustard oil is not, properly, oil. The word 'taila' is derived from 'tila' or 'sesame seeds. Hence, in applying the name 'taila' to mustard oil, there is a verbal absurdity. The true meaning, however, has been missed by Chakrapani. What is meant by oils and not-oils is this: Anuvasana consists of oils or of the solid seeds which yeild those oils. The latter are spoken of as 'not-oils.'

In all the Bengal editions, there is a blunder in reading, in consequence of which the sense is missed. There is a full stop after 'Creshtham.' This is erroneous. The sense is that in disorders due to excitement of wind and phlegm, 'Yatha-purvam Creshtham'; in disorders due to excitement of bile, 'Yathottaram Creshtham;' while in all disorders, 'Sarve eva Yogamayanti.' The blunder in punctuation makes nonsense of the passage.—T.

a. *Achyranthes aspera, Linn;* syn. *Achyranthes bidentata, Bl.*

b. *Piper longum, Linn*; syn. *Chavica Roxburghii, Miq.*

c. *Piper nigrum, Linn.* Black pepper.

d. *Embelia Ribes, Burm;* syn. *Embelia glandulifera, Wight.*

e. *Moringa pterygosperma, Gaertn*; syn. *Hyperanthera moringa, Willd.*

Çirīsha (*a*), Kustumvuru (*b*), Vilwa (*c*), Ajamodā (*d*), Vārtāki (*e*) Prithwikā (*f*), Elā (*g*), and Harenukā (*h*), The fruits of these are taken.

Sumukha (*i*), Surasa (*j*), Kutheraka (*k*), Gandīraka (*l*), Kālamālaka (*m*), Parnāsa (*n*), Kshavaka (*o*), Phanijjhaka (*p*), Haridrā (*q*) Çringavera (*r*), Mulaka (*s*), Laçuna (*t*), Tarkāri (*u*), and Sarshapa (*v*). The leaves of these are taken.

Arka (*w*, Alarka (*x*), Kushtha (*y*), Nāgadantī (*z*), Vachā (a),

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a. *Mimosa sirissa*, *Roxb.*, syn. *Albizzia Lebbeck.*, *Benth.*

b. *Zanthoxylum alatum*, *Bentham* ; syn. *Zanthoxylum hostile*, *Wall.*

c. *Ægle marmelos*, *Corr.*

d. *Pimpinella involucrata*, *W. and A.* ; syn. *Apium involucratum*, *Roxb.*

e. Called also Vartaku. *Solanum Melongena*, *Linn.*

f. *Elettaria cardamomum* of the larger variety.

g. Ditto of the smaller variety. Also called *Amomum subulatum*, *Roxb.*

h. Also called Renuka, Probably *Piper aurantiacum*, *Wall.*

i. *Ocimum sanctum*, *Linn.*

J. A variety of ditto.

k. A variety of ditto.

l. A kind of potherb growing in marshy regions.

m. A black variety of *Ocimum sanctum.*

n. A variety of ditto.

o. A variety of mustard.

p. A variety of *Ocimum sanctum.*

q. *Cricuma longa*, *Roxb.*

r. *Zingiber officinale Roxb.*

s. *Raphanus sativa*, *Linn.* Garden radish.

t. *Allium sativum*, *Linn.* Garlics.

u. Otherwise called Jayanti. *Æschynomene sesban*, *Roxb* ; syn. *Sesbania aculeata*, *Pers.*

v. The mustard seed plant.

w. *Calatropis gigantea* or *procera*, *R. Br.* ; syn. *Asclepias gigantea*, *Willd.*

x. A variety of ditto, having white flowers.

y. *Sanssurea auriculata* ; syn. *Aplotaxis auriculata*, *Dc.*

z. Nagadanti, otherwise called Hastidanti, is not Nagadamani or Nagdona. It is called (in Bengal) Cherapata-Danti, *i. e.*, Danti with indented leaves. Danti is *Baliospermum montanum* ; syn. *Crotan polyandrum*, *Roxb.* (Nagadanti, in common parlance, indicates garden radish. In Medical scriptures, it never means so).

a. *Acorus Calamus*, *Linn.*

Bhārgi· (*a*), Çwetā (*b*), Jyotishmati (*c*), Gavākshi (*d*), Gandira (*e*), Avākpushpa (*f*), Vrisçhikāli (*g*), Vayasthā (*h*), and Ativissā (*i*). The of these roots are to be taken.

Haridrā (*j*), Çringavera (*k*), Mulaka (*l*), and Laçuna (*m*). The bulbous roots of these are to be taken.

Lodhra (*n*), Madana (*o*), Saptaparna *p*), Nimba (*q*), and Arka (*r*). The flowers of these are taken.

Devadāru (*s*), Aguru (*t*), Sarala (*u*), Çallaki (*v*), Jingini (*w*), Asana (*x*), and Hingu (*y*). The exudation of these is to be taken.

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a. Called also Bamunhati. *Clrodendron siphonanthus*, *R. Br.* ; *Siphonanthus Indica*, *Lamk.*

b. The name Cweta is applied to about a dozen plants. It is difficult to say which of them is intended.

c. *Cardiospermum Halicacabum*, *Linn.*

d. Applied to various plants. Here the Godumba is intended, *i. e.*, *Cucumis melo*, *Linn.*; syn. *Cucumis maderaspatanus.*

e. A kind of pot-herb growing in marshy regions.

f. The name is applied to various plants. Difficult to say which of them is intended.

g. Called in Bengali, Bichuti. *Tragia involucrata*, *Jacq.*

h. The name is applied to various plants and trees. Probably Amalaka is intended, *i. e. Phyllanthus Emblica*, *Linn.* Chakrapani takes it as indicating Brahmi, as kind of pot-herb.

i. *Aconitum heterophyllum*, *Wall.*

j. *Circuma longa. Roxb.*

k. *Zingiber officinale*, *Roxb.*

l. *Raphanus sativus*, *Linn.* Garden radish.

m. *Allium sativum*, *Linn.* Garlic.

n. *Symplocos racemosa*, *Roxb.*

o. *Randia dumetorum*, *Lamk.* ; syn. *Posoqueria dumetorum*, *Roxb.*

p. *Alstonia scholaris*, *R. Br.* ; syn. *Echites scholaris*, *Roxb.*

q. *Melia Azadirachta*, *Linn.* ; syn. *Azadirachta-Indica*, *Juss.*

r. *Calatropis gigantea* or *procera*, *R. Br.* ; syn. *Asclepias gigantea*, *Willd.*

s. *Cedrus deodara*, *Loud.*; syn. *Asclepias gigantea*, *Willd.*

t. *Aquilaria Agallocha*, *Roxb.*

u. *Pinus longifolia*, *Roxb.*

v. *Boswellia serrata*, *Colebr.*

w. *Oderia wodier*, *Roxb.*

x. *Terminalia tomentosa*, *W and A.*; syn *Pentaptera tomentosa*, *Roxb.*

y. *Ferula Assafoetida*, *Linn.*

Tejovati (*a*), Varāngā (*b*), Ingudi (*c*), Sobhānjana (*d*), Vrihati (*e*), and Kantakārika (*f*). The bark of these are to be taken.

Thus, cerebral purgatives are of seven kinds, in consequence of the substances of which they are made, *viz*, fruits, leaves, roots, bulbous roots, flowers, exudations, and barks, [170]

Besides the above, all articles that are of saline, or pungent, or bitter, or astringent taste, and that are agreeable to the senses, as also other articles not mentioned here, applied in due combination, are indicated for use as errhines [171]

(Here are some verses containing a summary).

The attributes to be observed for examination of treatise, of preceptors, and of disciple, the method of studying and teaching, the method of discussion, the fifty less six incidents of controversy, the ten elements of action beginning with cause, &c., with their details, the methods of questioning, and the nine questions in the matter of examination, as applied to purgatives and the rest, have been expounded in this Lesson, called " Bhishakjitiya," of the Division called Vimāna.*

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a. Otherwise called Jyotishmati. *Cardiospermum Halicacabum, Linn.*

b. Chakrapani explains that by Varanga is meant Gudatwak. This is called in Bengali Dalchini ; *Cinamomum Zeylanicum, Breyn.*

c. *Balanites Roxburghii, Planchore* ; syn. *Ximenia Ægyptiaca, Roxb.*

d. *Moringa pterygosperma,. Gaertn.* syn. *Hyperanthera moringa, Willd.*

e. *Solanum Indicum, Linn.*

f. *Solanum Xanthocarpum, Schrad* syn. *Solanum Jacquinii, Willd.*

* The word " Lakshana," occuring in the first verse, means the " scriptures." The first portion of the Lesson lays down the considerations which should guide the student in selecting the treatise he should study. (*vide* aphorism 2). The attributes of the preceptor are set forth in aphorism 3. The attributes of the disciple are set forth in aphorism 6. The method of study is set forth in aphorism 5 ; that of teaching in aphorisms 7 to 13. The rules to be observed in discussion are laid down in aphorisms 14 to 25. The fifty less six, that is, four and forty incidents relating to controversy, are then laid down in aphorisms 26 to 78. The ten elements of action, beginning with cause, etc., are set forth in aphorisms 79 to 91. Te nine questions, in the matter of examination, as applied to purgatives and the rest, are laid down in aphorisms 92—172.—T.

These topics of various kinds that have been laid down, have been expounded in diverse kinds of charming expressions and are delightful and interesting in respect of sense or meaning.

They are, again, characterised by diverse kinds of well-chosen or agreeable words and euphoneous combinations.

They are also capable of assisting one in demolishing the statements of others in course of controversy*[172]

The physician who acquires this sort of proficiency, that is founded upon various reasons and that is capable of demolishing the controversial disputations of others, never comes forward to crush the opinions of others; nor is he capable of being himself crushed by the disputations of others.†[173]

In this Division, the measures, under proper heads, of all the elements beginning with the faults (*viz.*, wind, bile, and phlegm), have, with reasons, been set forth.[174]

Thus ends the eighth Lesson, called Bhishagjitiya, in the Division called Vimāna, of the treatise of Agniveça as revised by Charaka.

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* Some Bengal texts read 'artha-jatam' at the end of the first sentence. The correct reading, however, is 'arthakantam.' This is the reading adopted by Chakrapani. Gangadhara also adopts it in his gloss, though he retains it in his text through simple carelessness.—T.

† 'Imam matim' is explained by the Commentators as the 'mati,' *i. e.*, understanding (in the sense of proficiency) which arises from a study of this Lesson. The true sense of the verb 'niliyate' here is 'does not come forward' or 'shows an unwillingness for.'—T.

LESSON I.

We shall, after this, expound the Lesson, in this Division that treats of the body, and that is called "Katidhāpurushiyam" (how many kinds of persons are there).

Thus said the illustrious son of Atri.' *

Agniveça said,—O thou that art gifted with intelligence, into how many kinds may Purusha (man) be distributed according to difference in the constituent elements (of the body)? †

Why is Purusha regarded as cause?
Who is the originator of Purusha?
Is he possessed or bereft of knowledge?
Is he regarded as eternal or not eternal?
What is Prakriti? ‡
What are Vikāras (modifications of Prakriti)? §

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* The scope of this Lesson will abundantly appear as it proceeds. The object of the Rishi is to specify different kinds of men according to differences in constitution and other particulars.—T.

† The word 'Purusha,' in its common acceptation, may be rendered 'man' or 'person.' Literally, it means 'one that lies or resides in a *pura* or frame.' Hence, in philosophical works, it implies the Being that is encased in a body or corporeal frame. Purusha is not the sum total of physical limbs or parts; but it is, or he is, that to which or whom these belong. It is the owner of this corporeal frame that is called Purusha. In the questions of Agniveca, the word Purusha is sometimes used in its common acceptation and sometimes in its true philosophical sense. Hence, it is expedient to retain the word without translating it.—T.

‡ By 'Prakriti' is meant, in the Sankhya system of philosophy, the primeval physical principle by whose evolution all things material and mental have come into existence.—T.

§ 'Vikara' implies modification or mutation. Every thing in the universe that we see is the result of Prakriti modified (through Purusha.) *Vide* the answers to these questious where fuller explanations have been given.—T.

What are the indications of Purusha?

Those that are conversant with the Âtman (self) say that it is inactive, self-dependent, self-controlled, pervading everything, puissant, as also knower of matter, and the witness (of everything).

O illustrious one, if inactive, how is it that it seems to act?

If self-dependent, how is it that is takes birth in womb which it cannot possibly desire?

If self-controlled (*i. e.*, owning the control of nothing else in the universe), why is it seen to be forcibly assailed by painful conditions?

If pervading everything, why does it not feel all the pains to which the body is subject?

If endued with unlimited puissance, why can it not see what is on the other side of hills and walls?

Which is prior, the knower of matter or matter? Here is a doubt.

Without the prior existence of matter which is to be known, it is not reasonable that there should be a knower of matter.

If, again, matter be prior, the knower of matter cannot be regarded as eternal.

Whose witness can it be when there is no other doer?

If immutable, how can it have a difference of condition brought about by pain? [2-17].

O illustrious one, among the three kinds of pain, which, *viz.*, the past, the present, or the future, should the physician treat? [18]

Of future pain, the arrival has not yet occurred. Of that pain which is past, there will be no return. As regards present pain also, it has no existence. Hence the doubt. [19]

What is the cause of all pains? What is regarded as their substratum?

Where also do all pains meet with complete extinction? [20]

Possessed of omniscience, aloof from all things, freed from connection with every thing, existing above, tranquil, and the soul of every being, what are those indications by which it can be known? [21]

Hearing these words of Agniveça, Punarvasu, that foremost of intelligent persons, of tranquil soul, answered all the questions duly. [22]

Some regard that Purusha is made up of six ingredients, *viz*, those begining with ether, and consciousness. *

Others regard that only one of the ingredients, *viz.*, consciousness is called Purusha. [23]

Then, again, regarded from the point of view of ingredients, Purusha is said to be a compound of four and twenty.

These are mind, the ten organs (of knowledge and action), the five objects of the five organs of knowledge, and the eight modifications of Prakriti.† [24]

The attributes by which one may define mind are the presence and absence of knowledge, since, though the soul, the senses, and their objects exist in a state of juxta-position, yet when there is no attention (on the part of the mind), there can be no knowledge in the mind ; it is only in consequence of the mind being present that knowledge arises.‡

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* The five primal elements an here referred to. They are earth, water, fire, air, and ether (or space).

† This enumeration is according to the Sankhya system of philosophy. The four and twenty *Tattwas* are thus specified : 1. Mind (understanding it in the sense in which it is used in Hindu philosophy) ; 2. the five organs of sense, *viz.*, eye, ear, nose, tounge, and the entire skin, which gives the sensation of touch; and the five organs of action, *viz.*, the organ of speech, the two arms, the two legs the organ of generation, and the anal canal ; 3. the eight modifications of Prakriti are original Prakriti or primordial matter, Mahat, consciousness or egoism, and the five *tanmatras* or subtile forms of the five gross elements already ennumerated. In the Sankhya exposition, the last eight occur in this way :

Mulaprakritih avikritih and *Prakritivikrityah sapta*,

Meaning that Prakriti, or the primordial principle is unproduced, and the seven principles of Mahat and the rest are both produced and productive ; that is, the preceding one produces the succeeding one.—T.

‡ By 'lakshana' is meant such an attribute or indication as may be referred to for defining the object to which it belongs. In defining mind, two such 'lakshanas' are used, *viz.*, knowledge and absence of knowledge. The circumstances under which knowledge arises are then explained. The soul, the senses, and the objects of the senses, exist together. The connection between them is not 'samyoga' or union. It is only 'sannikarsha' implying an existence or presence together. Now, these three may and do exist together, yet if the mind be absent, there can be no knowledge. Knowledge arises only when mind is present as an additional factor or ingredient of the 'sannikarsha' or exist-

Subtility and oneness have been regarded as the two attributes of the mind.*[25-26]

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ence together of the soul, the senses, and their objects. When, for example, the soul, the eye, an object of vision, and the mind are present together, knowledge of the visual object arises in the mind. At that time, however, all other kinds of knowledge, such as those relating to the other senses, must necessarily be absent. Yet when the mind ceases to act with the eye and begins to act with the organ of hearing, knowledge arises of audible things, such as sound or speech. The presence in the mind of one particular kind of knowlege implies the absence therefrom of other kinds of knowledge at the same unit of time. Hence, in defining mind, the attributes to be particularly referred to are both the presence and the absence of knowledge. If the existence or presence only of knowledge be regarded as an indication of the mind, the mind would be non-existent as regards other kinds of knowledge. It would, indeed, be a bold assertion to make that while the mind exists as regards visual knowledge, it does not exist as regards other kinds of knowledge. The capacity of the mind to seize those other kinds of knowledge cannot be denied. Hence, mind is known by the existence and non-existence of knowledge.—T.

* It should be noted that the word 'Manas,' as used in Hindu philosophy, has not for its equivalent 'Mind,' for 'Manas' excludes 'Buddhi.' With 'Buddhi,' 'Manas' is 'Mind.' Adopting the Kantian distribution of mental phenomena, 'Manas,' it would appear, would include all the cognitive faculties except 'Reason' or the faculty of Comparison; in other words, only the faculties of Acquisition, Conservation, Reproduction, and Representation. Besides these, 'Manas' includes the feelings of Pleasure and Pain, as also Desire and Will. 'Manas' is 'Anu' or subtile, that is, not gross. If it were gross, it would then (as Hindu philosophers argue) have contact with all the senses at the same instant of time, the result of which would be a simultaneous perception of all sensual objects at all times. Such simultaneous perception, however, existing again for all time, does not happen; when 'Manas' operates with the organ of scent, it does not operate with that of hearing or sight. Smelling and hearing may sometimes seem to be simultaneous. In point of fact, however, as argued by Gautama, there is no actual simultaniety but succession so rapid that one can hardly be conscious of it. The illustration is given of a continuous circle of light produced by the rapid whirling of a burning brand. Some thinkers maintain the opposite and cite an illustration from the act of eating a large piece of cake. They maintain that in such a case there is a simultaniety of perceptions, such as the tactual, due to the holding of the cake in the hand; the visual, due to seeing it; the auricular due to hearing the noise made by the teeth and tongue in mounching; while those appertaining to scent and taste are equally apparent. In answer to this, the other side quote the case of piercing a century of lotus petals by the sudden stroke of a needle. There is succession, though

That which is remembered, that upon which reason (or comparison) works, that upon which ratiocination is employed, that which after reproduction is held fast in consciousness, that which is resolved upon, and that which is known, form what is called the objects of the mind.[27]

Seizure of objects by means of the senses, subjecting them to control, comparison, and ratiocination, are the functions of the mind.

After this the understanding begins to work.*[28]

By the organs of sense, with the mind working with them, are all sensuous objects apprehended.

The mind then works upon those objects, rightly or wrongly.[29]

The Intellect then, having certitude for its essence, becomes manifested in connection thereto. Aided (thus) by the Intellect, one then sets about to speak or act.†[29]

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it is not perceptible. As regards the oneness of the mind, what is held by the orthodox philosophers (by which I mean those who were opposed to the Buddhistic doctrines) is that it is the same mind which sees and hears and smells and touches and tastes. With respect, again, to the operations of the same senses in successive moments of time, it is the same mind that acts in conjunction with it. The mind that sees at one moment of time is identical with the mind that sees at successive moments.

* The principal functions of the mind are 1. the seizure of objects through the senses (meaning apprehension), 2. subjecting them to control (probably implying working upon the objects seized for its own purposes, such as conserving or retaining them, reproducing them, when needed, and representing or holding them before it for the higher purposes of Buddhi or the Intellect), 3. comparison, and 4; Ratiocination. The last two functions properly appertain to Buddhi. It is, therefore, the preliminary arrangements of these two processes and not the actual processes that are implied.

† What is stated here is this: the organs of sense, when dissociated from the mind, cannot do anything. It is only when they are associated with it that they succeed in bearing knowledge or ideas to the mind. The mind, after the apprehension of sensuous objects, begins to act upon them. Certitude of knowledge, however, is not its function. The mind doubts, saying,—"Is this so, or, Is this not so?" Then comes the Intellect which discriminates and says either this is so, or this is not so. Hence, the Intellect is said to have certitude for its essence. After the Intellect has, by discrimination, brought about certitude of apprehension, one begins to act, guided by the Intellect.—T.

The (five) organs of sense, whose existence is indicated by five different) functions, are connected with the (five) primal elements beginning with ether and the rest, each succeeding one apprehending one more (of the latter) than each preceding one.*[31]

The arms and legs, the anus, the organ of generation, and the tongue, are the five organs of action.

The legs are used for locomotion.

The anus and the genital organ are for the discharge of secretions. The two arms are for seizing and holding.

The tongue is the organ of speech. It should be noted that that speech which is truthful is represented as light; while that speech which is false is represented as darkness.[32-33]

The great primal elements are ether (space), air, fire (or light), water, and earth. Their (respective) attributes are sound, touch, form (vision), taste, and scent.

Each of the great elements has one of these attributes; while each succeeding one has (in addition) the attribute or attributes of the preceding one or ones. Thus ether has sound; air has touch and sound; fire (or light) has form (or vision) and touch and sound; water has taste and form, and touch and sound; and earth has scent, and taste, and form, and touch and sound.[34-35]

Roughness, liquidity, mobility, and heat are (respectively) seen

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* It is extremely difficult to render such terse verses as this. What is said here is this: ether (or space), air light (or fire), water, and earth are the five elements. The organs of sense are the ear, the skin (or touch), the eyes, the tongue, and the nose. The ear is connected with ether (or space); the skin (or touch) with ether and air; the eyes with ether, air, and light (or fire); the tongue with ether, air, light, and water; and the nose with all those forms and earth. The connection arises in this way; the ear or hearing apprehends sound; sound depends on ether or space for its manifestation; the skin apprehends all kinds of touch; these are dependant for their manifestation on air; and so on. The usual order of naming the primal elements is *Kshityaptejomarutvyoma*, meaning earth, water, light or fire, air, and ether or space. In the verse, this order has been reversed, for space comes first. Each sense apprehends one of these as its own particular object; while each succeeding one (in the order of enumeration) apprehends the object or objcets of that or those before it.—T.

to be the properties of earth, water, air, and fire ; while of ether the property is non-resistibility.*[34]

Every one of these properties is cognisible by the sense of Touch, for by the sense of Touch are perceptible not only all kinds of touch but also the absence of touch.†[35]

It has been ssid (in Lesson XXVI—Bhadrkāpyiya—of Sutrasthāna, *ante*) that the attributes of the primal elements existing in the Body are (the) indications (of those primal elements).

Sound and the rest should be known as 'Arthas' (objects of the senses): they are also called 'Gocharas' 'Vishayas' and 'Gunas.' ‡[36]

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* By 'linga,' which I render 'property,' is meant attribute which indicates the existence of the thing which owns it as such. The words 'attribute' and 'property' are used in the text as convertible terms.

† It may be readily understood that all the senses may be reduced to the sence of Touch. The ear is touch, for there can be no hearing without what is called sound coming into actual contact with the auditorium or the nerves of the auricular drum. The eye is touch, for there can be no vision without the rays of light that are reflected by the object seen coming into contact with the retina and the inner nerves that connect it with the brain. The tongue is touch, for there can be no taste without an object coming into contact with the lingual nerves. The nose also is touch, for there can be no scent without the effluvia emitted by an object coming into contact with the olfactory nerves.

The Rishis understood this to some extent. Sound, touch, form, taste, and scent are perceivable by the ear, skin, eye, tongue and nose. Ether (or space), according to the Rishis, is perceivable by touch, for the property of ether being non-resistibility, the latter is absence of touch. Thus all the primal elements, with their attributes, are perceivable by the organ of touch.—T.

‡ The first line of this verse has been misunderstood by the Bengali translators.

The substances to which 'Gunas' or attributes inhere are called 'Gunins' (substances). The 'Gunins' or substances are, of course, the primal elements, *viz.*, ether and the rest. The body consists of the five primal elements. The attributes or properties of these primal elements existing in the body have been mentioned in Lesson XXVI, *ante*, of Sutrasthana, called Atreya-Bhadrakapyiya. There the attributes are regarded as indications of the presence of the primal elements in the Body. It may be further explained that two sets of attributes, *viz.*. sound and the rest, and heavy, rough, and the rest, have been mentioned as inhering to the primal elements as they exist in the Body. As regards sound and the rest, they are both subjective and objective. In their subjective forms, they are the causes or sources from which the senses have flowed. In their

That knowledge which arises from a particular organ of sense comes to be called after that particular organ.

Similarly, that knowledge which springs from mind is called after the mind.*[37]

The knowledge (of which we speak) arises from a contact of Self and mind with each of the senses and objects.

In consequence of the variety of actions and sensuous objects, knowledge has been regarded to be of various kinds.[38]

As the sound arising from contact of the chords, the gourded bamboo, and the nails, is seen to be of various kinds according as it is originated by the tips of the thumbs and the other fingers, so is knowledge seen (to be various) according as it arises from the contact of self and mind with the different senses and the senseous objects.[39]†

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objective forms, however, they are cognisable by the senses. This is explained in the second line: sound and the rest, (that is, sound and the rest in their objective forms), are the 'Arthas' of the senses, that is, the objects or topics perceived by them. They are also called 'Gochara' (lit. moving before, that is, exposed or manifested for apprehension). They are also called 'Vishayas,' implying 'objects that bind or attract the senses. They are, in addition, called 'Gunas,' *i. e.*, properties or qualities.—T.

* It seems that the word 'Buddhi' is used here in a very wide sense. I have rendered it 'knowledge.' Probably, 'idea' or 'notion,' in the sense of 'concept' is what is implied. A particular concept arises through the aid of the visual organ. It is to be called a visual concept. Another arises through the aid of the ear. It is to be called an audible concept. So, concepts arise through the mind also,—the mind, that is, taken as a sixth sense, or, rather, as the chief that controls the five senses and imbibes the impressions they impart. By a mental concept would, probably, be meant one that is due to comparison or reasoning. The knowledge or concept of greenness, as derived from the eye, is a visual concept. So also that of grass. The knowledge, however, that grass is green would be a mental concept.—T.

† The illustration used by the Rishi in the 39th couplet is an exceedingly beautiful one. The Vina is an instrument consisting of a bamboo of about a yard and a half in length, with two hollow gourds attached to the two extremities. On the bamboo are many wires; cross-wise are many frets. Different notes are produced as the different frets are touched with the fingers of the left hand. On the fingers of the right hand are 3 or 4 plectra. On the one side are self and the mind. On the other are the senses and their objects. In consequence of

Knowledge, sense, mind, and objects, are linked with one another in due order.*[40]

This aggregate of four and twenty is called Purusha.†[41]

Purusha is linked with the qualities of *Rajas* and *Tamas* (Passion and Darkness). This connection is endless. That connection ceases when Purusha becomes divested of these two through the influence of Good Intelligence.‡[42]

On this 'Purusha' (Self) are established the fruits of acts. In him is established Knowledge. In him is Heedlessness. In him are pleasure and pain ; as also life and death, and consciousness of Identity.

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the senses being various, and their objects being infinite, knowledge (taking the word as indicative of a concept) necessarily becomes various, or, rather, infinite. As already stated in aphorism 37 above, these concepts are named after the particular sense from or through which they are derived. Knowlege, in reality, is one or a unified whole, like the sound produced by a Vina. In consequence, however, of the senses and objects being various, knowledge assumes an apparent variety of form, like the notes originated by the touch of the different fingers with the different frets.—T.

* The order of enumeration should be knowledge, mind, sense, and objects, or the reverse of this, that is, objects, sense, mind, and knowledge. Objects are connected with the senses ; the latter with the mind ; the latter with knowledge or concepts.—T.

† The reading which Gangadhara adopts is slightly different. For 'racih' he reads 'matah,' making the line 'Chaturvingcatiko hyeshamatah &c.' The sense remains unchanged. The four and twenty ate 1. mind, 2. the five organs of knowledge and the five organs of action, 3. the five gross objects of the senses, *viz.*, ether and the rest, and 4. the eight included in Prakriti, *viz.*, original Prakriti, Mahat, Ahankara (consciousness of Ego), and the five subtile forms of ether and the rest. This tale of four and twenty corresponds with that in the Sankhya system of philosophy.—T.

‡ Hindu philosophers distribute the inclinations of the mind (or the actions prompted by them) into three classes, *viz.*, Sattwa, Rajas and Tamas. These are generally rendered 'Goodness,' 'Passion,' and 'Darkness.' As long as Purusha owns the influence of Rajas and Tamas, there must be birth or body with all the attendant pleasures and pains. When completely divested of these two through the influence of Sattwa or Goodness, birth or body, with the attendant joys and sorrows, ceases, and Purusha becomes Emancipate. He is then absorbed into Eternal and Immutable Brahma or the Great Self from which has emanated everything.—T.

He that knows this truly, knows both Origin and Destruction.

There would have been no succession (of events, or creatures, or things), no treatment, no object to be known, no light, no darkness, no truth, no untruth, no Vedas (revealed truths), no action good or bad, no actor, no knower, were there no 'purusha.'

There would have been no dependance (of one thing on another), no pleasure, no disease, no motion, no rest, no speech, no science, no treatises, no birth, no death, no bondage, no emancipation, were there no 'purusha.'

Hence it is, that persons conversant with causes cite 'purusha' as the cause (of all things).[43-47]

If the soul (or self) were not the cause, ether and the rest would be causeless. No knowledge of these could be; nor any need for them.[48]

He who would say that an earthen jar could be made without a potter and with only earth, stick, and wheel, or that a house could be built without an architrect and with only earth, straw, and wood, even he, through ignorance, and giving up both reason and the scriptures, would say that this body is capable of being made without a creator and with only the primal elements coming together (of their own accord or as the result of a fortuitous combination).[50]

Purusha is realised as the cause through all those very evidences constituting the revealed and other scriptures, by which things provable are known.*[51]

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* Purusha is the universal Cause. It is from or through Purusha that everything springs. What the Rishi lays down in this aphorism is that the character of Purusha as Cause is realisable from the same evidences which help us to know or understand things in general. By 'pramana' is meant that which proves; by 'prameya' is meant 'that which is to be proved.' The latter includes things in general. By 'Agama' is meant the evidence of revealed and inspired scriptures. Agama constitutes one kind of 'pramana' or proof.

In other words, what is intended is this: the same proofs which help us to know things in general, help us to understand that 'Purusha' is the one original Cause of everything. It should be noted that by 'Purusha' here is meant not the 'atman' only as dissociated from the three and twenty other incidents, but the 'atman' with those incidents, that is, the aggregate called 'Jiva.'

Some are of opinion that men sprung from men in gradual succession are, owing to sameness of form and shape, types of their progenitors and, as such, are different without being identical with those progenitors ; that the Being constituted by the aggregate (of only the three and twenty incidents) is without that which is called *Içá*, and that it is that aggregate which is called *Sattwa* (or Purusha) and that that *Sattwa* is neither doer nor enjoyer (or endurer).*[52-53]

They who deny the existence of Self have this difficulty to meet : *viz.*, the fruits of acts done by human beings of a particular kind are enjoyed (or endured) by other human beings that only resemble the actors. As a matter of fact, however, differences are seen in respect of the causes (or instruments) of acts (but not in respect of the actor). Hence, he that is the actor is also the enjoyer (or endurer of the fruits of the acts done) ; for equipped with instruments it is the actor that is the cause (or doer) of all acts.†[54-56]

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* These and the following verses are exceedingly abstruse, and their sense is difficult to catch. The fact is, the aphorisms, whether in prose or verse, are very generally in the form of brief notes for the use of the preceptor in the lecture hall. They were, as I have remarked before, intended to be amplified by the aid of verbal explanations before the pupils could be expected to apprehend their meaning.

The Rishi notices the opinions of the Lokayatikas (probably the predecessors of the Bauddhas, if not a sect of theirs). According to those philosophers, the universe consists of Beings sprung from other Beings, in gradual succession ; that Beings so born are of the same form and shape as their progenitors, and therefore are only the types of those progenitors ; that, in reality, they are different from them, that is, are not indentifiable with them ; that a Being that is born is only an aggregate of the three and twenty incidents, that is, reft of the twenty-fourth which is *Ica* or the one soul that propels, moves, controls, guides everything else and that is eternal and durable, connecting the new with the old Being. This theory is refuted by the Rishi in the following verses.—T.

† These two verses are as abstruse as the two preceding ones. The fact is, the arguments and the conclusions based upon them have been set forth very briefly. As stated, they are intelligible to only those who are familiar with such discussions in full. The statement in the previous verse is that the aggregate called Purusha is really an aggregate of the three and twenty incidents, without the Ica (or Self) which is eternal and durable and which connects the new Being with the old one whose mental and physical surroundings

The time in which things disappear is briefer than even the twinkling of the eye. Those, again, that disappear (or are destroyed) do not come back. Hence, the act done attaches itself (as regards its fruits) not to another (but the doer alone).*[56]

And since this is the opinion of those who are conversant with

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have all disappeared. Now, they who maintain this theory believe still in rewards and punishments enjoyed and endured in heaven and hell, or, at least, in next transformations of Being. The Rishi points out that the inevitable consequence of this theory is that the fruits of acts done by one man would be enjoyable or endurable by another. For if there be no connecting Self (that is, the twentyfourth principle) between the Being that is reborn and the one that existed before, why should the reborn Being enjoy or endure the fruits of acts done by the Being that has disappeared? The enjoyment or endurance is not denied. Practically, therefore, it is one Being that acts and another that enjoys or endures the fruits of those acts. For making this plainer, the Rishi proceeds to state that 'anyanyata' or difference is observable as regards the instrument of action. Thus one sees with the eye, hears with the ear, smells with the nose, etc. But no difference is observable as regards the actor. The actor, equipped with different instruments, is the cause or doer of all acts. Hence it is clear (according to the Rishi) that it is the actor that enjoys or endures the fruits of his own acts in heaven or hell, or in a different state of existence after the disappearance of the mental and physical surroundings of that state of existence in which the acts are done. T.

* It should be borne in mind that in verses 54 and 55 the Rishi has pointed out the inconsistency in which they are involved who, while denying the existence of a connecting Self, believe, nevertheless, in rewards and punishments either in heaven or hell or in the next phase of existence. If the deniers of Self urge that heaven and hell are mere fancies and that the next phase of life does not exist,—that, in fact, if acts attach themselves, as regards their consequences, to the actors,—it is in this life that they do so; the Rishi's answer to them is this: things or states of existence are, according to you, exceedingly transitory, more so than the twinkling of the eye. This is what you say, for there is no connecting Self between successive states of being. (The reference here is to the theory of 'Kshanika Vijnana,' that is, successive appearance and disappearance of ideas and of all things.) Nor do things or states of existence, when they once go away or disappear, come back or re-appear. The conclusion, therefore, says the Rishi, is inevitable that acts being destroyed, their fruits would not attach to any one, including the doer himself. The concession, therefore, made by these philosophers, does not help them at all. Hence, the Rishi's contention becomes true, *viz.*, that acts, in respect of their fruits, attach to him who does them.—T.

the truth, therefore (it should be accepted that) he who is called Purusha, and who is Eternal, is the cause (of all acts) who enjoys and endures the consequences of acts. The Cause (actor) being present within the body, consciousness, memory, acts, fruits of acts, and migration into other bodies, attach to creatures.*57-58

The Supreme Soul, in consequence of its Eternity, has no birth. But Purusha, who is called an aggregate (of the four and twenty principles already named), has birth in consequence of heedlessness, desire and hateful acts.59

The Self is Knower. In consequence of his union with organs, his knowledge springs. When those organs become stained or are not united with him, knowledge does not arise.60

Of one competent to behold, no vision arises in a stained mirror, or in turbid water. After the same manner, if the mind happens to be obstructed (by impediments), no knowledge can arise.†61

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* The opinion of those who are conversant with the truth is that he that is called Purusha is eternal ; it is he that eternally connects together the different conditions of existence ; all else is transitory. Hence, acts done attach themselves, as regards their fruits, to the actor both in this life and the next phases of existence. If an eternally connecting Self were not existent, acts would be done by one person and their fruits enjoyed and endured by another. The three and twenty principles, less the twentyfourth which is Self, constantly change. If those three and twenty only had constituted a living creature, the inconsistency could not be avoided of one aggregate doing an act and another enjoying or enduring its consequences. The necessity of the Self being eternal and standing as the connecting link, is thus shown.—T.

† The Supreme Soul has existed from Eternity and will exist to Eternity. It has no birth or origin. As regards Purusha (he that lies or exists in a ' pura ' or tenement), he has birth, that birth being brought about by heedlessness or ignorance, by desire, and by hateful acts. When Purusha, *i. e.*, Chit encased in a fleshy tenement, succeeds in dispelling ignorance and attaining to true knowledge, in mastering desire and abstaining from acts, he succeeds in obtaining Emancipation, that is, in reverting to his original nature which is nothing else than that of the Supreme Soul. Forgetfulness of its real nature, or the action of Avidya (wrongly rendered ' Ne-Science ' by Professor Max Muller) brings about the birth of Chit, that is, its investment with the three and twenty principles. Chit thus invested, or Purusha, is thus an aggregate or conglomeration.

The ' Karanas ' or organs are both internal and external. The external ones

The *Karanas* (or organs of action mental and physical) are Mind and Intellect and the organs of apprehension and action. Action is the result of these coming into contact with the doer. So also are pleasure and pain, and all knowledge.*[62]

The aggregate of four and twenty principles that is called 'Bhutâtman' (or Purusha, or Jiva-Soul, or Self), is never able to do anything alone (or unassisted).

Neither can he enjoy or endure the fruits of action alone.

From contact springs everything.

In the absence of contact nothing can be.†[63]

No born thing can be alone. Nor can it be without an originating Cause.

A born thing cannot, also, transcend its own nature of quick-mutation.‡[64]

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are the senses ; the internal ones are manas (mind as understood in its limited sense) and buddhi.

In verse 61, for 'samklipto' some texts read 'samklishte.' The reading 'Tadvat' is erroneous. It should be 'Yadvat.'—T.

* 'Manas,' 'buddhi,' 'buddhindriyani,' and 'karmendriyani,' that is, Mind, Intellect, the organs of Intellection (or sense or apprehension), and the organs of action, (*viz.*, arms, feet, etc.), are called 'Karanas.' The word 'Karana,' literally, means that by which anything may be done. 'Manas' is mind as understood in Hindu philosophy. 'Buddhi' is Intellect or Understanding, that is, the higher powers of mind as it is understood in European philosophy. The organs of 'Buddhi' are, of course, the five senses. The organs of 'Karma' or action are the arms, the feet, the apparatus of speech, the anal canal, and the organ of generation.

Purusha is doer ; unless, however, he comes in contact with the 'Karanas' there can be no action, no 'vedana,' *i. e.*, feeling (of pleasure and pain), and no 'buddhi,' meaning knowledge, *i. e.*, ideas or notions.—T.

† The word 'Bhutatman' implies 'Purusha,' or 'Jivatman,' or the Chit invested with the three and twenty principles. It is distinguished from 'Paramatman' or the Supreme Soul. What is stated here is that, as everything flows from a contact between Purusha and the Karanas, the former, if alone, cannot do anything or enjoy or endure the fruits of any action.—T.

‡ 'Bhava,' from the root 'bhu' which means 'to be,' implies or includes every born thing, that is, everything which has an origin. As such, it is distin-

That Purusha who is without birth (or beginning) is immutable. That, however, who is born of a cause, is of an opposite nature (*i. e.*, mutable).

Anything existent, which is without cause, is immutable; that which springs from a cause is otherwise.[65]

Verily, in consequence of its immutability, that (existent thing) is incapable of being seized by the aid of anything born. Nor can it even be known by the aid of anything born.

That is unmanifest and unthinkable. All else is manifest.*[66]

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guished from that which has no origin, *viz.*, the Supreme Soul. What is stated here by the Rishi is that a thing born can never be alone. As it cannot be 'ahetuka,' that is, without an originating cause, it must be regarded as springing from another. It may, again, be itself the cause of another thing. This other, as an effect, should be regarded as already dwelling in the cause; for effect is only another condition of the cause. A thing born can never exist without being connected or related with others. This relation may be that of union, or juxtaposition, or opposition, etc. The Rishi concludes with the statement that a thing born can never transcend its own nature which is mutability. The mutations happen quickly, more quickly, in fact, than the twinkling of the eye. Growth and decay, which, of course, imply mutation, are the law of being. The human body undergoes change at every instant of time. The illustration is often given of the flame of a lamp. Apparently steady and unchanging, the flame is, in reality, the result of the combustion, in quick succession, of particles of oil drawn up to a particular point by capillary attraction. It is curious to see how Gangadhara errs in explaining the last line of the last verse. There are three assertions independent of one another. A thing born cannot exist alone; a thing born cannot be without cause; and, lastly, a thing born cannot transcend its own nature, which is quick mutability. Gangadhara takes the last statement as giving the reason of the first. This is erroneous.—T

* In the first line of verse 65, the distinction conceived is between 'Anadi Purusha,' meaning that Purusha who is without birth, and 'hetuja Purusha,' meaning that Purusha who is born of a cause. In other words, the Supreme Purusha is distinguished from 'raci-samjnaka Purusha,' that is, the Purusha who is the result of a combination of the four and twenty principles. By 'sat' is meant anything that is ever-existent, as distinguished from 'asat' or not unexistent, that is, transient. Only the Supreme Soul is 'sat,' without cause, immutable and eternal. All else is otherwise. 'Nitya' primarily means immutable; hence eternal, for immutability connotes the idea of eternity, all mutable things being transient. 'Sat,' otherwise called 'That,' being immutable, is unseizable

That Self who is Knower of kshetra (matter and its manifestations) is unmanifest, eternal, all-pervading and immutable.

All else is manifest. This last is, again, of two kinds.

Everything that is capable of being seized by the senses is manifest and perceptible.

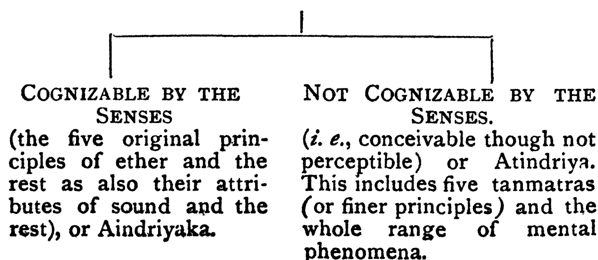
All else is, again, unmanifest, being seizable by indication, though beyond the keen of the senses.*[67-68]

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by anything mutable or with the aid of anything that is. All that we can say of it is 'That,' meaning that we cannot ascribe to it attributes. It is frequently spoken of as 'Nirguna,' *i. e*, without attributes. It is unmanifest and unthinkable. All else is manifest and thinkable. By 'unmanifest' is implied incapacity of apprehension by the senses and the mind.—T.

* In verse 66 the Rishi has explained what is 'avyaktam' (unmanifest) and what 'vyaktam' (manifest). 'Avyaktam' (in 66) is meant to be applied to the unborn Purusha, that is, the Paramatman (Supreme Soul). Here (in verse 67), it is the 'Kshetrajna-atman,' or the Jiva-Soul, that is called 'avyaktam' (I take the reading to be 'avyakta-atman, etc. Gangadhar, reads 'avyaktamatma etc.' This is ungrammatical. To avoid, however, the ungrammatical construction, he is obliged to take the word 'avyaktam' as standing by itself and signifying the 'Pradhana' of the Sankhya system. Even then, the subject would be without a predicate). The Rishi next (in the second line of 67) indicates what is 'vyaktam.' According to him, everything differentiated from the Jiva-Soul is 'vyaktam.' This, it is again said, is of two kinds, *viz.*, all that is cognizable by the senses and all that is beyond the ken of the senses but capable of forming the subject of inference. This latter is also called 'avyaktam,' though included in 'vyaktam.' Taking all the verses together (65 to 68), the result is this. The Universe consists of :

UNMANIFEST
(unborn Purusha in ihs uninvested and vested state, *i. e.*, the Supreme Soul and the Jiva-Soul).



The above, it seems, is how the Rishi wishes to distribute the sum total of things constituting the universe.—T.

Ether and the rest, Intellect, the Unmanifest (meaning Pradhāna or Self), and Consciousness (of self), forming the eighth, as also modifications numbering sixteen, have been laid down as constituting the nature of created beings.

The five organs of knowledge and the five organs of action, with mind, the five objects of the senses,—these have been styled as the Modifications. All these, with the exception of the Unmanifest, have been referred to as Kshettra. The Rishis understood the Unmanifest as the Knower of this Kshettra.*[69-71]

Intelligence springs from the Unmanifest; from Intelligence springs Consciousness (of self). Even this is said. After this, Consciousness apprehends ether aud the rest in their order.[72]

Then is Purusha said to be complete, full-limbed, born and developed.

When dissolution comes, he is once more dissociated from these entities whose union with him is the result of desire.[73]

It is from the Unmanifest that Purusha attains to the condition of being Manifest, and from the condition of being Manifest he once more reverts to that of being Unmanifest.

Affected by Rajas (Passion) and Tamas (Darkness), Purusha is continually revolving (in a succession of birth sand deaths) like a wheel.[74]

Birth and dissolution are theirs whose attachment is great to

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* 'Ether and the rest,' in their gross forms enter into the composition of a born Being. Besides these five, there are the other three, *viz.*, Intellect, Consciousness, and the Unmanifest, meaning the Self. These eight are 'avikriti,' *i. e.*, they stand by themselves, without being the modifications or products of anything else. The other sixteen principles that enter into the composition of the aggregate called 'Purusha' are the ten organs of knowledge and action, mind, and the five objects of the senses or organs of knowledge. All these sixteen are 'vikriti,' *i. e.*, modifications or products of other principles. It should be noted that the five objects of the senses or organs of knowledge, which are, of course, sound and the rest, are not the objective forms of those that go by these names, but their subjective forms. All knowledge is ultimately reducible to the ideas of sound and the rest, *plus* those which have their origin in mind and the Intellect.—T.

pairs of opposites, and who are develoted to selfishness. These are not theirs who, however, are otherwise.*[75]

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* The gradual development of Purusha is explained in these verses, as also what truly constitutes birth and dissolution. At first there was the great Unmanifest. Then springs Intellect (called Mahattattwa or Buddhi). From Intellect springs up the idea or conviction of individuality or Personal Identity. After this, Ether and the rest follow, meaning the five Great Elements or principles, their five adjuncts of sound and the rest, the five senses or organs of knowledge with 'manas' as the sixth, and the five organs of action. When all these have appeared, the result is Purusha full-limbed and fully developed. Even this what is known as birth. When death comes, all that takes place is a dissociation of the united principles. These are called 'Ishta,' implying 'desired,' because the union resulting in (or constituting) birth, is entirely due to the action of Desire. (As regards the creation of the universe, the Hindu scriptures, following the lead of both the Sankhya and the Vedanta system of poilosophy, declare that the Supreme Brahma, originally all alone, *desired* to make himself many. Similarly, every Chit-Soul, under the influence of Desire which itself is the offspring of Avidya or Ignorance, or matter or material energy, gathers to itself a material case).

The three principles of 'Sattwa,' 'Rajas,' and 'Tamas' have been explained previously. Birth and death are due to the action of 'Rajas' and 'Tamas.' Emancipation from rebirth is due to *Sattwa*. 'Dwandwa' means pairs or couples (of opposites), such as heat and cold, weal and woe, desire and aversion, light and darkness, gain and loss, &c. To be subject to these pairs of opposites is the nature of man. When he rises superior to these, he reverts to his own original nature of Self, or becomes Emancipate. In the 'Bhagavadgita,' Krishna exhorts Arjuna to rise above 'Dwandwas,' as follows :—

'Traigunyavishaya vedah nistraigunyabhavarjuna,
Nirdwandwo nityasattwastho niryogakhema atmavan.'

The meaning is,—'The topics of the Vedas involve the three attributes (*viz.*, Sattwa, Rajas, and Tamas). Be thou, O Arjuna, above those three attributes ; do thou shake off the pairs of opposites ; do thou ever dwell in Sattwa ; be thou above the desire of acquiring the unacquired and protecting the acquired !'

By 'udaya' is meant 'appearance,' hence, birth. By 'pralaya' is meant 'disappearance' or 'dissolution.' The Hiudu idea of birth is the appearance of Self in a particular condition, *viz.*, investment in a material case with certain mental capacities. Even this is what is called the manifestation of the Unmanifest. The idea of death is a disjunction of principles joined together, that is, a disappearance or dissolution. No principle is actually destroyed or annihilated. The Unmanifest, which had become Manifest, reverts to its condition of being Unmanifest. So in the 'Bhagavadgita,'

PART XXII.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED

BY

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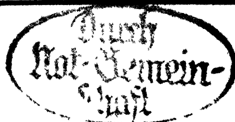
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ABSTRACT OF CONTENTS.

In that portion of Lesson I which is contained in this fascicule, the Rishi answers the remaining questions about *Purusha*. Many philosophical observations occur of deep import.

The principal topics discussed are characteristics of the Supreme Soul when invested with a body, the characteristics of Manas (Mind), the chief cause of sorrow, the means of destroying all sorrow, the effects of the loss of understanding, the causes of disease, the causes of happiness and misery, Yoga and Emancipation, the supernatural possessions of Yogins, the causes that lead to Emancipation, conservation of Memory, the eight causes that lead to the strengthening of Memory, Memory the road to Emancipation, Renunciation, &c. It is impossible to understand these topics and their connection with one another without carefully going through the successive aphorisms. Many of the aphorisms are exceedingly terse. They are almost unintelligible without the aid of full comments. Accordingly, an endeavour has been made to explain the aphorisms in notes which, it is hoped, will repay perusal.

Lesson II begins in this fasciculous. Observations on the circumstances that lead to procreation. Propinquity of relation between a man and a woman is unfavourable to procreation. The Rishis, it seems, fully knew the principle affirmed by Darwin.

The vital breaths called Prāna and Apāna, the opening and closing of the eye (and other similar motions), the period of time called Life, the movements of the mind, the passing of the mind from one sense to another, the despatch of the mind (to a particular object), and holding the mind thereto.[76]

Sojourns (of the mind) to other places in dreams, as also the acceptance of death, the perception by the left eye of objects seen by the right eye.[77]

Desire, aversion, pleasure, pain, will, consciousness, apprehension, understanding, memory, and the idea of personal identity,—these are the indications of the Supreme Soul (when invested with a body).[78]

Since these are regarded as the indications of the living (or Jiva-Soul), the great Rishis have said that these do not belong to the dead.[79]

Upon the soul leaving it, the body becomes an empty tenement, reft of consciousness. In consequence of the five primal elements only remaining as the residue, the living (or Jiva) soul is said (when death ensues) to have attained to fiveness.*[80]

Avyaktadini bhutani vyaktamadhyani Bharata,
Avyaktanidhananyeva tatra ka parivedana.

meaning 'Bhutas or living beings have the Unmanifest for their beginning, are Mnifest in the middle, and become Unmanifest once again at the end (that is, after death).

Birth and death are for those that are subject to pairs of opposites, and that are devoted to selfishness. They that are above these, transcend birth and death, *i. e.*, become Emancipate or revert to their own original nature of purity and immutability. The idea of the 'Para' or the 'Highest' being immutable is firmly fixed in the Hindu mind. Change must either be (as Plato observes) for the better or the worse ; if he changes for the better, 'para' was no 'para' (highest and most perfect) before ; if for the worse, 'para' ceases to be so afterwards.—T,

* The Hindu system of physiology recognises five airs or breaths as supporting the body. They are Prana, Apana, Samana, Udana, and Vyana. The first is the air that is inhaled ; the second is that which has a downward course ; the third is considered as essential to digestion ; the fourth is that which rises up either in the form of eructations or passes into the head ; and the fifth is

The Mind is unconscious and active. It is the Supreme (Soul) that makes it conscious.

When that puissant one becomes united with the Mind, it is then that actions are imputed to him.81

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that which pervades the whole body and moves in various directions, transverse and otherwise. By mentioning only the first, or the first and the second, the rest are indicated.

The opening and the closing up the eyelid are mentioned for indicating all kinds of similar motions which are apparently involuntary.

By 'Jivanam' is meant that portion of time which is called 'Ayus' or the period of life.

'Manaso gati,' literally implies the movement of the mind. It should be noted that the mind is the lord of the senses. It moves from one sense to another. The expression certainly includes what follows, *viz.*, 'the passage (of the mind), from one sense to another.'

'Puranam' implies the same, *viz.*, the despatch of the mind to a particular object; and 'dharanam' is holding it, thereby meaning the initial and the subsequent stages of attention.

In dreams a person sojourns to places other than those where he remains and sleeps.

'Panchatwa-grahanam' is acceptance of the state or condition of five (meaning the five primal elements of earth, water, fire, air, and ether or space). This, of course, implies death. Life must terminate in death.

Hindu physiology takes it that an object that is seen by the right eye is really perceived by the left eye, and that what is seen by the left eye is perceived by the right eye. The point is certainly curious. Those blind of one eye certainly see and perceive by the one eye they possess. This would disprove the assertion.

Verse 78 is evidently an adaptation of Gautama's well-known definition of the Soul, which runs as follows: 'Ichccha-dwesha-prayatna sukha duhkha jnanani atmano lingam,' meaning 'desire, aversion, and will, pleasure and pain, and cognitions, are the attributes or indications of the soul.' This corresponds with the Kantian distribution of mental phenomena, *viz.*, the cognitive faculties, the feelings (of pleasure and pain), and the conative phenomena (of desire and will). Only the order is otherwise. Perhaps, as explained by Professor Bain, feelings should come first, then desire and will, and lastly the cognitions.

By the word 'Paramatman,' as used in verse 78, should be understood the Supreme Soul as invested with a body; hence, the Jiva-Soul. According to the system of philosophy expounded by the Rishi in this passage, it is evident that no distinction is contemplated, as regards essence, between the Supreme

Since the soul is endued with consciousness, therefore is it regarded as the actor. In consequence of its being unconscious, the Mind, even though active, is not said to be actor.*[82]

As one cannot be the controller of another, every living creature despatches his Self along, with the life-breaths, by his own Self according as the case may be to different orders of Being.†

Soul and the Jiva Soul. The only distinction lies in the fact of the presence or absence of surrounding conditions.

When death ensues, what remains as the residue is the five primal elements. The soul leaves the body. The residue being the five elements, death is frequently spoken of as the condition of fiveness. (The word 'fiveness' is convenient to explain the Hindu idea of death).

* 'Manas,' it should be noted, is the sixth sense. It is the lord of the senses. It controls them, directing them now to one thing, now to another. In the Katha Upanishada it is said :—

Indriyani paranyahuh, Indriyebhyah param Manah,
Manasastu para Buddhih, Buddheratma mahan parah.

This means that 'the senses have been said to be superior (to their objects) ; Manas is superier to the senses ; superior to Manas is Buddhi, and the Soul, which is great, is superior to Buddhi.' This then is the gradation laid down. The senses, that is the eye and the rest, are material substances, and, therefore, unconscious. Manas, or Mind, which is their controller, and is numbered with them, is equally unconscious. It is the Soul that imparts consciousness to it.

Acts are ascribable to the Soul as their agent. By itself (or himself) the Soul cannot act. When united with Manas which has the senses under its control, the Soul is capable of acting.

Objects that are unconscious may have activity ; such as the wind ; gunpowder coming into contact with fire ; the various organs of the physical system.

Manas is active. But being unconscious, it cannot be spoken of as an agent. It is the Soul that acts and is the agent.

† This is an important aphorism, bearing upon the transmigration of the Soul from body to body in different orders of Being. First comes the general proposition that one cannot be the controller of another. The truth of this is presumed. Hence arises the question,—what is it that forces or compels the Soul or Self to take birth in a different order of Being after the dissolution of its or his previous material tenement ? The answer is that it is the Soul or Self that controls itself in the matter of a new birth or acceptance of a new material tenement.

He is self-dependant who does those acts the fruits whereof he enjoys himself.

He is self-dependant who restrains his passions.

He is self-dependant who renounces everything.*84

Since the Soul, though pervading all things, becomes invested with body and, dwelling in those respective senses of his with which he comes into contact, becomes cognisant of all perceptions, therefore he does not become cognisant of all perceptions indwelling in all abodes.†85

[Some of the printed Bengal texts are vicious. Gangadhara gives the correct reading which is "Yatha swenatmanatmanam sarvvah sarvvasu yonishu, pranaistantrayate Prani, &c."]

Nothing else than the Self causes the Self, along with the life-breaths, to take a new birth. The Self is a free agent in the matter and owns no force out of itself. This, however, should be understood with a limitation. A man is seen to take service under another man. Such service may at first be looked upon as implying a surrender of the servant's will to that of the employer. Yet, in reality, it is not so. The servant requires necessaries of life. His desire to have them is his own. He may entertain that desire or dismiss it. He is a free agent in the matter, for in serving his employer he seeks to gratify or fulfil his own desire. It is in this sense that the Self impels itself in the matter of a new birth. The acts of a particular life determine the next life. But what are those acts? They are the result of one's free will. One, therefore, of one's own free will, takes up a new tenement after the dissolution of the previous one.

* What the Rishi wishes to explain is,—who is to be called a 'vacin' or self-dependant (implying free) person? Ordinarily, one who does not serve another is regarded as a 'vacin' or free person. This, however, is not so, for 'vacin' includes others as well. He who does such acts the fruits whereof are enjoyed by himself is as much a vacin as he who does not serve others. This has been explained in the previous note. A servant does not really give up his own will by accepting service. What he really does is to consult his own will when he engages to serve an employer. Two other definitions of 'vacin' are given, *viz.*, one who restrains his passions and practices self-denial, and one who betakes himself to a life of renunciation or 'Sanyasa' for attaining to Emancipation from rebirth.

† This is as literal a rendering of the verse as possible; yet it cannot be hoped that the sense is capable of being caught by the general reader. What the Rishi says is this: the Soul is 'Sarvvagata,' meaning omnipresent or pervading everything in the universe. This characteristic belongs to it when it is

Since it pervades all things and is great, therefore arises its condition of unrestricted puissance. By restraining, again, the Manas (in Yoga), the Soul beholds all that is removed from its vicinage.86

Inseparably connected with Manas which follows acts and body, the Soul, though dwelling in one (particular) form of Being, should be known as dwelling in all forms of Being.*87

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in its own unperverted nature. But when it is affected by the attributes of 'Rajas' (passion) an 'Tamas' (darkness) or 'Avidya' it becomes perverted and falls away from its original nature. It then becomes invested with body, that is, takes birth as this person and that, or individualises itself into thousands and thousands of persons or living creatures. When so born, the Soul becomes cognisant of all perceptions through the aid of those senses (belonging to particular bodies) with which it comes into contact. Taking the soul, therefore, as representing the sum total of individualised creatures, the Rishi says that it becomes cognisant of perceptions through the media of the senses belonging to each particular body. It loses, however, the capacity of universal perception which belongs to it in its own unperverted nature. The perceptions of the born Soul, through the senses of a particular body are not its perceptions through the senses of another body.

What is meant by saying that the soul becomes a 'dehin' *i. e.*, vested with *body*, is that it becomes vested with *bodies*. Though in reality the Soul is one, it appears, in conseqence of birth, as infinite in number.

* Hindu philosophers maintain that the Soul is 'sarvvageta' (omnipresant) and 'vibhu' (of unrestricted puissance). These attributes follow from its very nature. Where, *i. e.*, in what part of the body, does it reside? No particular part of the body, nor even the whole body, can be named in answer to this question. The Soul is not matter. Being immaterial, nothing can confine it. What, again, are its proportions? Can any measure, such as we are acquainted with in connection with matter, be assigned to it? Hence, it is regarded as Mahan, *i.e.*, vast or great, all-filling, omniscient, and omnipotent. The attribute of 'vibhutwa' (unrestricted puissance) follows from the Soul being All-pervading and Great.

If the senses with Manas as their controller, and Buddhi (understanding) and the rest, be restrained by yoga, or in 'samadhi' meaning withdrawal from everything external or connected with the external, the Soul returns for the time being to its own original unperverted nature. The knower, the known, and knowledge become united, and universal knowledge or omniscience arises.

The Manas follows acts and body ; the meaning is that as birth in a particular form is determined by acts, *viz.*, the acts (*viz.*, the acts of the previous life), the nature or kind of the new body also is determined by acts. The Manas that inspires that

The Self has no beginning. The succession, one after another, of Not-self also is without beginning. As both are without beginning, it cannot be said which is first (in the order of time).*[88]

The Knower is said to be Witness, and not that which does not know. Hence, Self (which is knower) is witness.

All phenomena of all existent beings have Self for their witness.†[89]

The Self which inspires Beings, when alone, can never be apprehended by the aid of indications. Of the Self which, when alone, is incapable of being apprehended, there is no distinguishing attribute.[91]

The union of Purusha is regarded as the distinction determined by knowledge of pleasure and pain.

There is distinction where the knowledge of pleasure and pain is inherent; and that distinction is determined by that knowledge itself.‡[91]

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new body is determined, as regards its character, by that body and the acts which cause that body. The Manas of human beings would differ from that of the lower animals. As regards human beings, again, the Manas of a particular individual would differ from that of another individual. Hence, Manas is 'dehakarmanupati,' *i. e.*, follows or is dependant upon both body and acts.

Connection is of various kinds, such as union, fusion, co-existence, adjuncts etc. The connection between the Soul and Manas is that both are inseparable adjuncts of each other. Mere co-existence is implied.

The Soul, which is the inseparable adjunct of Manas, should be regarded as truly dwelling in all forms though apparently dwelling in a particular form. In other words, the Soul, though individualised, is truly universal.

* Of the four and twenty principles that constitute the being called Person the first is Self; the remaining three and twenty are Not-self. The universe consists of Self and Not-self. Self is unmanifest; Not-self is manifest. Self is knower; Not-self is knowable.—T.

† Phenomena are transient. They are known or witnessed by Self which is constant. Self is the link that connects phenomena as they rise one after another. Phenomena exist or appear as known by the Self. When Self succeeds in dissociating itself from all phenomena, it regains its own original nature, that is, attains to Emancipation.—T.

‡ 'Bhutatman' (the Self which inspires Beings), meaning the one Supreme Soul, when alone, (that is, before creation), is unknowable. It has no distinguishing

The physician treats pain appertaining to the past, the present, and the future. Listen now to the reason for which some are of this opinion.[92]

"It is that head-ache which has come back; it is that fever which has re-appeared; it is that severe consumption; it is that vomiting, which has come back."[93]

By these well-known forms of speech it seems to be the opinion of people that it is the past that comes back; that the time of diseases that are past has re-appeared.[94]

The medicine that is administered in view of such re-appearance, in point of time, of the disease, is regarded as an alleviative of disease that is past.[95]

It is that flood, by which the crops were formerly destroyed, that has re-appeared. A dam is oonstructed after the same manner (as before), and similar remedies are adopted.[96]

Observing the symptoms, during the period of incubation, of diseases that are about to come, the treatment that is adopted, allaviates the pain that is future.*[97]

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attributes. Knower, known, and knowledge are all undistinguishable at that stage. There being nothing else, the Crutis declare, "who is to know whom and by what?" Human knowledge is relative, the knower and the known are involved in knowledge. When, however, there is no relativity, knowledge, as known to us, cannot exist.

When the Self becomes manifest in created beings, that is, is united with the three and twenty principles, (which, again, are emanations from the Self), distinctions arise, due to relativity. The Self then becomes describable by its environments or indications. The knowledge of pleasure and pain arises, and gradations of Being arise. These gradations are due to different measures of pleasure and pain, or, rather, to difference of experiences.—T.

* One of the questions asked was "what pain is treated by physicians?" Pain may be past, present, or future. Obviously, pain that is past needs no treatment; and the same may be said of pain that is future; while, as regards pain that is present, it may be said to have actually no existence, for the present, in reality, is like a mathematical point between the past and the future. That question is answered by the Rishi in verses 92 to 97. The answer is that the 'Anubhava' or conviction (faith) of human being is a factor that is incapable of being ignored. The conviction about a particular disease, in point of time, is that the disesase which afflicted one in the

Through treatment undertaken for bringing about ease, the after-effects, connected with one another, of diseases, are prevented and ease also sets in.[98]

The constituent elements of the body always grow in harmony with causes. These, when co-existing with accordant causes, never attain to a state of discord. When, again, they co-exist with causes that are discordant with them, they never attain to a state of concord.[99]

Keeping this consideration before his view, the physician allays pain appertaining to the three stages of time (*viz.*, Past, present, and Future).

Thus has treatment been explained (with regard to pain in respect of time).[100]

That treatment is truly loyal which is not prompted by cupidity. [101]

Cupidity is the chief cause from which springs sorrow and everything that leads to sorrow.

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past is afflicting him again in the present. Future disease, again, before it has fully developed itself, may be and is treated. The answer is scarcely satisfactory. It would have been to the point if it were said that the existence of the present is believed in by men in general. The philosophical idea of the present being a point between the past and the future, is never realised by anybody. Hence, treatment concerns itself with both the disease that is present and that is future.—T.

* Verse 99 is difficult to understand. I have set forth what I apprehend to be its true sense, introducing a few additional words in the sentence. What is stated is this : the constitutent elements of the body, such as blood, flesh, marrow, bones, etc., grow harmoniously with their respective causes. When, therefore, the causes are accordant with them, they show no signs of disorder or distemper. When, again, causes are not accordant with them, they become disordered or distempered. What the physician has to do is to make causes accordant with the constituent elements of the body. If the causes are discordant, he must, by his operations, restore concordance between them and the bodily elements. In this case it is present pain that he removes. In the previous verses the removal of future pain and then of past pain has been spoken of. Hence, all the three kinds of pain, *viz.*, future, past, and present, form the subjects of the physician's operations. Thus the question has been fully answered as regards the kind of pain, in respect of time, that concerns the physician or medical science.—T.

The renunciation of cupidity and the like is destruction of all sorrow.[102]

As the silk-worm weaves threads for its own destruction, even so the ignorant man obtains from earthly possessions nothing but thirst for passing his whole life in misery.*[103]

The man of knowledge who, understanding that all earthly possessions are like fire, withdraws himself from them, has never to suffer sorrow, inasmuch as he never sets his heart on achieving anything and stands aloof, dissociated from all things.†[104]

Loss of Understanding, of Firmness, and of Memory, time in respect of the accession of disease and of the administration of correctives as also the accession of objects unaccordant with the senses,—these should be known as the causes of sorrow.‡[105]

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* The example of the silk-worn is very common in the Hindu Scriptures for illustrating the truth that one derives misery or meets with destruction from one's own acts. 'Trishna' is thirst, that is, the desire for earthly possessions. The ignorant man is he who is encompassed by darkness of vision; that is, he that is outside the light of true knowledge.—T.

† Abstention from the acquisition of earthly possessions is preached in the Hindu Scriptures as the foundation of happiness. The man who abstains from wealth, as if it were fire, enjoys happiness. He never sets his heart on achieving any task, so that ill-success never frets him. He stands aloof from all things. He is far from the madding crowd's ignoble strife.—T.

‡ 'Dhi,' 'Dhriti,' and 'Smriti' are explained by the Commentators as implying only different functions of the Understanding or 'buddhi.' I render 'dhi' the equivalent of 'buddhi,' as Understanding; 'dhriti' as firmness, or the power by which, having apprehended what is proper and beneficial, we adhere to it, without being led astray; and lastly 'smriti' as Memory or the retentive power. This is the Conservative faculty of the Hamiltonian classification of the Cognitive faculties, for it implies the faculty by which everything good and beneficial that has been acquired is retained in or conserved in the mind. 'Vibrangca' is, literally, aberration or a falling off.

It is the result of Ayoga, Atiyoga, and Mithyayoga, that is, absence of correlation, excess of correlation, and impropriety of correlation, (*vide* Lesson viii, Sutrasthana, *ante*, p. 88). So the 'asamprapti' of 'Kala' meaning time and of 'Karma' meaning acts, arises from the same three causes of absence &c., of correlation. The accession of objects before the senses that are not accordant with them, is a cause of sorrow. In their case also, it is the result of absence &c. of correlation.—T.

An injudicious attention to what is unchangeable and what is changeable, as also to good and evil, is regarded as loss of understanding, since the understanding implies a judicious application to things.*[106]

The mind that is prone to earthly objects is incapable of being restrained from evil courses owing to loss of firmness, for firmness inplies restraint of inclinations.[107]

The swerving of the mind of a person who is overwhelmed by passion and heedlessness from the knowledge of truth, is known as loss of memory, for that which should be remembered (*viz.*, the knowledge of truth) dwells in memory.[108]

The evil acts which a man who has lost understanding, firmness, and memory, :perpetrates, should be known to constitute what is called fault of judgment. This (fault of judgment) is provocative of all the faults.†[109]

The expulsion (by force) of urine and stools and other exc[illegible] (before the calls are distinct), suppression of the same (whe[illegible]e urgings are pronounced), indulgence in acts of rashness, over-[illegible]ulgence in women,[110]

Postponement of (necessary) acts, injudicious essaying of acts, abrogation of modesty of behaviour, aggressions on persons deserving of worship,[111]

Indulgence in acts known to be baneful to one's own self, indulgence in acts that lead to insanity,[112]

Roving at improper times and improper places, cultivation of friend-

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* The two words in this couplet that require to be properly understood are 'samam' and 'vishamam.' By the first is meant 'equable' in the sense of judicious. By the second, the reverse of this. That man is said to labour under a loss of understanding who injudiciously applies himself to what is changeable and what unchangeable, or what is good and what evil. If the understanding be all right, one would apply oneself to the unchangeable, meaning Godhead and duty, discarding what is changeable, meaning all that is earthly.—T.

† 'Dosha' in 'sarvadoshaprakopanam' has reference as much to the faults, (wind, bile and phlegm) as to all trangressions from duty. The author, while enunciating a general truth, has his eye, however, on wind, bile, and phlegm in particular which are technically called 'doshas' or faults.—T.

ship (or obtaining one's good will) by acts painful to one's own self, the renunciation of those benefical acts which have been spoken of in the Lesson on the Senses,[113]

Envy, pride, fear, wrath, cupidity, stupefaction, arrogance, and errors, or all baneful acts arising from these, and all acts injurious to the body:[114]

These and such other acts which arise from passion and stupefaction, are regarded by sages as disease-producing faults of judgment.[115]

Injudicious apprehension of things by the understanding, as also a setting of one's self to injudicious acts, should be known as fault of judgment. That which is called fault of judgment really concerns the mind.*[116]

In the Lesson on the causes, in brief, of diseases, time in respect of the accession of disease has been explained. This includes the topics, as previously explained, of the accession, excitement, and alleviation of bile and the rest, the seasons ending with the rainy, marked by characteristics that are false, excessive, or attenuated, as causes of diseases; rules about timeliness and untimeliness in respect of food eaten or in course of digestion or after digestion; forenoon, noon, and afternoon, and the three divisions, called *yámas*, of the night; particular diseases which spring up in particular times laid down; fevers which appear on every alternate day; those which appear with intervals of two days between successive paroxysms; and those which appear with intervals of three or four days between successive paroxysms. These set in, each at the fixed time, their accession of strength being due to time. These and various other diseases, all of which set in when their time comes, are to be treated by the physician who is conversant with the measure of their strength and the fixed times of their accession, before they make their appearance.†[117-121]

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* What is said in the last sentence is this: Acts have two elements, *viz.*, mental and physical. The physical element is excluded. Acts that are faults of judgment are, the Rishi says, all mental.—T.

† The three expressions, *viz.*, 'Dhidhritismritivibhrangca,' 'kalakarmanam samprapti,' or simply 'kalasamprapti,' and 'asatamyarthagama,' (*vide* verse 105, *ante*, of this Lesson) are gradually explained. The first is explained generally

With the development of Time, decrepitude, death and such diseases as are not due to known and defined causes, are seen to

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in verses 106 to 108, *ante*, of this Lesson. It is then said that 'dhidhritismriti-vibhrangca' is otherwise called 'Prajnaparadha.' The acts which constitute 'praynaparadha' are then laid down in verses 109 to 116 Then comes 'kala-samprapti.' This is explained in verses 117 to 120. By 'kalasamprapti' is meant Time in respect of the accession of disease or its immediate causes. It includes such topics as the accession, excitement, and alleviation of the faults, *viz.*, wind, bile, and phlegm, and the others mentioned lower down. Generally speaking, morning is the time for the accession of phlegm ; noon for that of bile, and evening for that of wind. As regards the night, leaving out the first quarter, the second is the time for the accession of phlegm ; the third for that of bile, and the fourth or the last, for that of wind ; so each of the three principal seasons is favourable to the accession of each of the three faults : thus, summer is the time for the accession of bile ; the rainy season for that of of wind ; and winter for that of phlegm. The seasons may not present their natural characteristics. Indeed, as regards their usual or natural characteristics, the three kinds of improper correlation, *viz.*, the false, the excessive, and the attenuated, may arise. In winter, certain days may not be cold at all, or excessively cold, or only slightly so. Certain days of winter may also present the characteristics of the rainy season. The rainy also may present, on certain days, the characteristics of the two other seasons, or its own proper characteristics may show themselves excessively or slightly. So with regard to summer also about the manifestation of its own characteristics. If will thus appear that though summer is the time for the accession of bile, the rainy season for that of wind, and winter for that of phlegm, yet even summer may help the accession of wind and phlegm, the rainy season of bile and phlegm, and winter of wind and bile, contrary to their respective natures. By 'jirna' food is meant food that has been already digested ; by 'bhukta' is implied food that is just taken ; and by 'prajirna' is implied food in course of digestion. Each of these owns the influence of Time in respect of the accession, accumulation, and alleviation of the several faults and, therefore, of the diseases due to them. Thus during meals it is the phlegm that accedes or accumulates ; during digestion it is the turn of bile : and after digestion, in comes the turn of wind. Hence, in taking one's meals, one should avoid the morning, the morning being the time that favours the accession and accumulation of phlegm ; &c. Each of these acts or operations, it would thus appear, owns the influence of Time. There are, again, diseases (notably fevers) whose accession, strength, and alleviatin, own the influence of Time. Some of them appear at intervals of one day, or two days, or even four days. Some, again, appear on particular lumar days, such as days of the full morn or the new moon. These, therefore, are included within the topic of 'kalasam-prapti.'—T.

come naturally. That which is brought about by Nature has no remedy.[122]

The acts of a previous birth, which go by the name of Destiny, are seen to be causes of disease in course of time.[123]

There is no important act the fruit of which the doer has not to enjoy or endure. Those diseases which are born of the acts (of a previous life) are capable of being dispelled by propitiatory rites and ceremonies. Indeed, they are allayed as soon as the acts themselves are exhausted (in respect of their effects).*[124]

In consequence of hearing sounds that are very loud and harsh, in consequence, again, of hearing no sound at all or of hearing sounds that are very low, the sense of hearing becomes destroyed.[125]

The contact of the ear with sounds that are rough, exceedingly dreadful, uncongenial, disagreeable, and indicative of danger, is regarded as false correlation.[126]

Total abstention from touch, excessive indulgence in touch, and partial indulgence in it, impair the sense of touch, as has been said in the abstract of touchable objects.[127]

Contact with winds raised by evil spirits and those proceeding from poisonous substances, and contact with oily substances and

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* Verse 124 completes all the Rishi says on the subject of 'Kalasamprapti.' The word 'daiva,' in Verse 123, literally means 'that which pertains to the deities.' It is, however, used here, as elsewhere in such connections, in the sense of 'Destiny.' As explained in this treatise, it signifies the unexhausted acts of previous lives. Acts must bring about their effects. They are never destroyed. They are wiped off only when their fruits have been enjoyed or endured. Hence, he who seeks Emancipation must abstain from acts both good and bad.

The Hindu belief is that some diseases are due to the acts of previous lives. These have no remedies in Medical Science. Only propitiatory rites and ceremonies, that is, sacrifice, worship of the gods, etc., can destroy those acts, and with them their effects, *viz.*, the diseases due to them. Treatment, as has been explained by the Rishi before, is of two kinds, *viz.*, that which depends upon science and drugs, and that which depends upon acts of piety and especial rites for propitiating the deities. Then, again, decrepitude and death may not be due to especial causes. They are generally brought about by Time. It is the nature of the physical organism that it should decay and perish in time.—T

heat and cold that are all untimely, are called false correlation of touch.*[128]

In consequence of beholding objects that are possessed of great effulgence, or objects that are very minute, or of never exercising the eye at all for vision, the power of vision becomes destroyed.[129]

The sight of objects that are hateful, or terrible, or repulsive, or of objects at a great distance and seen with straining eyes, or of objects that are of a dark hue, is regarded as false correlation in respect of vision.†[130]

Excessive indulgence in any of the tastes, or a total abstention from all the tastes, or indulgence, while taking things that are from habit suitable to the physical organism, in tastes that do not at all agree with them, or a very sparing indulgence in tastes, impairs the organ of taste.‡[131]

Indulgence in scents that are very mild or very keen, or a total abstention from all scents, is destructive of the organ of scent.[132]

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* 'Akalenagatah sneha-samsparcah' implies, I think, contact with oily substances at unseasonable hours, such as rubbing the body with oil at night time or after meals.—T.

† By 'rupanam tamashanancha' is meant all kinds of dark objects, *i. e.*, objects of a deep black hue. It is well-known that by continually looking at dnrk-coloured objects, one loses one's power of vision. Long-continued residence in perfect darkness impairs or destroys the sight. This was well-known to cruel tyrants and their as cruel agents. In Sir Walter Scott's *Count Robert of Paris*, an example is given of the Emperor Alexius having immured a competitor for the throne into a subterranean dungeon from which light had been very carefully excluded, caused him to believe that he had become blind. The story speaks of the man's restoration to sight as having been effected easily. In this, Sir Walter Scott was in error. One who loses his vision by long-continued residence in darkness, regains it very slowly and through a careful regulation of light. A sudden exposure to strong light may permanently impair the vision.—T.

‡ 'Okasatmya' implies all things which, through practice or habit, become assimilable to, or accordant with, the system. Thus in the case of inveterate opium-eaters, even large quantities of opium, which are sure to kill others, become assimilable or non-injurious. The word is applied also to things which are assimilable in the ordinary way. "Indulgence, while taking things that are from habit suitable to the physical organism, in tastes that do not at all agree with them" may be illustrated by the use of mustard oil with opium, or chillies with tamarind or hog-plums.—T.

The contact of scent with the organ of scents, omitted by putrified objects or objects that are poisonous, or of scents that are disagreeable or repulsive, or of scents that do not belong to the season, is regarded as false correlation in respect of the power of scent.*[133]

Even this are the three kinds of contact with the senses of objects not in accordance with them. Each is probocative of the faults (*viz.*, wind, bile, and phlegm). That should be known as Unaccordant which does not accord with the humau organism.†[134]

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* It is difficult to understand what the sense is of the word 'bhuta' that immediately follows 'puti.' If the final vowel in 'puti' were long, 'bhuta' would be intelligible as meaning a thing become putrified.' All the editions read 'puti' with the final vowel short. I suspect 'bhuta' may mean evil or malignant spirits. The belief in India is that evil spirits cast around them, as they pass from place to place, a repulsive ordor. In verse 128 it is worthy of remark, the word 'bhuta' occurs in connection with wind. There it has been taken as imylying evil spirits. To this day, many diseases of children and of women in a state of pregnancy are attributed to contact with the wind raised by evil spirits as they pass through the welkin. 'Bhuta' may also be taken as implying living creatures. 'Bhuta-gandha' then, in such a connection, would mean such ordors as are emitted by unwashed dogs, or moles, or tigers, or grown up goats or sheep, and worms and insects of certain species and ants of certain kinds. Not being sure of the word I omit it in the translation. 'Anartava' scents are those which do not appertain to the seasons in which they are indulged in There are flowers belonging to a particular season. If their scent is taken in the season in which they appear, such scent becomes beneficial. If, however, these flowers are made to bloom in another season, their scent, if taken, would, instead of being beneficial, be baneful. The same may be said of unseasonable fruits. The mango, for example, may be, made to grow and ripen in all seasons. It is seem, however, that if taken in any other season than that to which it properly belongs, it actually becomes baneful. Its taste also is considerably impaired.—T.

† The adjective 'trividhah' applies to 'ashtmyarthasamyogah.' It will be seen, however, that with ragard to every one of the senses, four and not three kinds of 'samyoga' or 'yoga' have been spoken of, *viz.*, 'Atiyoga,' 'Ayoga,' 'Hinayoga,' and 'Mithyayoga.' The first implies excess of contact; the second, a total absence of contact; the third, sparing or partial contact, and the fourth, contact with objects that are hostile. In speaking, however, of only three kinds of contact, in verse 134, it would seem that the third (or 'Hinayoga') has been left out of consideration. The definition of 'asatmya' as something that 'sahatmyatam na yati' is a mere verval one.—T.

The diseases which spring from the false, the excessive, and the partial correlation of sounds and the rest (with the corresponding organs of sense), should be known by the learned by the name of "diseases appertaining to the senses."*[135]

Even these are regarded as the causes of all sensations which are productive of misery.

As regards happiness, it is said that there is only one cause, *viz.*, harmonious correlation. It is extremely difficult of attainment.†[136]

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* The Sanskrit langnage has an evident superiority to the English in the matter of derivatives that may be formed from roots and stems. Thus, from the word 'Indriya,' implying sense, is formed the word 'Aindriyaka,' meaning 'appartaining or relating to the Indriyas.' There are many derivatives in English from the word 'sense,' but none of them would convey the signification of the Sanskrit derivative 'Aindriyaka.' It will be seen that diseases, according to their causes, are divided into three classes: 1. those due to impairment or destruction of the understanding, memory, etc., or, as it is otherwise called, 'Prajnaparadha,' *i. e.*, faults of judgment; 2. those which fall within 'Kalasamprapti,' *i. e.*, the influence of time; and 3. the improper correlation of objects with the senses by which they are apprehended. The first and the third, it would seem, are scarcely exclusive of each other. Some of the diseases, again, which fall under the second class, may be due to the same causes which being about those of the first and the third classes. Altogether, the classification does not seem to be scientific.—T.

† Harmonious correlation, as regards everything, is the one cause of happiness or freedom from pain or misery. As regards, for example, the correlation of objects with their corresponding senses, unless that correlation be harmonious, there cannot be freedom from diseases. Harmonious correlation, in this case, would mean the absence of excessive and sparing and false correlation and the total absence of relation. As regards, again, the diseases that are due to 'Kalasamprapti,' even here harmonious correlation ensures freedom from disease. Thus, in the summer season, when the bile becomes naturally excited, one should so eat and drink and follow such a conduct in other respects that one's bile may not be excited; or one should migrate to such a climate where the heat of the sun is not excessive. As regards also the loss or impairment of the understanding, memory, etc., it follows without saying that if harmony exists in respect of these faculties, no fault of judgment would occur and consequently there would be no accession of disease and misery.

In respect of the faults themseives, *viz.*, wind, bile, and phlegm, if harmony or concord exists between them, there will be no disease.—T.

Neither the senses, nor their objects, are the causes of happiness or misery. It is seen that only the correlation (between the senses and their objects), which is of four kinds, is the cause of both happiness and misery.*[187]

The senses exist, their objects also exist. Yet there may not be correlation (or contact) between them ; and (consequently) there may not be either misery or happiness.

Hence, the cause (of happiness and misery) is, indeed, correlation (or contact) between the senses and their objects, which is of four kinds.[138]

Happiness and misery, which are within the ken of the Self, the understanding, the mind, and the senses, never arise without acts. The manner in which each (*viz.*, happiness or misery) becomes perceptible is laid down below.†[189]

Contact with the organ of touch, and contact with the mind, these are the exciting causes, of two kinds, of all sensations

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* It will be seen that in verse 134, *ante*, the correlation between the senses and their objects has been spoken of as of three kinds. These three kinds, as expressly mentioned in verse 135, *ante*, are the false, the excessive, and the partial or sparing. The total absence of correlation, called 'Ayōga,' is omitted. Here, in Verse 137, the correlation is spoken of as of four kinds. All the four, therefore, have been counted here.—T.

† The words 'Yathā yāttu boddhavyam tattathochyate' have been misunderstood by Gangādhara. The Bengali translators also have made a mess of the passage. The sense, however, is very plain. Having at first declared that happiness and misery are cognizable by the Self, the understanding, the mind, and the senses, and that these are due to acts, the Rishi, in the verses that follow, lays down the manner in which happiness and misery fall within the ken of the Self, etc.—T.

of happiness and misery.*[140]

Thirst, having desire and aversion for its essence, flows from happiness and misery.

Again, thirst, it is said, is the cause of happiness and misery.[141]

It is thirst that brings about those entities upon which rest the sensations (of Touch). One that is destitute of the (proper) organs, can never come in contact (with objects of Touch). One, again, that is not touched, cannot experience sensations (of touch, or pleasure and pain).†[142]

The abode (or refuge) of all sensations are the mind, and the body invested with the senses, with the exception of the hair, the bristles, the extremities of the nails, stools, and urine, and other products of liquified *Anna-mala*.‡[143]

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* The two kinds of contact mentioned here are the exciting causes of all sensations of pleasure and pain with regard to Touch. Mere contact with the external organ, without contact with the mind, cannot produce either pleasure or pain. The yogin, absorbed in yoga contemplation, is dead to all external impressions. Archimedes was so absorbed in the contemplation of a geometrical problem that he was not cognisant of the fact of the city in whose defence he had taken an active part having already been stormed by the besiegers. It is said that he cried out, when a soldier stepped into his circle,—" Do not disturb my circle."—T.

† The body consists of 'bhāvān vedanāçrayasamjnakān,' that is, entities upon which the sensations (of touch) rest, that is, organs of touch. What is stated, therefore, in the first line of this verse is that it is thirst or desire that originates the body. By conquering thirst, one attains to Emancipation, or freedom from re-birth.

In the second line, it is said that one who is uninvested with the organs of touch, cannot come into contact with the objects of touch ; one that is untouched, can have no sensations of touch.—T.

‡ 'Annamala dravaguna' implies the products of liquified 'Anna-mala.' In Lesson 28 of Sutrasthāna, *ante*, (*vide* p. 392) it has been stated " From

In Yoga as also in Emancipation there is an absence of all sensations.

Emancipation is absolute cessation (of everything). Yoga leads to Emancipation.*[144]

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that (*viz.*, the food thus taken) arises a juice which is call Ahārāprasada, or food-substance, as also a refuse called dregs or dross.

" From the Refuse arise urine, sweat, fæces, wind, bile, and phlegm ; as also those excrements which have for their sources the ears, and eyes, and nose, and mouth, the hair cells of the body, and genital organs, and such limbs of the body as hair, beard, bristles, nails, etc.

" From, however, that juice which springs from food, grow the fluids, blood, flesh, fat, bones, marrow, vital seed, and that which has been called *ojas* ; as also those sūbstances that are requisite for the functions of the five senses. These latter are called the essence of the *dhatus*. From the same source grow the joints of the body, the ligaments, wings and feathers, and other limbs, etc."

It would thus seem that the hair, the bristles, the extremities of the nails, etc., are all produced from ' Annamala ' or the Refuge or dross or dregs into which food passes after yielding ' Ahārāprasada ' or food-substance. ' Annamala ' produces other ingredients of the body besides hair, etc. These are all mentioned in the passage extracted above from Sutrasthāna. Gangādhara explains the word ' Annamala-dravaguna ' wrongly. He is silent about the word ' guna ' which means product or result. The Bengali translators also have misunderstood the words. ' Body invested with the senses' includes the hair, etc., and the other products of ' Annamala,' but these latter are not sensitive.—T.

* Having said that sensations have for their abode or refuge the mind, and the body invested with the senses, excepting such parts or appendages as arise from the food-refuse, the Rishi proceeds to say that in Yoga and Emancipation, there is a complete absence of all sensations. Yoga has been defined to be ' chittavrittinirodhah,' *i. e.*, a suspension of all the functions of the mind. Yoga, of course, is an absolute concentration of the mind, implying its total withdrawal from all external objects. In such

Happiness and misey flow from a union of objects and the senses, the mind, and the Soul.

In the absence of all exertion, when the mind is in perfect tranquillity, and when one rests on one's Self, both (*viz.*, happiness and misery) cease, and one attains to perfect Self-control.

Even this state (of perfect Self-control) is what Rishis conversant with yoga, call the yoga of embodied beings.[145-46]

Entrance into Self, true knowledge of all objects, accomplishment of acts by fiats of the will alone, unimpeded vision, unimpeded hearing, unobstructed memory, wealth of beauty (in respect of. the body), and the power of making oneself invisible at will,—these, it is well-known, are the eight kinds of superhuman powers possessed by Yogins.

These powers arise from a life that rests on the principle of unmixed Goodness.*[147-48]

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a state there is no sensation, for to one in yoga, external objects are as not. Yoga leads to Emancipation, or that state in which the Self exists in the Self. It implies the non-existence of the body. Of course, the Rishi speaks here of the condition of those who are 'Jivan-mukta,' *i. e.*, Emancipated in life; in other words, of those who withdraw themselves from all external objects and are in 'Samādhi' for hours together. Those who can thus remain in 'Samādhi' for hours together are said to be 'Jivan-mukta.'—T.

* It is extremely difficult to render these words into English which relate to the powers acquired by yogins through emancipation from the attributes of Passion and Darkness and dependance on the attribute of pure Goodness. 'Aveca' means penetration. By withdrawing the mind from all external objects, one succeeds in entering one's self. The yogin, in 'Samādhi,' enters his own Self. He can also enter into another person's Self. This capacity to enter into the Self is called 'āveca.' True knowledge of all external objects is acquired by yogins. This knowledge is not the result of observation and reflection, but of inspiration or inward light. It is said

Emancipation, it is said, consists in freedom from rebirth due to absence of passion and darkness, the exhaustion of all serious (or significant) acts, and dissociation with the contact of acts.* [149]

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that to the eye of the yogin, the whole universe is as an emblic myrobalan on the palm of his hand. The yogin can achieve everything by a simple fiat of his will. He can, within the twinkling of [the] eye, raise palaces in the midst of deserts. (*Vide* the story of Vasishtha, in the Mahābhārata, Vana Parva, doing the duties of hospitality to King Viçwāmitra and his whole army). 'Dristi' is vision, 'Crotram' is the ear or hearing, and 'Smriti' is memory. In the case of the yogin, every one of these is unimpeded or unobstructed. The yogin can look through mountains and across wide oceans. His sense of hearing also extends to the remotest stars. His memory extends to previous lives, even countless ones. By 'Kānti,' which I have rendered as 'wealth of beauty (in respect of the body),' is meant, as some Commentators explain, 'Animādi prādurbhāva etc.,' implying the power of becoming minute as a point or gross as a mountain, and also of assuming any form or shape at will. The yogin can make himself as handsome as a young man, or as strong-built as a professional athlete or wrestler. In the *Bhagavata*, Krishna, the prince of yogins, is described, when entering the court of King Kangsa who had arranged for his death at the hands of some celebrated wrestlers, as having assumed a form that appeared different to different persons. For dignity of language and beauty of conception, the verse is one of the best in the *Bhagavata*. I cannot resist the temptation of citing it even in translation. "To the wrestlers he seemed as one whose body was made of thunder ; to the common people, as a prince of men ; to the woman as the god of love incarnate ; to his parents (the bereaved Vasudeva and Devaki) as an infant ; to the cowherds of Brindābana as their companion ; to the king of the Bhojas (*viz.*, Kangsa) as the Destroyer himself ; to all wicked chiefs as their chastiser ; to yogins as the highest object of their meditation ; and to the Vrishnis as their tutelary deity."

The power also of making themselves invisible at will belongs to yogins—T.

* 'Valavat karma' means all serious or significant acts, i.e., those acts

Close association with the good, complele avoidance of those that are not good, practice of (pious) vows, fasts (abstention from food and drink), observances of other kinds, apprehension of the scriptures, knowledge of objects, pleasure in privacy,

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which have effects to be enjoyed or endured ; hence, acts that are good and bad and that are productive of happiness and misery. The limitation implied by ' valavat ' excludes all minor acts or exertions which have no consequeces such as the inhaling and exhaling of breaths, or eating, or walking, or exercising the eye, the ear, &c., under circumstances that do not involve judgment of any kind. As long as there is an act the fruit of which, whether pleasurable or painful, is to be enjoyed or endured, there can be no Emancipation. Acts lead to Heaven or Hell and rebirth. The yogin, who covets Emancipation, gives up all acts. Acts, again, are incapable of being enhausted or destroyed, until their fruits are enjoyed or endured. Manu says ' Māābhuktam kshiyate karma kalpakoti Çatairapi, Avaçyameva bhoktavyam kritam karma Çubhāçubham ' meaning that unless the fruits thereof be enjoyed or endured, an act is not destroyed in even a hundred thousand ages. Good and bad acts done, produce fruits which must have to be enjoyed br endured.

'Viyogah karmasamyogaih' is apparently an instance of syntactical pleonasm. In reality: it is not so. Acts attach themselves to their doers. Dissociation from this attachment is what is intended by the words. Such dissociation can never occur except upon the destruction or exhaustion of the act.

The incapacity of acts to be destroyed, may now be regarded to be a scientific fact. Acts imply force. Force is never destroyed. As poetically expressed by Mr. Babage, the force which the assasin's dagger imparts to the body of the victim lives to eternity in minute vibrations in ether which the All-seeing eye alone perceives The last gurgle of the Atlantic waters over the spot where the captain of a slaver casts the hand-cuffed wretch of a Negro for destroying, as he imagines, the evidence of his guilt when he is pursued by a fast-sailing British cruiser, imparts a motion to the minutest sand-grain on the shores of remote Greenland which the All-knowing Being easily detects at the expiration of even millions of years. The subject is well worth reflection by every thoughtful mind.—T.

absence of pleasure in worldly objects, perseverence in (attaining to) Emancipation, fortitude, abstentention from acts, exhaustion (or destruction) of acts, renunciation of home, absence of pride, fright in contact with worldly objects, concentration of mind and understanding, survey of objects in their true light,—all these indications flow from the conservation of memory * 250-53

It is by the evidence of these, beginning with close association with the good and ending with fortitude, that the conservation of memory is ascertained.

Recollecting by the aid of the memory the true nature of

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* 'Upāsanam' is, literally, sitting by one's side; hence, association or contact. Association with those that are good is an indication of judgment. 'Samyak' qualifies 'upāsanam.' 'Vrata' and 'niyama' imply the same sort of practices. They involve self-denial. 'Upavāsa,' meaning fast, falls within both 'vrata' and 'niyama;' hence, the adjective 'prithagvidhah,' meaning 'of other kinds,' for qualifying 'niyama.' 'Dhāranam' is the holding or conserving a thing in the mind; hence, apprehension. 'Vijnānam' is accurate knowledge of objects, their composition, attributes, relations, etc. The word is frequently used in the sense of Science. 'Vijana' is privacy, seclusion, or solitude. Pleasure or delight in solitude belongs to them that are of a contemplative disposition. It has been already explained that Emancipation can never become attainable if there is any remnant of acts whose fruits are to be enjoyed or endured. Hence, abstention from acts, and the destruction or exhaustion of acts already done, are necessary in view of Emancipation. 'Naishkramyam' is leaving or abandoning one's home, *i. e.*, casting off the householder's mode of life for adoption of 'Sanyāsa' or a life of Renunciation. One must be afraid of contact with worldly objects if one is to strive for Emancipation. 'Artha-tattwa-parikshanam' is explained by Gangādhara as 'vastunām yāthārthana pariskhanam,' *i. e.*, a survey of objects in their true light. Unless objects be known in their true light, those amongst them that deserve to be abandoned cannot be abandoned, and those amongst them that deserve to be pursued cannot be pursued.—T.

all entities, one becomes freed from pain.*

Those eight causes are now laid down by which the Memory is strengthened. It is said that Memory arises from, 1. apprehension of cause and form, 2. similarity, 3. contrariety, 4. adjuncts of entities, 5. frequent recapitulation, 6. acquisition of knowledge, 7. re-hearing, and 8. recollection of what has been seen, heard, and felt.†[155-56]

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* The presence or conservation of memory is to be inferred from the several practices and attributes beginning with association with the good and ending with fortitude. The other practices and attributes, *viz.*, those beginning with abstention from acts and ending with survey of objects in their true light, may spring not only from the conservation of memory but from other causes as well. Thus one may abandon home from anger; one's humility may be due to one's disposition by nature.—T.

† The causes, as mentioned here, from which Memory arises or is strengthened, are not exclusive of each other. The classification is not scientific. Apprehension of cause includes the recollection of effects from causes, as of explosion and of the devastation it brings about, from a sight of gun-powder. Apprehension of form, as an exciting cause of memory, refers to the recollection of an elephant or more particularly its legs from a sight of columns of stone or bricks. Similarity implies the recollection of one's absent son from sight of a similar face or hearing of a similar voice. Contrariety implies the recollection of a fat person from sight of a lean one, or of a lean person from sight of a fat one. Adjuncts of entities imply the recollection of one's school-mates and the events of early years from the sight in after life of the school building. Frequent recapitulation certainly strengthens the memory. Gangādhara explains that acquisition of knowledge means that knowledge which is the fruit of *yoga*. In consequence of this knowledge, the events of many previous lives are capable of being called back. Knowledge, however, as an exciting cause of memory, may not mean that knowledge which is the result of yoga. It may mean ordinary knowledge, for one who acquires knowledge by reading and study certainly lays the foundation for improving his memory. Re-hearing, as a cause of the strengthening of memory, needs no explanation. The last cause requires no explanation.—T.

Even this, *viz.*, strength of memory relating to the highest principle, is the one road to Emancipation, as pointed out by those that become Emancipated.

The same has been represented by *yogins* as the road of *yoga*.

By those that are Emancipated among also the Sānkhyas who have taken the measure of every duty, the same has been spoken of as the road to Emancipation.*157-58

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* 'Tat' is, literally, 'That,' implying the Unknowable Principle of the Universe, *viz.*, Supreme Soul or Deity. All other objects are capable of being explained or described by means of their attributes. The Supreme Soul is incapable of being so explained or described. By vesting Him with attributes, one limits what is in reality illimitable. He is, again, without sex, and attributes diametrically opposed to each other may co-exist in Him. The following hymn explains the matter clearly. "Salutations to that which is inconceivable, of unmanifest form, divested of attributes, and the soul of attributes, etc., etc." In the Upanishads the deity is described by negatives. He is not this ; not this ; not this ; and so on. Hence, the pronoun 'That' is a convenient mode of referring to Him. 'Tattwa' is 'Thatness,' if such a derivative could be formed in English.

It is by strength of memory relating to the highest principle or 'Thatness' that one can attain to Emancipation. The first couplet has reference to the theory of the Vedantists, that oblivion of its own true nature leads the soul to birth and rebirth. By reverting to its own true nature, which can never be accomplished without the aid of Memory, the soul or self avoids rebirth or becomes Emancipate. Yogins also regard memory as the only path to yoga-success. The memory of which yogins speak as the sole means of success is not the memory of ordinary occurrences, or memory relating to ordinary branches of knowledge, but it has reference to *Iswara* as distinct from both Purusha and Prakriti. Of course, it is the yoga-system of Patanjali which endorses this view.

The Sānkhyas also regard Memory as the path to Emancipation, for, according to them, when one succeeds in distinguishing Purusha from Prakriti,

All this, which has a cause, is misery ; is not of Self, is not immutable.

Nor is it Self ; since it is created ; in it arises (the idea of) Selfness, as long as true understanding arises not, by which, knowing that this is not Self and this is not of Self, the Knower transcendeth all.*[159-60]

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that is, when one realises that one is not identical with Prakriti and has, further, no relation with Prakriti or what is born of Prakriti,—one becomes Emancipate.

The Rishi gives in the last line of the verse something like an explanation or derivation of the word ' Sānkhya.' Some European scholars take the word as implying a connection with numbers. According to them, the Sānkhya system of philosophy was probably connected with mathematics or the science of numbers before it assumed the form in which we know it. Atri (or Charaka), in the passage before us, uses the adjective ' Sankhyātadharma ' for qualifying ' Sānkhyas.' The word, literally, means ' those who have measured all the duties,' probably in the sense of ' those who have taken the measure, by study and observation, of the entire range of duties, or of all the duties prescribed by religion or the religious systems or creeds of the country.' Evidently, in the popular estimation, the Sānkhyas were more deeply learned in religious lore. It is worthy of note that the Paurānik and the Tāntrik forms of faith are all entirely based upon the two main principles of the Sānkhya philosophy, *viz.*, Purusha and Prakriti. On the one hand, Vishnu, Brahman, Siva, Ganesha, Surya, and all the male deities represent Purusha, while Durgā, Kāli, Lakshmi, Saraswati, etc., are symbols of Prakriti.—T.

* The first verse is exceedingly abstruse. The Bengali translators have misunderstood it completely. Gangādhara also makes a mess of it.

What the Rishi wishes to say is this : All this, meaning the not-Self, has a cause, being created. Hence, it is misery. Being so, it is not of the Self, for Self is increate. It is also not immutable, for all that is not-Self is characterised by mutability. Having said so much in the first line, the Rishi says, in the second line, though in one sense it is only a repetition,

In that last stage of Renunciation, all Consciousness with its roots, and all desires, in consequence of true knowledge, are completely exterminated.*[161]

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that 'Nor is all this Self,' the reason being 'Kritakataddhi,' meaning 'for it is created.' For all that, 'the idea arises of Selfness in it,' implying that although all this is really not Self, yet it is taken as either Self or belonging to the Self. He takes care, however, to add that this erroneous idea arises only till one attains to the true understanding. It is by the aid of that true understanding that one realises the truth, *viz.*, 'naitadaham' and 'naitanmamacha,' meanining 'this is not Self' and 'this is not of Self.' When these truths are realised, the Self or Knower transcends everything, that is, experiences its own exalted position.—T.

* I am not certain that I have understood the sense of this verse correctly. Gangādhara indites a learned note of about 17 quarto pages on this verse. It is difficult to catch his meaning, if, indeed, he has a meaning to convey. 'Vedanā' in the first line does not certainly mean 'misery' or 'pain' as he would explain, but Consciousness, or, rather, the ideas of which we are conscious, or the sum total of our knowledge. 'Samajnā' is used here for implying 'desire' or 'wish.' 'Jnāna-Vijnānāt' is used for indicating the true knowledge which is not dependent on the senses or experience. What the Rishi, therefore, says here is this: when the Soul apprehends that 'this is not I' or 'this is not of me,' (as explained in the previous verse), it transcends everything; in other words, it returns to its own true nature. This is further explained in verse 161. When this last stage of 'Sanyāsa' or Renunciation is reached, all knowledge derived from experience, and all desires, cease. What remains is Pure Knowledge. In our present state of being, Jnātri (knower), Jneya (the object known), and Jnāna (knowledge) exist. When the Soul returns to its true nature, that is, is divested of the senses, the mind, and the understanding, the distinction between knower, known, and knowledge disappears. What remains is knowledge without the consciousness of knower and known, for knower and known then disappear, these being dependent on such experience as is supplied by the senses, etc.—T.

After this, the Jiva-Soul, becoming identified with Brahma, cannot be known as such, having been divested of all ideas of experience. It leaves no sign (of its individual and separate existence).[162]

Brahma is the goal of those who are conversant with Brahma. That is indestructible and without attributes. The knowledge of those who are conversant with Brahma is concerned with Brahma. One that is not conversant with Brahma is unable to attain to that knowledge.*[163]

(*Here is a verse.*)

Three and twenty excellent questions, regarding *Purusha*, have been answered by the truth-seeing (Rishi) in this Lesson on " How many kinds of *Purusha* are there."

Thus ends the Lesson called " How many Purushas are there " in the division called Çārira, of the treatise by Agniveça as revised by Charaka.

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* When the Jiva-Soul attains to or becomes identified with Brahma or the Supreme-Soul, it becomes divested of everything that is dependent on experience, *i. e.*, the senses, mind, etc. Its indications, 'chinhas' or 'lingas,' cease. According to the Nyaya philosophy, the 'lingas' of the ātman (Jiva Soul) are desire, aversion, and will, and pleasure and pain, and cognitions (Ichcchā-dwesha-prayatnah sukha-dukha jnānāni). These drop off when the Soul returns to its own original nature.—T.

LESSON II.

WE shall, after this, expound the Lesson called "That relating to unlike clans," in the Division called Çarira.

Thus said the illustrious son of Atri.*[1]

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* The Rishi explains in this Lesson the manner in which the fœtus is generated in the mother's womb. He calls the Lesson "That relating to unlike clans," in the matter, of course, of the procreation of progeny. The Hindoos had succeeded in discovering the fact at an early age that children procreated by a man and a woman of the same clan or family never become healthy or intelligent. The procreation of good children depends upon the father being a person of a clan or family different from that of the mother. The Hindu law, as laid down by Manu, about the degrees of propinquity within which marital alliances are prohibited, has been variously interpreted. Generally, the wife's grandfather in the paternal line must not be one from whom, either through a male or a female, the husband is descended. In very ancient times, however, the prohibited degrees were much nearer, for we find Arjuna, one of the heroes of the Mahābhārata, marrying the daughter, Subadhrā, of his maternal uncle, Vasudeva. The curious reader is referred to the pages of the learned work of Dr. Jogendra Nath Bhattacharyya entitled "Commentaries on Hindu Law," Part III, Chaps. I—V, in which he will find the prohibited degrees according to both the Bengal and the Mithila schools ably and intelligently discussed. The word 'Gotra' literally signifies all persons who rescue a particular ancestor from the hell called *put*, the belief of the Hindus being that a childless man goes to the hell of that name. Children are rescuers of their ancestors. Hence 'Gotra' means a clan or race. The superior Brāhmans of Bengal whether of the Rārhiya or the Vārendra sections, are distributed into five 'Gotras,' named after five Vedic sages, Bharadwāja, Çāndilya, Kāçyapa, Sāvarni, and Vātsya. The husband and wife should never be of the same 'Gotra.' 'Atulya' is literally 'unlike' or 'not same.'—T.

Of a person of unlike clan, who pairs with a woman, what, in truth, is the secretion, composed of four (out of the five primal elements) and born of the six tastes, which is cast in privacy, after the expiration of the menstrual flow, (into the womb) and which develops in women into conception ?*[2]

The wise say that that secretion of the man is called *çukra* (vital seed). It is secreted for originating conception. It consists of the four primal elements, *viz.*, air, heat (or light), earth, and water, in efficient proportions. It is generated by the (food and drink of) six tastes which the man cousumes.†[3]

* The Rishis knew the baneful effects of sexual congress between man and woman during the continuance of the functional flow of the latter. The Hindu scriptures abound with passages interdicting such congress which is believed to be productive of premature death. Hence, in the question which Agniveça puts, he assumes that the vital seed is cast into the womb after the cessation of the menstrual flow. The menstrual period is regarded by the Hindus as lasting for three days. This is regarded, again, as a period of impurity for woman. During the menstrual period the woman is not allowed to do any domestic duty. On the fourth day, when the flow ceases, the woman takes a bath. She then becomes pure and fit for sexual union. 'Shadbhyah prabham' is 'born of the six.'

The vital seed, Agniveça takes it for granted, is born of the food and drinks which a man takes. Food and drink are of six principal tastes, *viz.*, sour, sweet, bitter, astringent, pungent, and saline. The vital seed is called, again, as 'Chatuspāt,' meaning 'combined of four.' The Hindu medical scriptures assume that into the composition of the vital seed, the four out of the five primal elements, *viz.*, earth, water, light, and air enter, to the exclusion of ether or space.

'Garbha' is either conception, meaning the birth of the fœtus, or the fœtus itself.—T.

† Gangādhara explains that ether (or space) is not enumerated as a constituent of the secretion, simply because it enters into the constitution of every material substance, without being the especial ingredient of any particular substances.—T.

For what reason does a fœtus once formed meet with destruction ?*[4]

Punarvasu replied : That fœtus which is endued with wealth of semen, of blood, of Soul, of womb, and of time, and whose surroundings are limited with all that is beneficial, attains to happiness and becomes full-bodied in time without accidents of any kind.†[5]

Agniveça said : In what manner and through what cause does the fœtus become full-bodied in time without accidents of any kind? For what reason does a woman who has already given birth to children (sometimes) conceive after a considerable lapse of time?

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* 'Saprajā stri' means a woman who has children. The second question of Agniveça (in verse 4) is this : Why does a woman, who has already given birth to children (*i. e.*, who is *not* sterile), conceive after a considerable lapse of time, (the usual conditions of conception, *viz.*, health and sexual congress, not being, of course, absent all the while)? The last question (in verse 4) does not relate to abortions alone, as the answer coming later on will show. What Agniveça really asks is this : Why does a conception, once originated, disappear? The disappearance of which Agniveça speaks may be due to actual abortion, or to the appearance of the menstrual flow and the womb losing its swelling condition and returning to its normal state.—T.

† 'Sampat' is, literally, wealth. What is meant by 'wealth of semen' is the faultless character of the semen or vital seed injected into the uterus. By 'wealth of blood' is meant the faultless character of the menstrual blood. 'Wealth of Soul' has reference to favourable destiny due to good acts in the Soul's previous state of existence. The theory of the Hindu Shāstras is that as soon as an ovum comes out into the uterus it is penetrated by a bodiless Soul or Self that was wandering in vast space. 'Wealth of womb or uterus' implies the faultless character of the uterus into which the semen is injected. 'Wealth of time' indicates an auspicious conjunction of planets and lunar asterisms.—T.

Through disease or defect of the (mother's) organs of generation, through mental grief, through faults of the semen, of the menstrual flow, and of (the mother's) food and movements, through absence of timeliness, and through loss of strength, even a woman who has given birth to children (sometimes) conceives after a considerable lapse of time.*[6]

Gangādhara takes 'hitaih arthaih (samjuktā) upachārāh' as grammatically connected with 'mātuh' understood. This is certainly erroneous. 'Upachārāh' is grammatically connected with the genetive 'yasya' having reference to 'garbha' in the second line. Hence, 'upachārā' should be taken as implying 'surroundings,' in the sense of the sustenance and motions of the fœtus. No doubt, these depend on the regimen and acts of the mother or woman conceiving.

In the question (verse 4) occur the words 'sukhancha jāyate.' In the answer also (verse 5) occur the words 'sukhancha sanjāyate.' The meaning is 'grow or develop with ease,' *i. e.*, without accidents of any kind ; some of the vernacular translators have taken the words as implying 'comes out easily.' This is erroneous.

What is meant by the fœtus attaining to happiness is its growth in health, *viz.*, the absence of diseases and defects, etc.—T.

* 'Yoni' means the female organs of generation ; it includes the uterus, the fallopean tubes, and the ovaries. 'Yani-pradosha' would imply the diverse kinds of the diseases of the 'yoni.' Charaka lays down twenty different kinds of such diseases.

Mental sorrow stands in the way of conception. This fact, it seems, was well understood by the Rishis.

'Akālayoga,' meaning the absence of timeliness. This has reference to the time of sexual union. If it is untimely, that is, if it does not immediately precede or follow the menses, it does not prove fruitful. Then, again, there is some reference (in the words) to particular planetary combinations and lunations.

PART XXIII.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED

BY

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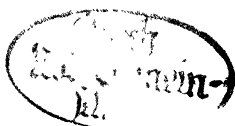
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ABSTRACT OF CONTENTS.

Part XXIII contains the concluding portion of Lesson II and the greater portion of Lesson III.

In Lesson II, the several kinds of impotence are explained ; the causes also are laid down which lead to the birth of impotant children. Lesson III is very important. It explains how Conception takes place. Punarvasu finds an uncompromising critic in Bharadāwja who challenges almost every proposition that the former lays down. The answers of Punarvasu to Bharadwāja's objections are not always happy.

It is impossible to give an intelligible summary of the discussions contained in this Lesson. Each aphorism requires to be studied carefully in order to understand its sense.

The conditions under which the Self becomes invested with a material case have been explained. The true meaning of the word birth is set forth. Altogether, Lesson III is more a philosophical than medical disquisition, considering the speculations it contains on the nature of the Self.

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ERRATA.

Various circumstances have delayed the publication of Part XXIII. Few people could work continuously at Calcutta during the plague. The press in which our work is done had to be shut up for some months.

We regret to state that the present Part is disfigured by a number of printer's errors. These require to be corrected. The following is the list of errata. Subscribers are requested to make the corrections in their books.

In p. 699	line 33	*for*	odnwright.	*read*	downright.
,, 701	,, 27	,,	sech	,,	such
,, 704	,, 33	,,	sustenanee	,,	sustenance.
,, 705	,, 10	,,	got	,,	get
,, ,,	,, 15	,,	form	,,	formed
,, 706	,, 19	,,	insumination	,,	insemination
,, ,,	,, 24	,,	'Kāshata' is word	,,	'Kāshta' is a word
,, ,,	,, 25	,	swallen	,,	swollen

In	p. 706	line 26	*for*	well	*read*	hill
	" "	" 36	"	soul	"	soul ;
	" "	" 36	"	*budhi*	"	*buddhi*
	" "	" 37	"	phraselogy,	"	phraseology,
	" 708	" 14	"	either	"	ether
	" "	" 32	"	tautoligical	"	tautological
	" 710	" 10	"	sald	"	said
	" "	" 32	"	she	"	the
	" 711	" 30	"	'Purusha'	"	'Paurusha'
	" 712	" 11	"	ailmeuts	"	ailments
	" "	" 14	"	should directed	"	should be directed.
	" "	" 21	"	word	"	words
	" 713	" 10	"	whenee	"	whence
	" "	" 25	"	and not two ;	"	and not two) ;
	" "	" 34	"	every	"	very
	" 714	" 14	"	the Sutrasthāna	"	Sutrasthāna
	" 715	" 31	"	Sattwasampraysga	"	Sattwasamprayoga.
	" "	" 34	"	actermines	"	determines
	" 716	" 4	"	woul indulged	"	would indulge
	" "	" 5	"	desise	"	desire
	" "	" 11	"	enistence	"	existence
	" 717	" 11	"	affim	"	affirm
	" "	" 14	"	shup	"	sheep
	" "	" 16	"	*Phoseolus*	"	*Phaseolus*
	" 719	" 8	"	tide ;	"	tude ;
	" "	" 14	"	semon	"	semen
	" "	" 30	"	Punarvasus's	"	Punarvasu's
	" 720	" 17	"	is said to be	"	it is said to be
	" "	" 36	"	mentof	"	ment of
	" 721	" 9	"	After th	"	After the
	" "	" 11	"	as t remains	"	as it remains
	" "	" 24	"	often	"	after
	" 722	" 6	"	ar conversant	"	are conversant
	" 724	" 17	"	incedents	"	incidents
	" 725	" 25	"	Garbhāsya	"	Garbhasya
	" "	" 27	"	bhuyastam	"	bhuyishtham
	" "	" 35	"	'rasatoh'	"	'rasatah'
	" 726	" 14	"	tho	"	the
	" 727	" 29	"	'Ajātāu'	"	'Ajātau'
	" 729	" 2	"	predominent	"	predominant

The suspension of the menstrual flow of a woman, caused by (vitiated) wind, is sometimes regarded as conception by men reft of intelligence and learning. In such cases, the menstrual blood not coming out, presents the aspect of a growing conception.*[7]

Beholding not the fœtus but only the blood flowing out through the effects of fire, or the sun, or excessive toil, or grief, or disease, or through the effects of heat-producing food and drink, some men reft of knowledge say that the conception has been done away with by evil spirits.†[8]

Of night-wanderers, who have the *ojas* for their food, the body is never agreeable as food. If, indeed, they would do away with the fœtus, why would they not, having got the opportunity, eat up the mother's *ojas*?‡[9]

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* The last half of the second line of this verse is read incorrectly in some texts. The true reading is 'asrigasrāvi,' meaning the unflowing blood, that is, the suspended menstrual flow. The word before 'asrik' may be taken either as 'Tad' or 'Tadā.'—T.

† The first half of the second line is incorrectly read in some texts. The correct reading is,—'drishtwāsrigekam na cha garbhamajnāh,' meaning,—'seeing only the blood but not anything in the form of fœtus, some ignorant men, etc.'

‡ The argument contained in this verse is so childish that it is difficult to believe that either Punarvasu or Charaka could have used it. It seems that the verse is an interpolation.

'Rajanichara' is, literally, a night-wanderer. The word is used to signify evil spirits and Rākshasas. The popular belief is that these spirits feed on the *ojas*, meaning the essence of the heart's blood. They do not affect the flesh. Hence it is said that when only blood is seen to flow but no fœtus comes out, it cannot be taken that the fœtus has been eaten up by evil spirits. Indeed, if evil spirits get the opportunity of attacking a woman that has conceived, they would eat up her *ojas* and kill her odnwright. Why would they be content with eating up the fœtus alone?

It should be stated here that in India a woman that has conceived is forbidden to expose her body, particularly in the morning or the evening twilight, or while passing along a solitary road. She should not allow the end of her cloth, called *anchala*, to drop down on the ground. She should not eat or drink anything that has been brought along a road

Agniveça asked,—Why, (O illustrious one), does a woman give birth to a daughter? why to a son? why to a son and daughter together? why to one of a particular sex separately? why to twin sons? why to twin daughters? why to many at a time? why, again, does she deliver (sometimes) after a much longer time than usual? why also does one of a twin-birth attain to development (while the other languishes)?[1]

Punarvasu said,—If blood predominates (in the seed), the result is a girl; if semen predominates, the result is a boy. If the seed becomes divided into two portions (through the action of the wind), the result is a twin of opposite sexes according as blood or semen may predominate in each portion.[11]

She who gets (injected into her womb) seed divided into two portions in each of which semen predominates, brings forth a twin consisting of males only. She, on the other hand, who gets seed divided into two portions in each of which blood predominates, brings forth a twin consisting of females only.[11]

If the wind, exceedingly excited, entering (into the womb), divides the seed, which always consists of semen and the menstrual blood, into several portions, then as many children, each governed by his or her acts in previous lives and irrespective of his or her own will, are brought forth as the number of such portions.[18]

When the fœtus in the womb does not get proper sustenance, it becomes either wasted or is brought forth prematurely. Such fœtus the mother brings forth after a considerable lapse of time; indeed, it is brought forth only when it is developed,

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in an uncovered state, or that has been seen by old beggar-women. She should not go to the river side or a tank for washing raw fish. At noontide, again, she should never go to a garden in which there are large trees. She should never remain in an impure state for any length of time. While asleep, she should keep a piece of iron under her pillow or bed. If she neglects these and many other precautions well-known to every matron, she is sure to be 'possessed' by evil spirits.—T.

be that development delayed by even many years.[14]

If in consequence of the acts of previous lives, the seed consisting of both semen and blood becomes divided into two unequal portions, both grow in the womb, one becoming larger, the other becoming less. Even this is the reason why one in a twin becomes more developed than the other.*[15]

Agniveça said,—Through what cause (or causes) is born a *Dwiretas*, or a *Pavanendriya*, or a *Samskāravāhin*, or a male *Shanda*, or a female *Shanda*, or a *Vakri*, or an *Irshyábhirati*, or one that is a *Vātikashanda* ?†[16]

Punarvasu said,—A 'Dwiretas' (hermaphrodite of both sexes or common sex) is born of seed that consists of blood and

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* In verse 10, the questions asked by Agniveça are 9 in number. Those 9 questions are answered by Punarvasu in verses 11 to 15. The theories expounded here are exceedingly crude. Western science has scarcely been able to explain these problems satisfactorily. The semen contains bacilli known by the name of spermatozoa. These entering into the uterus get into the fallopian tubes and through them into the ovaries, with the result that a particular ovum or ova comes or come out. This may be quite true, but how to account for the resemblance of the child, male or female, with the sire ? The action of the sire, therefore, cannot be limited to that of the bacilli in the semen bringing out an ovum or ova. The principle of heridity, in matters both physical and mental, is a stumbling block to the accepted theory of western science about procreation being the result of only the spermatozoa in the semen.—T.

† It is difficult to render the words used in the text. Hence, it is proper to retain them in their original form. Sech explanations as may be gathered from the etymologies of the words as also the observations of the commentators, are appended below.

(1) 'Dwiretas,' literally, signifies, 'double-seeded,' indicating 'one whose seed consists of both blood and semen.' The word is used to signify a hermaphrodite who is neither a male nor a female, but whose sex is purely neuter.

(2) A 'Pavanendriya' is a male whose vital seed has been dried up, or who is bereft, from birth, of virile power.

(3) A 'Samskāravāhin' is a male who is capable of sexual congress only under the influence of aphrodisiacs.

(4) *Shandas* are hermaphrodites. A *nara-shanda* is a male hermaphrodite.

semen in equal measures or of semen whose productive power has been burnt up.

The wind destroying the organism, which contains the semen, of the fœtus (that would produce a male) in the womb, begets that variety of impotence which is called 'Pavanendriyatwam."[17]

The wind, grinding the outlet of the organism containing the semen, generates that class of impotent persons who are called 'Samskāravāhins.'

Parents emitting seed *i. e.*, (blood and semen) that is not possessed of vigour and that is small in measure, parents that are weak, or those that are cheerless at the time of procreation or those whose seed is sterile,* are causes of the two defective births (*viz.*, 'Nara-shanda' and 'Nāri-shanda').[18]

Through the unwillingness of the mother and the weakness of the father's semen, a 'Vakri' is generated.

A 'Nāri-shanda' is a female hermaphrodite.

(5). A 'Vakri' as Gangādhara points out, is called in Suçruta, an 'Asekya.' Commonly, such a person is called 'Mukha-yoni.' It is a form of impotence under which a 'Vakri' or 'Asekya' labours. He is incapable of sexual excitement unless he drinks another person's seed. According to some, a 'Vakri' is synonymous with 'Kumbhika.' Suçruta mentions 'Kumbhikas.' They are persons who act as catamites before they can have any sexual excitement.

(6) An 'Irshyābhirati' is noticed by Suçruta also. He is otherwise called 'Irshaka' or 'Drigyoni.' It is a form of impotence under which an 'Irshaka' suffers. He is one whose sexual appetite is never excited unless at the sight of some one else gratifying such appetite.

(7) 'Vātikashanda' is one who has no testicles and is consequently impotent.

Suçruta mentions all these varieties of impotence, with some others. For the most part, all these are congenital, although some, according to western physicians, are due to a premature decay of power owing to over-indulgence or unnatural indulgence.—T.

* 'Klivau' would indicate not exactly parents whose seed is actually sterile, but those whose seed has not a vigorous productivity. It seems to be a pleonastic adjective in the sentence inasmuch as 'Mandaviryyau' has been used.—T.

It is said that the cause of an 'Irshyārati' (otherwise called 'Irshyābhirati' or 'Irshaka) is a couple any individual of which is under the influenee of malice, or a couple that is cheerless at the time of procreation.[19]

He whose testicles have been destroyed through vitiated wind and digestive fire, is called 'Vatikā-shanda.' Even these are the eight varieties of* individuals of defective organisms, noticeable (among human beings,) due to the (evil) deeds (of prior lives).[20]†

Agniveça said,—What are the indications of a new-born conception in the womb?

What are the indications of a male, a female, and a neuter fœtus in the womb?

What is regarded as the cause by which a child resembles its parents?[21]

Punarvasu replied,—Salivation, sensation of heaviness of the body, langour of limbs, drowsiness, cheerlessness, pain in the cardiac region, sense of gratification (without having taken any food), acceptance of the seed by the uterus,‡ are the indications of a new-born conception.[22]

That woman produces a daughter who (during gestation) uses her left limbs (more than the right ones) for doing all acts, who becomes desirous of male companionship; whose sleep, drinking, eating, conduct, and movements are more femi-

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* 'Dwiretas' of 2 kinds; Pavanendriya, Samskāravāhin, Nara-shanda, Nāri-shanda, Vakri, and Irshyārati.—T.

† It will be seen from these passages that the experience of the Rishis was very wide of impotence or sterility in all its forms. The causes as set forth are scarcely scientific. The theory of blood and semen together being the cause of the fœtus in the womb has yet to be proved. Much depends, no doubt, upon the productivity of the father's seed, as also upon the temper of both the father and the mother at the time of procreation. Some French physicians have gone to the length of asserting that the mother's cheerfulness, in particular, breaking out into even a joyous song, is sure to produce a cheerful baby of the male sex.—T.

‡ Gangādhara explains this as implying a stoppage of the usual emission of fluid by the mother.—T.

nine than usual, who seems to hold the fœtus on the left side (of the womb); whose womb does not swell all round; and whose left breast (first) shows signs of milk.[23]

When the reverse of these signs is shown, the woman produces a son.

When the signs manifested are a mixture of the two, the woman produces an offspring of the third kind.

The woman produces an offspring like that being upon whom her thoughts dwell at the time of conceiving.*[24]

These are all that occur in the body of every fœtus, *viz.*, the four fold four elements, that is, those derived from the mother, those derived from the father, those derived from the sustenance (which the fœtus receives), and those derived from the acts of previous births.†[25]

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* This is precisely the theory of the ancients, including Aristotle. The word 'jantu' used in the text, implies a living creature. Generally, it signifies an animal of the lower order. Here, however, it evidently implies a man. The question asked by Agniveça is,—What is regarded as the cause of the child's resemblance (of course, with its parents)? The Rishi's answer must be taken as implying that the resemblance is due to the mother's thoughts dwelling upon the person through whom she conceives. The usual resemblance of the child, therefore, to the father, must, according to this theory, be taken as due to the mother's thoughts dwelling upon the person who makes her conceive. This accounts not only for a human mother producing a human being but also for such a mother producing a copy either of the father or of herself or one with the features of both. This is further explained in the following verses.—T.

† In verse 25 the Rishi explains what the constituent ingredients are of the body of the fœtus in the womb. He says that the ingredients he mentions are all that occur in the body of every fœtus, there being nothing more. The ingredients he mentions are four kinds of *bhutas* or primal elements, *viz.*, (1) those derived from the mother, (2) those derived from the father, (3) those derived from the food or sustenanee which the fœtus draws for its growth, and (4) those derived from the acts of previous births. Each of those is of four kinds, *viz.*, earth, water, light or heat, and air. Ether or space is left out, as it is untransmutable and occurs in every form or substance. The mother, through the blood she supplies for the formation of the seed, contributes these four primal elements. The

Amongst these, those elements, derivable from the mother, the father, and the acts of previous lives, which become particularly prodominant, should be regarded as the reason of the resemblance. The mind should be regarded as the result of previous states of birth.*[26]

Agniveça said,—Through what cause does a woman produce a deformed issue, such as one divested of some limb or limbs or one possessed of some superfluous limb or limbs or one with some sense or senses incapable of discharging its or their function? How does the Soul (or Self) travelling out of one body got another?

What are those things by which the Soul (or Self) is always followed (in its peregrinations from body to body)?[27]

Punarvasu answered,—The faults (*viz.*, wind, bile, and phlegm), vitiated by defects appertaining to the seed, the acts of the form being in previous lives, the womb, and time, as also by defects

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father, too, through the semen he supplies for the formation of the seed, contributes the same four elements. The measures, of course, of each, as supplied by the mother and the father, differ in proportion. Through, again, the food or sustenance which the foetus draws from, of course, the mother, the same four elements are supplied, in measures of differing proportions. Last come the four elements which the foetus derives from the acts of previous births. The *chit* or Self, before birth gravitates, according to its previous acts, towards particular measures of the four (according to Punarvasu, or, five, according to others, for they include ether or space) primal elements and becomes invested with the body of a goat, a sheep, a cow, a horse, or a man, etc. Every live or dead body, as also every inanimate substance, consists of the four (or five) primal elements. The *chaturi* or *panchi-karana*, meaning mixture or combination of the four or five, takes place in different proportions. Hence, the difference between object and object, or body and body.—T.

* In verse 26, the Rishi explains the reasons of the resemblance which the child has with its parents. This resemblance is both general and particular. By the former is meant the resemblance of genus and species; by the latter, that of individuality. Thus, a human mother not only begets a human being but also a being that is very like herself or the person through whom she conceives, or both herself and that person. The reason of this resemblance is the predominance of the elements derived by the

appertaining to the food and movements of the mother during the period of gestation, cause diverse kinds of defects of body, complexion, and organs (of both sense and action).*28

As trunks (or timber), rocks and stones, clouds (including thunder-storms and rain and hail), and the force of the current, in the season of rains, cause injuries to a tree standing by the bank (or in the bed) of a river, even after the same manner the vitiated faults cause defects in the fœtus placed in the womb. †

With the four primordial elements in their subtile forms, the Soul (or Self) gets into one body from another.

In consequence of its vest being (then) only acts, it has, unless one has spiritul vision, no visible form.‡

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fœtus from the mother, the father, and the acts of previous states of existence. Having stated the reason of the resemblance, the Rishi refers to the origin of the mind. The mind of the fœtus is 'yathānukam,' that is, agreeable to previous states of birth. The 'chit' that had been formerly encased in the form of a man and that would gravitate, through good acts, towards the attributes of humanity, would again be encased in the form of a man.

* Time means both the season of insumination and gestation and the age of the parents. The first has reference also to the state of the bodies or tempers of the parents.—T.

† The comparison is scarcely happy. Of course, the fœtus in the womb is compared to the tree in the bed or bank of a river, and the vitiated faults to the fallen and floating trunks, etc., etc. 'Kāshata' is word, meaning trunks of fallen trees carried away by the swallen river. 'Açma' implies boulders or stones. In certain well streams, boulders and stones are washed down with such force after a heavy shower that elephants refuse to cross them at such times even if the water be no higher than their knees.—T.

‡ The word 'Manajava' is explained variously. Chakrapāni takes it as implying tendency or a an inclination of the mind.' This, however can hardly be the meaning. The question asked by Agniveca, is—how does the Soul or Self get into one body from another? The Rishi in answering it should speak of the soul or self and not of the mind or any tendency or inclination of it. In Hindu philosophy, the soul is distinct from the mind. The mind is a possession of the soul generally speaking, the mind is regarded as only a sixth sense; the intellect (*budhi*) being considered as above it. The function of the mind is to doubt. It is, in the usual phraselogy, San-

The Soul (or Self) is all-pervading. He is the sustainer of all bodies. He is the creator of the universe. He has the universe for his form. He is the source (or origin) of consciousness. He is beyond the ken of the senses. He is (till Emancipation) always united (with mind and primordial matter). He is always (till Emancipation) united with desire.*[11]

It should be understood that in the body are the six and ten elements derived from juices and the Soul and the mother and the father.

Four (of these) are attached to the Soul, and in those four is the Soul[12]†

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kalpavikalpātmikā. The function of the Intellect is to ascertain or determine, for it is said to be 'nicchayātmikā'. Here 'manas,' or mind, is used as including 'buddhi' or intellect. Gangādhara's interpretation seems to be correct. He explains that the Soul or Self not having any inclination of its own, the inclinations of the mind are spoken of as those of the Soul.

The theory is that the primordial elements have two forms, the gross and the subtile. The latter are called *tanmatras*. When the gross body is destroyed, the subtile body, or 'linga carira,' consisting of only the 'bhuta-tanmātrās,' remains. In consequence of these, the Soul as invested with the *tanmatras*, gravitates towards congenial *tanmatras* and thus comes to be invested with an equine, a bovine, a porcine, or a human body. The vestment of the Soul (before entrance into the womb) is spoken of as 'karmātmaka,' that is, having *karma* or acts for its *atman* or body or material. Being such, it is invisible to all save those who have that spriritual vision which 'yoga' bestows.—T.

* 'Sarvacarirabhrit,' as applied to the Soul or Self, implies that the Soul sustains all bodies into which he enters or within which he dwells. The theory is that it is the Soul that sustains, or keeps together, the particles composing, the body. Even in sleep or in swoons, the Soul is awake and discharges this function. When death ensues, that is, when the Soul abandons his tenement, the particles of the body fall off. The Soul is the source or origin of consciousness. If the Soul were not, there could not be self-consciousness.—T.

† The six and ten elements of the body are 1. the form derivable from 'rasa' or the juice into which food is resolved ; it is this juice that develops into, or rather, enters into, the composition of blood and flesh and bones and marrow, &c. These have elsewhere been called 'aparaja bhutāni ; 2. the four derivable from the soul ; these have elsewhere been called 'karmajāni

The elements derived from the mother and the father, *viz.*, blood and semen, they say, are in the fœtus.

Those elements by which blood and semen are made to grow are born of the juice (into which food is developed).[11]

Those four (primordial) elements which are derived from the acts (of previous births) and which adhere to the Self, enter into the fœtus; since the case consisting of the four elements (in their subtile form) is endued with the virtues of a (vegetable) seed. The Self going, the subtile case also goes into diverse bodies.[14]*

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bhutani;' 3. those derived from the mother; and 4. those derived from the sire (*vide* verse 25 of this lesson). These four sets of four make up six and ten. Of course, the four of which each set consists are earth, water, light or heat, and air. Space or either is excluded by the Rishi for, as already explained, it is untransmutable and occurs in all substances. Gangâdhara and the vernacular translators have made a mess of this verse. One of the latter mentions the two and twenty *tatwas* in detail, which, he thinks, are implied but counts them as twenty. His list is juice, soul, the four derived from mother and father, the ten organs of sense and action, and the six dhâtus of the body. Another gives one and twenty *tatwas*, which he thinks are implied, but counts them as twenty. His list is juice, soul, the four derived from mother and father, the ten organs of sense and action, and the five attributes of of sound and the rest. There can be no doubt that the same sixteen elements are referred to in this verse which have been referred to in verse 25 *ante*.—T.

* The original is very abstruse and no wonder that it has been interpreted differently by different commentators and translators.

The first difficulty is about the masculine pronoun 'sa.' To what does it refer? Gangâdhara takes it as implying the Self cased in the four elements in their subtile forms. This can scarcely be correct; for the statement that the Self cased in the elements in their subtile form goes into diverse bodies upon the Self going into them 'would be tautoligical. Hence, 'sa' should be taken as standing for 'the case consisting of the four elements in their subtile form,' or what is called 'the lingacarira.' The meaning then becomes clear, (âtmani yâti sati, sa aparâparâni &c., yâti). The words 'âtmani yâti sati' may also be taken as implying 'upon the body being dissolved.' 'Atman' is frequently used to signify the body.—T.

It is well-known that the form of the four elements which have acts for their origin is the especial form (of the fœtus). From the mind (of the being as existing in a previous life) is the especial form of the mind. Those distinctions which occur as regards features and the understanding, have *Rajas* (Passion) *Tamas* (Darkness), and acts as their cause.*[18]

The Self is never dissociated from those subtile elements which transcend the senses. Nor is it dissociated from acts, or mind and understanding, or Consciousness and the manifestations of consciousness.†[19]

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* What is said here is that the four elements which are derived from the acts of previous lives give form to the fœtus, the earth (in its subtile form) creating the gross earth that clothes it, the water (in its subtile form) creating the gross water in it, etc., etc. Having accounted for the material case, the Rishi explains that the mind is derived from the mind of the being as it was in the previous state of existence. The theory is that after the dissolution of the gross body, the subtile body remains with the mind, etc. This subtile case, with the self, enters into the womb and penetrates the seed which is a mixture of blood and semen. The subtile elements develop their grosser forms; the mind develops the mind of the being that is reborn.

The distinctions in features and understanding are due to the attributes of *Rajas* and *Tamas* and acts As long as there is *Rajas* (passion) and *Tamas* (darkness), there must be acts. Acts, again, develop *Rajas* and *Tamas*. The attribute of *Sattwa* leads to Emancipation from rebirth. It is true, there is no man without some measure of *Sattwa*, but then the tendency of *Sattwa* is always to diminish acts and lead towards Emancipation. Hence, *Sattwa* is really not an agent in rebirth or in determining the features, etc., of a being that takes birth.—T.

† 'Acts' imply the unexhausted acts of previous births. Besides the four elements in their subtile form, the other things that are always (meaning till Emancipation) attached to the Self are Consciousness and those which are the modifications of Consciousness, *viz.*, the five organs of knowledge, the five organs of action, and the five objects of the organs of knowledge. The last five are *sabda* (sound), *sparsa* (touch), *rupa* (light), *rasa* (juice or water), and *gandha* (scent). According to the Sânkhya philosophy, the three sets of five or fifteen, mentioned last, all spring from 'Ahankâra' or Consciousness, which itself springs from 'Mahâtattwa' or Intelligence.—T.

The mind is always associated with *Rajas* and *Tamas*. In the absence of Knowledge, all the faults are there. The Mind with the faults, and acts endued with strength (to produce fruits), are causes of (the Self's) goings out and comings in.[37]*

Agniveça asked,—Whence are diseases ?

What is their alleviative ?

What is the cause of joy, as also of grief ?

By what means can the ailments of the body and the mind be so cured as not to re-appear ?38

Punarvasu said,—The causes from which all ailments spring are three. Faults of judgment, absence of harmony between the senses and their objects ; and the effects of time, numbering the third.

There are three means of alleviation also, *viz.*, harmony (propriety) of judgment, harmony between the senses and their

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* The mind is always associeted with the attributes of *Rajas* and *Tamas*. Unless and until these two attributes fall off, and *Sattwa* (goodness) comes in, Emancipation cannot be achieved. 'All the faults' implies not wind, bile, and phlegm which are technically called faults in Hindu medical lliterature, but the fruits of *Rajas* and *Tamas* which are really faults or defects inasmuch as they stand in the way of Emancipation which is really a return of the Self to its own true nature. Without 'knowledge' the faults cannot be avoided. 'Knowledge,' as used in such connection, implies 'a knowledge of the Self, that is, of its own true nature.' Such knowledge leads to Renunciation, or abstention from acts.

Gangādhara takes 'valavat' as qualifying both 'manas' and 'karma.' This can scarcely be correct. 'Manas' is qualified by 'sadosham' and 'karma' by 'valavat.' 'Valavat' literally means 'strong,' or 'endued with strength ;' hence, as qualifying 'karma,' it implies such acts as have the capacity to produce fruits. All acts have not the capacity to produce fruits, such as mere movements of she body, breathing, etc. Then, again, acts whose fruits have been exhausted by enjoyment or endurance, cannot be spoken of as 'valvat.'—T.

objects, and harmony of time.*[39]

It has been said that righteous deeds are causes of joy, and the reverse of these subject one to grief.

Ailments spring from body and mind.

These cease when body and mind cease to exist.[40]

The beginning is never asserted of the continued course of the body and of the mind, since beginning there is none of this. The cessasion of these two is brought about by superior apprehension and memory, and by superior intelligence.†[41]

Even when the two seats, as already explained, of disease exist, (*viz.*, the body and mind), diseases never afflict the person who has recourse to alleviatives before the ailments manifest themselves and who has his senses under complete control, unless, of course, there is evil destiny ripe for fruition.[42]

The acts done in former lives are known by the name of Destiny. Those. however, which are done in this life are called Exertion.

The improper correlation of acts of both this and previous lives is the cause whence disease springs ; while their proper correlation is the cause of the absence of disease.[43]‡

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* 'Effects of Time' include the effects of the seasons, of the day and night, and of the acts of previous births. 'Absence of harmony between the senses and their objects,' means absence of correlation, excess of correlation, and false or improper correlation. Corresponding to three causes of ailments are the three means of alleviation.—T.

† 'Rupa' here is used for body. 'Santati' implies continuous extension, that is, current, stream, or flow of body from body in succession to one another. The cessation of this current is called Emancipation, which is effected by superior intelligence and wisdom.—T.

‡ 'Daiva' and 'Purusha' are two words that have been explained before in Sutrasthāna in more than one passage. They are explained once more here. The unexhausted acts of previous lives, by which is meant

By removing effectively and without delay, in the spring, the faults accumulated in winter, in the ante-rainy season the faults accumulated in summer, and in the autumn the faults accumulated in the rainy season, one never gets the diseases that are especial to the several seasons.[44]*

One who is accustomed to beneficial diet and movements, who acts after reflection, who is unattached to the objects of the senses, who makes gifts, who behaves equally towards all, who is devoted to truth, who is forgiving, and who serves with humility all those who are inspired, is never attacked by ailmeuts.[45]

Diseases never assail him who has knowledge, and penances, and devotion to *yoga*. Hence the will, speech, acts, and mind should directed to the acquisition of happiness. The understanding also should be made clear.[46]

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their residue,—that is, those acts whose fruits have not yet been enjoyed or endured, constitute 'Daiva,' which is generally rendered 'destiny.' The acts, again, which one does in this life, constitute what is called 'Paurusha,' which is generally rendered 'exertion.' Destiny and exertion are important factors in determining the tenour of one's life.

The two word 'Pravritti' and 'Nivritti' used in the second half of the verse, imply the setting in and the absence or cessation of disease. It has been previously explained that all inharmonious or improper correlations of the senses with their respective objects, meaning 'Atiyoga,' 'Ayoga,' and 'Mithyâgoga,' are the causes of ailments. As regards the acts of previous lives, their improper correlation also leads to what are called 'Samskâras' in this life, meaning 'tendencies' or 'inclinations.' These tendencies lead to new acts, which can never be good. Hence, disease springs from acts of both this life and previous ones. When those acts are of an opposite character, *i. e.*, when there is harmony or propriety of correlation, absence or cessation of disease is the result.—T.

* The Rishi divides the year into six seasons. There are three principal ones, and three intermediate ones. The three principal ones are winter, summer, and the rainy. Between winter and summer is the spring; between summer and the rainy is that called 'Prâvish' or ante-rainy, called 'abhrakâla' in this verse, meaning 'the season of clouds,' that is, the season when the clouds begin to gather. Between the rainy

(Here is a verse containing a summary.)

In this Lesson on disparity of race, the illustrious and great Rishi (Atri's son Punarvasu) solved, agreeably to the truth. the the six and twenty questions of grave import, of Agniveça, for the increase of knowledge.[1]*

Thus ends the second Lesson, called disparity of race, in the Division called Çārira in the treatise of Agniveça as revised by Charaka.

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and the winter is that called autumn or 'carat;' this is called (in this verse) 'Ghanātyaya,' meaning the season whence the clouds disappear.

It will be observed that the course of treatment called 'corrective,' which consists of the administration, mainly, of purgatives and emetics, including errhines, that is laid down in this verse, constitutes what has been called 'Pratikarma' or the administration of alleviatives, in verse 41 above. The subject has already been treated of in 'Vimānasthāna' *ante*.—T.

* The six and twenty questions asked by Agniveça are counted as six and thirty by Gangādhara, although he actually mentions only four and thirty in detail. The fact is, there are really, as Charaka sums up, only six and twenty questions put by Agniveça. These are,—one in verse 2; three in verse 4 (and not six as counted by Gangādhara); six in verse 10 (and not nine as counted by Gangādhara; the fact being that each of the four questions that come first is followed by the disjunctive particle 'va' meaning 'or'); seven in verse 16 (and not eight as counted by Gangādhara, the fact being that 'naranāri shanda' is to be counted as one and not two; two in verse 21 (and not three as counted by Gangādhara); three in verse 27; and four in verse 37.

Unless the questions are counted properly, the answers cannot be intelligible. Some of the blunders committed by Gangādhara in explaining the answers, have arisen from his miscounting the questions. Indeed, when Charaka, in the verse that embodies the summary, expressly says that the number of Agniveça's questions is six and twenty, it would be impertinent for an annotator to reckon them as six and thirty.

A careful perusal of this Lesson will show that the questions put by the pupil are of every great importance. Unfortunately, the answers for the most part show that imagination, instead of observation, was accepted as the guide.—T.

LESSON III.

AFTER this, we shall expound the Lesson in brief on (the subject of) *Garbhávakránti* (the descent into the womb) in the Division called Çārira.

Thus said the illustrious son of Atri.*[1]

When congress occurs, during the menstrual period, of a person whose semen is not affected by any disease, with a woman whose generative organ, blood, and uterus, have no defects, and when in course of such congress between a male aup a female. both of whom are possessed of such attributes, the semen and the blood combined finds its way into the uterus and Jiva enters into it in consequence of the mind's attachment with acts, then (what is called) Conception takes place.†[2]

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* 'Khuddikā' or 'Khuddāka' (the masculine form of the former), means small or brief. It is opposed to 'Mahat.' In the Sutrasthāna occur two Lessons which are called (1) 'Khuddāka chatuspāda' and (2) 'Mahā-chatuspāda.' In this Division also (*viz.*, Cārira), this Lesson is called 'Khuddikā garbhāvakrānti,' and it is followed by the Lesson called 'Mahat Garbhāvakrānti.' The feminine forms of the adjective have been used because the substantive 'Garbhāvakrānti' is a feminine one. 'Avakrānti,' literally, means 'a descent (from the other world).' Hence, 'Garbhāvakrānti' implies 'the descent of Self in its *linga* or subtile form into the womb.' According to both Hindu philosophy and medicine, that which is called birth is really the entry of Self into the seed that helps the growth of the body and that consists of a mixture of semen and blood.

It should be observed also that the words 'Khudda' and 'Khuddi' exist in Bengali in the forms 'Khulla' and 'Khulli,' as also 'Khura' and 'Khuri' which are correct.—T.

† 'Anupahataretas' implies a male whose semen is unaffected by the eight kinds of defects or diseases named hereafter; in other words, the productivity of whose semen has not been impaired.

The fœtus, furnished with juices agreeable to it, and nourished by proper nourishment, freed from diseases, begins to grow.

Then when mature, it becomes equipt with all the organs of sense, and its whole body becomes fully formed ; then, endued with wealth of strength, of complexion, of vigour in respect of some particular element, and of compactness, it easily issues out (of the uterus) through manifestation of the following conditions.[3]

The fœtus is born of the mother, the father, the Self, and the juice (which enters into it from the body of the mother). That which is called Sattwa (or Mind) brings about a union of these (four).[4]

Thus said the illustrious son of Atri.[4]

Bharadwāja said—This is not so. What is the reason (for my assertion)? Since neither mother, nor father, nor Self, nor the capacity of the fœtus to assimilate (juice from the mother) nor the supply of food and drink and edibles and lickables, begets conception. Nor is it true that that which is called *Sattwa* (mind) coming from the next world descends into the germ in the uterus.

Since if mother and father could beget conception, there are many women and many men who are desious of offspring. All of them, purposing to have sons, would betake themselves to

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'Yoni' is the generative organ. It sometimes includes the uterus. Here, as the uterus is separately mentioned, it does not include it.

'Ritukāla' means the menstrual period. Manu as also the medical sages limit this period to sixteen days after the first appearance of blood. The first three days are laid down as improper for sexual congress. The several diseases of 'yoni', blood, and 'garbhāçaya' or the region where the fœtus lies and grows, i. e., the uterus or womb, have been separately laid down hereafter.

'Sattwaṣampraysga' means the urion of the mind with, or its attachment to, the acts of previous lives. These acts impart to the mind a distinct force or tendency in consequence of which the mind is impelled to enter a particular womb. In fact, it is that force which actermines the order or kind of body which the being assumes—T.

sexual congress and actually beget sons ; those amongst them that are desirous of having daughters would beget daughters. There would then be no women, and no men, entirely childless. In fact, no women and men woul indulged in sorrow for non-fulfilment of their desise for offspring.

Nor does Self beget Self, since if Self begets Self, the question arises,—whether the Self that is already born begets Self or the Self that is unborn begets Self.

Each of these views would be erroneous.

That which is born cannot beget (itself), for it is already in enistence.

Nor can that which is not born beget (itself), for it is not existent.

Hence neither view is logical.

Leave this for the present. (There is another consideration which comes in).

If, indeed, Self be really capable of begetting Self, why is it that it does not beget itself in an auspicious order of being, since Self desires itself to be Ruler of uncontrolled motion, capable of assuming any form at will, shining with energy and strength and (fair) complexion and (superior) mind and body, without decrepitude, without disease, and deathless, and endued with other attributes of a similar or superior kind. 6*

* Punarvasu says (in aphorism 4) that the fœtus is born of mother, father, Self, assimilation (by mother and father) of proper or suitable food and drink, and the juices derived from the food taken by the mother and communicated to it, the mind being the uniting agent. The theory is that there is a tendency in every mind, caused by the acts of previous lives, to take, after the dissolution of the body, a particular form or admission into a particular order of being. Hence the mind is spoken of as the uniting agency with respect to the constituents of a re-born being, which, as already said, are derived from mother, father, Self, and the juices.

Bharadwāja impeaches this theory. His arguments are simple. The mother, the father, the Self, assimilation of simple food, and the juices

Conception is also not due to assimilation (by mother and father) of proper (or suitable) food and drink. For if it were so, it is evident that only those who take such food and drink would have offspring; while all those who do not take such food and drink would be childless. The fact, however, is that the reverse is seen of both these propositions.*6

Conception, again, is not born of the juices. If it were born of the juices, there would be none among men and women that would be childless, since there is none among them that does not take (what produces) the juices.

If it be intended to affim that only those who take food that is of superior quality have conceptions, in that case only those would have conceptions who subsist upon the meat of goat, of shup of deer, and of peacocks, as also the milk of the cow, curds *ghee*, honey, oils, and rock-salt, the juice of the sugarcane, *Phoseolus Mungo* and Çáli-rice. On the other hand,

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cannot be causes of birth. Nor does the mind, after the dissolution of the body, enter into the womb. First, the mother and the father are not agents in production, for there are many women and men who are childless although they long for children. Nor can they beget either sons or daughters according to their desire. Birth is, therefore, independent of their will or desire. Secondly, the Self cannot beget Self. This is made out as follows: a Self already born cannot beget itself, for it is already in existence; a Self, again, that is not born, cannot beget itself, for one that is unborn has no existence. The argument seems to be like a verbal quibble.

If, again, the Self can beget itself, why does it not beget itself in an auspicious order of being? Why does it take birth in undesirable orders? It cannot be that it does not desire to have a superior order of existence. If, in spite of a desire for a superior order of existence, it takes birth in inferior orders, it follows that birth is independent of the inclinations of the Self.

The other assertions of Punarvasu are taken up by Bharadwāja in the subsequent portions of the Lesson.—T.

* "The reverse is seen of both those propositions." This implies that amongst those who take proper food and drink, people are seen that have no children, and amongst those who do not take proper food and drink, people are seen that have children.—T

those who live upon grains such as Çyámá, Kovára, Koddálaka and Koradushaka, as also bulbous roots and such other roots as garden radishes, would all be childless.

The fact, however, is that the reverse is seen of both these.[7]

Nor is it true that the Mind, coming from the next world, descends into the fœtus. If, indeed, it really came from the other world and descended into the fœtus, nothing relating to its former body (or existence) would remain unknown, unheard, or unseen. As a matter of fact, the mind remembers nothing (of its former existence).

Hence we would say that conception is derived neither from mother, nor from father, nor from Self, nor from assimilation of agreeable food and drink, nor from the juices. Nor is the mind the uniting agent.

Thus said Bharadwaja.

The illustrious son of Atri said—No, conception sets in from all these existent conditions united together and in a state of maturity. The conception is, verily, born of the mother; since, without a mother, there can be no occurrence of conception; no birth of viviparous animals.

Those which the fœtus has from the mother,—those which are derived by it from the mother,—we shall now lay down.

They are :—skin, blood, flesh, adeps, navel, heart, lungs, liver, spleen, the two breasts, pelvis, the intestines which hold the stools, the upper stomach which holds the food after deglutition, the lower stomach where digestion goes on, the upper rectum, and the lower rectum, the finer and the grosser entrails, marrow, and the ducts which bear the marrow.

These are born of the mother.[8]

This conception is, verily, born of the father; since there can be no occurrence of conception without the father. Indeed, no viviparous animal can take birth without a father.

Those possessions of the fœtus which are verily born of the father,—those which are probably derived from the father,—

we shall lay down below. These are—hair (of the head), nails, bristles of the body, teeth, bones, nerves, sinews, arteries, and semen.

These are derived from the father[10]

This conception is born of Self; for the Self that attaches to the fœtus is the Inner Self (of ours). That Inner self is called Jiva

That Inner Self is Eternal, free from disease, above decrepitide; immortal, above decay, incapable of being pierced, incapable of being cut (into pieces); incapable of being burnt,* having the universe for its form, creator of the universe, unmanifest, having no begining, having no end (or indestructible), and immutable.

He, entering into the uterus and coming into union with the semon (of the father) and the blood (of the mother) begets his own Self for purposes of conception.

The conceived fœtus, in the uterus, receives the name of Self. Otherwise, in consequence of its existence being without beginning, the Self cannot properly be said to have birth.

Hénce, though he is himself unborn, he begets the conceived fœtus that is born. Then, again, taking birth (in this way) he begets that which was before unborn.

That conceived fœtus, according to the course of time, assumes the conditions of infancy, youth, and advanced age.[11]†

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* The correct reading seems to be 'adāhyam' and not 'alehyam.'—T.

† Bharadwāja's objection was this: If the Self begets Self, how does it do so? Does the Self that is born beget Self? Or, does the Self that is not born beget Self? If the first be the case, then being itself born, it cannot beget itself. If the second be the case, being itself unborn, it cannot beget itself.

Punarvasus's answer is that the Self is really unborn, being without beginning. What is meant by the unborn Self begetting itself, or the born-self begetting itself, requires to be first understood before the assertions are quibbled away. The Self pervades the conceived fœtus. Even this is the birth of the Self or the Self begetting itself. Its own condition of being not born

The Self is said to be born in those (successive) conditions in which he (successively) exists. He is said to be would-be born (or unborn) in that condition which is as yet before him. Hence, he is both born and unborn at the same time.*

In the Self, therefore, both the states are possible, *viz.*, the state of being born, and that of being to-be born (*i. e.*, unborn).

Being born, he continues to take birth. In those changed conditions, again, that have not yet come in, he, being unborn, begets himself by himself.

The very passing of an existent being into a different condition is called the birth of that existent being in that condition, be that condition one of time or age, or of other circumstances,†

These are examples :

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or born, therefore, makes no difference. Itself unborn, it begets the born fœtus, that is, it enters into the born fœtus. Itself born, it begets the unborn fœtus, that is, the fœtus which was not, or non-existent, is pervaded or entered into by the Self. As soon as it enters it, is said to be born. Being it born in this sense, it quickens the fœtus. It should be remembered, again, that the fœtus itself, when it comes into being, is a combination of Self and the other ingredients. Punarvasu explains his meaning more clearly in the passage that follows.—T.

* Born, that is, in relation to the condition in which he actually is or exists ; and unborn in relation to the condition which is before him ; that is, in which he is to be, or to which he is to go. In other words, he is born with regard to the condition that is present ; and unborn with regard to the condition which is future. Thus when an infant, he is born with regard to infancy and unborn with regard to youth and old age, and so on.—T.

† The author of *Gita* says,—

> Dehinoasmin yathā dehe kaumāram yauvanam jarā,
> Tathā dehāntaraprāptih etc.

The sense is that as boyhood, youth, and decreptitude are changed conditions of an embodied being, even so is the attainment of a different (or new) body, etc. The attainment of a new body is, of course, called birth. Hence, boyhood, youth, and decrepitude are also each so many births, birth, as explained by Punarvasu, being nothing else than the passing into, or attainment of, a different condition.—T.

Of existing beings made up of semen and blood, the condition of conceived fœtus cannot be affirmed before the union of their constituent parts. When, however, the parts have united or come together, the condition of conceived fœtus attaches to them.

Of the same existing being, before he gets a son, the condition of fatherhood cannot be affirmed. That condition attaches to him only after the birth of a son.†

After the above manner, the status of being born as also that of not being born, is said to attach to the existent fœtus according as it remains in and passes into this or that condition of existence.[12]

Verily, in all the conditions connected with conception, neither mother, nor father, nor Self, has perfect freedom of action.

They achieve something of their own will, and something through the sway of the acts of previous lives. Something, again, results from the power (or capacity) residing in their 'Karanas' (or faculties both external and internal).‡

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* The meaning is this : what is a fœtus already conceived ? It is really semen and blood, etc., combined. The constituent elements had all existed before the formation of the fœtus in the womb. The condition, however, of fœtus did not attach to them ; that condition attaches to them only after their union or combination : that is, he speaks of these ingredients as fœtus only often they have combined, and not before.—T.

† The sense seems to be this : a person gets a son and becomes a father. The condition of fatherhood did not belong to him before the birth of his son. It belongs to him only after the birth of the son. The man himself remains unalteied. The same man who was not called a father the day before comes to be called as such the day after. The accident that determines this is the birth of a son.—T.

‡ Like '*S*wavasāt' and 'Karmavasāt,' 'Karanaçakteh' is in the ablative. 'Karanas' are of two kinds, *viz.*, internal and external. The internal 'Karanas' are 'buddhi' (understanding) and the rest. Among the external 'Karanas' are included the various organs of sense and action. Here, of course, by external 'Karanas' would be meant the organs of generation in particular, although the others also come in as subsidiary.—T.

In cases in which there is a wealth of 'Karanas' such as mind and the rest, proportionate to the strength of those 'Karanas' is freedom of action.*

It is seen that acts, womb (in which birth takes place), affluence, and Emancipation are all under the own control of persons that are conversant with the Self.

None else (than the Self) is the author of one's pleasure and pain.

As regards conception also, it arises from none else (than Self)

Also, none else (than the Self) grows.

No sprout can grow without seed. * 14

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* What is said here is this : in conception, something résultts from mother, father, and Self, of their own will ; something from the influence of previous acts ; and something from the power or capacity of the organs both external and internal. With reference to the last, the measure of control depends upon the measure of power or capacity of the organs themselves ; that is, if the 'Karanas' or organs are endued with unrestricted power, mother, father, and Self have unrestricted control over the kind of being that takes birth. Thus, in the case of a father like the Rishi, Vibhāndaka, who was endued with *yoga* puissance, the traditional account is that he begat the celebrated Rishi, Rishyasringa, upon a she-deer. Here the superiority of the 'Karanas' enabled the father to beget a superior child. So also in the case of the Rishi, Bharadwāja, a son like Drona was created without the intervention of an womb. Apart, again, from such instances furnished by mythology, it stands to reason that the superiority of the 'Karanas' in either of or both the parents, certainly tells upon the conception. In the case of the Self also that takes birth, the superiority of his 'Karanas' (as belonging to the *linga carira* or subtile body which succeeds the dissolution of the gross body) certainly enables it to take birth as a superior being. Such superiority is, as is evident, determined by the Self alone.—T

* What the Rishi wishes to inculcate in this passage is that they who are conversant with the Self have their acts, the womb in which they take birth, wealth, and emancipation, under their own control. They even select the womb in which they are to take birth. They can earn what affluence they desire. Birth, therefore, and condition in life, are not, in the case of all persons, matters over which there is no control.

Verily, those possessions of the fœtus which are derived from the Self and which grow from the growing Self we shall expound below.

They are as follows :

Birth in this or that womb, the period of life, knowledge of of Self, mind, organs of sense, the life-breaths called Prāna and (and Apāna and the rest, *viz*, Samāna, Udāna, and Vyāna), volitons (in respect of acts), holding together the constituent elements, physical and mental, of the body, distinctions in respect of features, voice, and complexion, pleasure and pain, desire and aversion, animation, apprehension, understanding, memory, consciousness, and will,—these are derived from the Self* [15]

Persons conversant with the Self are, of course, yogins.

As regards the being that takes birth and that grows, it is none else than the Self. The Self, it should be said, is eternal. What is meant by birth is only an investment of the Self by a material case. The case is destructible ; not so the Self. It is the Self that enters the womb and that begins to grow. This growth means the increase of the material case. The semen and the blood constitute the seed from which the material case, like a sprout, begins to grow. It is pervaded or quickened by the Self.—T.

* 'Atmajāni' and 'yāni sambhatah ātmatah sambhabanti' are, in reality, identical ; the first implies 'born of or derived from the Self' ; the second, 'those which grow from the growing Self.' Amongst those things which are mentioned by the Rishi, there are some which spring directly from the Self and some which grow as the Self grows in the womb and after coming out of the womb.

Take, for example, the senses. Though born of the Self, these do not appear till the Self actually takes birth, that is, enters into the fœtus.

Although 'Prāna' and 'Apāna' only are named, yet all the five life-breaths are implied.

By 'Preranam' is meant the power of impelling the organs of knowledge and action.

'Dhāranam' implies the power of holding together the constituent parts of the body. The Self possesses such a power ; it is in operation when the body is asleep. When, however, the Self leaves the body, the constituent parts, no longer held together, begin to decay and dissolve away.—T.

Conception is, again, born of assimilation of proper food, since without addiction to food and drink, that are not assimilable there cannot be sterility in man and woman, or mishaps to fœtuses in the womb. As regards even men and women that are addicted to unassimilable food and drink, they are capable of bringing about conception as long as the three faults, becoming excited and pervading the body, do not injuriously affect the semen and blood and womb.

As regards men and women, again, that are habituated to assimilate food and drink, that have semen and blood and womb unaffected by impediments of any kind, and that unite in sexual congress at the proper season, conceptions do not take place in consequence of Jiva's not falling (into the uterus).

Hence, conception is not born of only assimilable food and drink.

In this, all (these) are said to be causes.[15]*

Those incedents of the fœtus which are born of assimilable food and drink, and those which it obtains, in course of its development in the womb, from assimilable food and drink, we shall expound below. These are health (freedom from disease), activity (freedom from sloth or idleness), freedom from cupidity, cheerfulness of the organs (of both knowledge and action), wealth of voice, of complexion, and of blood and semen, and excess of gladness.

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* Having said that conception is due to congenial food and drink, and that sterility is the effect of addiction to uncongenial food and drink, the Rishi takes care to qualify the assertion by explaining that it is not true that they who are addicted to uncongenial food and drink prove sterile. Such addiction is undoubtedly one of the conditions of sterility; but then it does not bring about sterility unless the three faults, becoming excited, injuriously affect the semen, the blood, and the womb. It is seen, again, that men and women who are habituated to congenial food and drink, whose semen and blood and womb are all healthy, and who unite in sexual congress at the proper time, do not bring about conception; the reason, in such cases, being the absence of Jiva or Self ready to fall into the womb. It is Jiva or Self that falls into the womb when the time comes for it to take birth. Hence, in the presence of all other conditions but the absence of a Jiva or Self ready to be reborn, there can be no conception. The fact is, all the conditions are necessary before conception can possibly occur.—T.

These are born of food and drink properly assimilated.[17]*

Conception is born of the juices also. Without the juices the very life of the mother cannot be sustained; what then about the origin of conception?

It is not again, seen that the juices, imbibed in insufficient measure, bring about conception.

Nor is it seen that the juices imbibed in sufficient measure, bring about conception.

In this matter (of conception) even the sum total of the circumstances is said to be the cause.[18]

Those incidents of the fœtus which are born of the juices, and those which it obtains from the juices in course of its growth in the womb, we shall expound below. They are as follows:

The birth of the body and its growth and development; union with the life-breaths; gratification; nourishment; and activity.

These are born of the juices.[19]†

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* 'Yāni sātmajāni' and 'Yāni sātmataḥ sambhavataḥ sambhāvanti' are explained by Gangādhara as follows: the first implies those incidents which appertain to the fœtus after its birth, (understanding by birth, delivery from the womb in a developed state). The second refers to those incidents which the fœtus derives from the assimilation of proper food and drink by the parents, in course of its development in the womb. The fact is, 'Sātmataḥ' is an ablative; 'Sambhavataḥ' is a genetive. The incidents set forth are 'Jātsya Garbhasya' as also 'Jāyamānasya Garbhāsya,' that is, of the fœtus as born and developed after delivery, and of the fœtus as developing or growing in the womb. 'Praharsha bhuyastam,' meaning 'excess of gladness,' is exlained by Gangādhara as implying the pleasure that results from sexual congress.—T.

† In this aphorism also, 'Yāni rasajāni' and 'Yāni rasataḥ sambhavataḥ sambhavanti' refer to two classes of incidents derived from 'Rasa' or the juices into which food and drink are developed. The first refers to 'Jātāsya Garbhasya,' and the second to 'Jāyamānasya Garbhasya,' that is to the fœtus as born or delivered from the womb in a developed state, and to the fœtus as growing in the womb. Here also 'rasatoḥ' is an ablative and 'sambhavataḥ' is a genetive. 'Prānānubandha' implies the union of the fœtus with the life-breaths. These penetrate it while it is in the womb.—T.

There can be no doubt that mind is the uniting agent, which, touching Jiva, binds it to the body. Upon its flight (from the body) being near the very character of Jiva becomes altered; its devotion (to piety, etc.,) falls off; all the organs (of both action and knowledge) become afflicted; the strength of the body decreases; and ailments increase.

Divested of it (wholly), Jiva casts off the life-breaths. It is, again, that which causes the senses to seize their respective objects.

It is called Manas.

It is of three kinds: 1. Pure; 2. pervaded by *Rajas* (passion); and 3. pervaded by *Tamas* (darkness). Even so.* [80]

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* 'Aupapādikam,' or, as some texts read, 'upapādukam,' implies 'a uniting agent.' Tho Rishi, Punarvasu, repeats the assertion about Mind being the uniting agent as regards all incidents derived from the other sources, *viz.*, Self, father, mother, etc. The repetition becomes necessary in view of the emphatic contradiction by Bharadwāja.

'Jivasprik' signifies 'that which touches Jiva or Self.' The idea is that Manas (Mind), as it were, touching Jiva with one hand, extends the other for touching all the incidents of the body derived from the sources indicated. In other words, Manas binds Jiva to the body.

'Yasmin etc.' introduces what Jiva is commonly regarded as losing when Manas is about to depart. If Jiva were unconnected with Manas, it would not then undergo such changes for the worse when Manas would be on the point of departing.

'Apagamanapuraskriti' implies 'having Apagāmanam, that is, flight or departure, before it.' Hence, the compound means the nearness or approach of dissolution of the body, or death.

When the flight of Manas from the body or the dissolution of the latter is at hand, Jiva is seen to undergo extensive changes for the worse; first, its 'cila,' meaning character or disposition as dependant on or evidenced by external acts, becomes altered for the worse.

'Bhakti' also, at such a time, falls off, meaning that Jiva no longer displays 'Bhakti' or devotion to piety, etc. Indeed, when the Mind is about to take leave of the body, Jiva no longer performs his usual duties of worship and *homa*, etc. He abstains from the usual rites of cleanliness and purity; and is not circumspect about clean or unclean food. Generally speaking, he no longer attends to those acts and exercises of piety upon which his religion is based.

Without doubt, with that particular Manas with which this one (*i. e.*, Jiva) owns a predominance of connection, the connection continues throught the second (or next life.

When Jiva becomes united with that pure Manas, he taking his next birth, remembers the acts and incidents of the previous life.

Verily, all remembered knowledge belongs to Jiva (or Self). In consequence of the connection with that Manas, it (*i. e.*, such knowledge,) follows (in the wake of Manas).

Aided by this knowledge which always follows in the wake of Manas, Jiva may become a Jātismara (rememberer of the acts and incidents of previous lives).

Thus ends the exposition of Sattwa or Manas.[21]*

'Indriyāni upatapyante :' this implies that the senses are afflicted ; Manas it is that makes the senses seize their respective objects. Accordingly, when Manas is about to depart from the body, the senses begin to fail in respect of their duties or functions. The eye sees not, or sees wrongly ; the ears hear not, or hears what is not ; etc. These instances of errors and incapacity are called 'Arishtas' or omens indicating dissolution of the body at no distant period.—T.

* 'Yena' has reference to 'Manasā,' and not to 'gunena' as Gangādhara explains. The fact is, the mind has been described as of three kinds, *viz.*, pure, pervaded by passion, and pervaded by darkness. What the Rishi says here is that the particular mind by which Jiva happens to be dominated in one life comes back to him in the next life. If it is a pure mind by which Jiva happens to be dominated in one life, he is sure to have a pure mind in his next life. The same is the case with minds of the two other descriptions.

'Prayatobhuishtham' implies predominance of connection. 'Ajātāu,' qualifying 'dwitiyāyām,' means 'from the moment of birth, and necessarily to the time of death.

As a consequence of Jiva's having a pure mind, he is able to recollect the acts and incidents of his previous life or lives.

'Smārtam hi jnānam ātmanah :' Gangādhara has totally misunderstood this and the succeeding part of the aphorism. Having said that Jiva remembers the acts and incidents of a previous life in consequence of obtaining again a pure mind, the Rishi explains that the remembered knowledge belongs to Jiva or Self. It does not belong to Manas or Mind. (Other knowledge also belongs to Self and not to Mind ; but as remembered

Those incidents of the fœtus which are derived from *Sattwa* (Mind), and those which it derives from the Mind while it is in course of growth (within the womb), we shall now expound. They are,—

Devotion (to piety, etc.,); conduct (as dependant on external acts; purity (both external and internal); aversion; memory; heedlessness (or stupefaction of judgment); renunciation; misery at the sight of other people's happiness or good fortune; courage; energy; fear (or timidity); wrath; procrastination; alacrity (or promptness inaction); keenness; mildness; gravity; fickleness; and such others like these.

These are modifications derivable from Mind.

We shall explain them hereafter while treating of differences between Mind and Mind.

Thus ends those which are derived from the Mind.[22]

Verily, there are diverse kinds of Mind. All these may belong to the same person. They cannot, however, appear at the same time.

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knowledge only is spoken of, the proposition is not asserted in the general form, *viz.*, that all knowledge belongs to Self).

Remembered knowledge (or, rather, knowledge) being a possession of Self, it is further explained that such knowledge comes in consequence of Jiva's union with that particular kind of Manas which is called Pure.

'Jātismara' implies one who remembers the acts and incidents of previous lives. The Rishi's explanation of the cause of one's being a Jātismara is union with a Pure Manas. In consequence of such union, remembered knowledge, that is, knowledge of the acts and incidents of a previous life, comes in. Whether there are Jātismaras or not, it is extremely difficult to decide. But the belief is common among Hindus that yogins are more or less Jātismaras. In the Yoga-sutras of Patanjali, elaborate instructions are laid down for observance or practice by persons desirous of becoming Jātismaras. One should, it is said, recollect, when one retires to bed, all the acts and incidents of the day from the moment of awaking to the moment of going to bed. When one goes on in this way, day by day, for a certain number of years, at the end one will, it is said, find one's memory sufficiently strengthened to bring back the acts and incidents of one's past life. There can be no doubt that the memory is capable of being greatly strengthened by this sort of exercise or practice. But whether it can be so strengthened as to go back to a former state of existence, cannot, according to those who believe in yoga-sutras, be denied by any sort of *a priori* reasoning, their own experience having been otherwise.—T.

(Notwithstanding the fact of the diversity of the Mind), it is said to be of only one kind, following the predominant trait.*[23]

Thus, Conception results from the totality of all those causal conditions of diverse kinds.[24]

As a house is the result of various kinds of articles, as a car is made up of various limbs, after the same manner we have said that this Conception is born of mother, of father, of Self, of assimilated food and drink, and of the juices. There is, again, the Mind, which unites the others together.

Thus said the illustrious son of Atri.†[25]

Bharadwāja said,—If this Conception results from a totality of these causal conditions of diverse kinds, how is it that those conditions combine together for forming the fœtus?

If for any reason these combine together, how is it that the fœtus, which is born of a totality of those conditions, takes a human form? Why is it said that man has man for his progenitor?

If it be granted that since man has man for his progenitor, therefore the fœtus takes the form of man, even as a cow is born of a cow, a horse of a horse, etc., then that which has been said before, *viz.*, that Conception or the fœtus results from all the conditions, must be ill-founded.

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* What is meant by there being different kinds of mind is that there are minds of different characteristics. Taking the attributes of Sattwa, Rajas, and Tamas, we say that such a one has a 'Sāttwika,' a 'Rājasika,' or a 'Tāmasika' mind. It cannot, however, be true that one having a Sāttwika mind is possessed of the attribute of Sattwa alone; or, in other words, that he has no grain or admixture of Rajas and Tamas. Nor can it be true that a Tāmasika mind has Tamas alone for its characteristic to the total exclusion of the two other attributes in any measure. When, however, we say that one has a Sāttwika mind, all that we intend by it is that the attribute of Sattwa predominates in his mind.—T.

† 'Kuta' is any kind of house, particularly, one built of bamboos and seeds and grass and earth. By 'Kuta,' or rather 'Kutāgāram,' Gangādhara understands 'a Jentāka shed;' that is a close house made of earth and wood, and used for the vapour bath called Jentāka. (*Vide* p. 153, Sutrasthāna, *ante*).

If, again, man be taken as born of man, why then do not the offspring of idiots, of those that are blind, or hump-backed, or dumb, of dwarfs, of those that speak with a nasal twang, of those that are deformed, of those that are insane, of those that are lepers, and of those that suffer from the disease called *Kilasa*, resemble their progenitors ?

Again, if for meeting this argument it be held that this Self knows forms by his own eyes, sounds by his own ears, scents by his own nose, tastes by his own tongue, sensation of touch by his own organ of touch, and all ideas apprehensible by the understanding by means of his own understanding, and, therefore, children born of idiots and the others do not resemble their progenitors, then, even in this there would be an abandonment of the original poroposition. Since, by holding this, the Self becomes Knower only when there are organs of knowledge. In such a case, where both become possible, *viz.*, power of knowing and powerlessness of knowing, the Self becomes a modification and of the nature of Prakriti, whereas the Self is truly unmodified and unmodifiable, and Knower too.

If, again, it be said that the Self knows objects by the organs of vision and the rest, then, the Self who is truly divested of the organs of sense, becomes powerless to know owing to the absence of the organs of sense.

In consequence of his powerlessness to know (or ignorance) he ceases to be the Çause.

Through the inability of becoming Cause, he becomes Not-Self. He really becomes something existing in speech only. Hence what has been asserted as the cause of conception or the fœtus becomes truly meaningless.

Even this was said by Bharadwāja.[26]

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* It will be remembered that Punarvasu's assertion is that Conception or the fœtus is the result of the sum total of all the causes mentioned, *viz.*, Self, father's semen, mother's blood, proper food and drink assimilated by the parents, and food-juices. Bharadwāja's objection to this is —What is that which combines these causes ? Behind them all, there must be a potent cause capable of combining or uniting them together, if it is their union that produces Conception or the fœtus. Having asked this

PART XXIV.

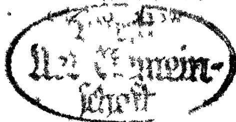
CHARAKA-SAMHITA

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ABSTRACT OF CONTENTS.

The contents of this Part are extremely interesting, as will appear from a bare enumeration of the topics discussed.

The Third Lesson is concluded in this Part.

The topics explained in it are the cause of the setting in of conception, the cause of the growth of the fœtus, as also of its birth (meaning delivery from the womb), the opinions of Punarvasu, the objections of Bharadwāja, &c.

An answer is given of the question why does Jiva-soul, when born in the human womb, take the human form, and why the children of the blind and the deaf, of idiots and the rest, do not become blind and deaf, &c.

Certain observations occur on the importance of the knowledge of Self. Knowledge of Self constitutes a power that is infinite.

Then comes Lesson IV. The topics explained are, (1) that from which Conception springs, (2) that to which the word fœtus is applied, (3) those things whose modifications compose the fœtus, (4) the manner in which the several limbs of the fœtus grow, one after another, in the womb, (5) that which is the cause of the growth of the fœtus, (6) that which is the cause of its non-growth, (7) that in consequence of which it meets with destruction while growing in the womb, and (8) those causes through which the fœtus instead of being destroyed outright, becomes subject to malformations.

In course of the explanations of these topics, many observations occur which are fraught with great interest. Many of the aphorisms are extremely terse. Their sense, however has been explained clearly in the foot-notes to which the reader's attention is particularly invited.

Atri's son said,—It has been laid down before that the mind, touching Jiva (or Self), unites it with the body. We shall pre-

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question and suggested an answer about the existence of some cause behind the five which is capable of combining them, Bharadwāja proceeds to say that if the union is the result of something about which one may not care, why is it that the fœtus, which is stated to be the result of all the causes united together, takes the form of a human being in the case of a human conception? Why also is it said that man has man for his progenitor? Indeed, if the answer be that because man has man for his progenitor, even as a horse has a horse and a cow has a cow for its progenitor, then the original proposition, *viz.*, that conception is the result of a union of the five causes, becomes no longer justifiable. If, again, Bharadwāja asks, the common saying, *viz.*, man is born of man, be accepted as true, then why is it that men born of progenitors that are blind, deaf, or dumb, or totally bereft of intelligence, do not resemble their progenitors in respect of those defects? If the answer to this be that the Self or Soul sees with his own eye, hears with his own ear, etc., *i.e.*, with eye or ear derived by him from the eye or ear he had in a previous state of existence, and not with eye or ear, etc., derived from the progenitor, it can scarcely be tenable. For, if such an answer be accepted as correct, the conclusion becomes inevitable that the Self becomes knower only when he happens to have the senses, and he does not become knower when he does not happen to have the senses. Such a conclusion is diametically opposed to what is universally accepted regarding the Self, and what has been asserted by Punarvasu himself, *viz.*, that the Self in its natural or nnmodified condition, is knower. Indeed, it is only the attribute of knowledge that distinguishes Self from Not-Self. Such knowledge is independent of the senses, the mind, and the understanding, for Self exists, when emancipated, freed from these. He is 'Sarvendriyavivarjjitaḥ.' Even then he is knower, for, as has been said in several Upanishads, (*vide*, Cwetācwatara, 19,) "though without hands and feet, he is endued with great speed and capable of seizing all things; though without eyes, he sees everything; though without ears, he hears everything, etc., etc." Relying upon the widely accepted nature of the Self, *viz.*, the possession of knowledge independent of the senses, Bharadwāja shows the untenable character of the hypothesis that the Self becomes knower only when he has the senses and does not become knower when he does not happen to have them. Besides this, another objection is capable of being preferred against that hypothesis. It is this: if both conditions can be posited of the Self, *viz.*, knowledge and absence of knowledge, depending on the presence and absence of the senses, the Self then ceases to be immutable. In fact, it becomes mutable and, therefore, 'Prākritika,' *i.e.*, of the nature of Prakriti which is always mutable or subject to modifications. The Self, however, is universally regarded as

sently explain why the fœtus, which results from all the causes united together, takes birth in a human shape, and why man is said to have man for his progenitor.[27]

Living creatures have four kinds of origin, *viz.*, uterus, eggs, filth, and germination (upwards through the soil).*

Each of these four orders has innumerable interdistinctions, in consequence of the infinity of distinctions between creature and creature as regards form.

Amongst them, as regards viviparous and oviparous creatures, the entities that create conception take the form of that particular species into whose womb they enter, even as gold and silver and copper and tin and lead, when cast (in a liquified form) into a wax-mould, take the form of the mould itself.

After this manner, when the causal entities already mentioned enter into a human mould, they take birth in a human shape.

Hence, the fœtus, though it has all the entities (mentioned) for its constituent causes, takes birth in a human shape.

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immutable and as knower. Punarvasu has assented to it The hypothesis, therefore, of the Self's being knower when the senses are present, and not-knower when the senses are absent, is untenable. Then, again, if the Self ceases to be knower when he does not happen to have senses, it follows from his condition of ignorance that he cannot be the cause of all things. The accepted theory is that the universe consists of two things, *viz.*, Self and Not-Self. The latter is otherwise called 'Prakriti.' Divested of 'chetanā' or consciousness, Prakriti, which is highly plastic, is moulded or modified by Self who is endued with 'chetanā.' The result of the action of Self on 'Prakriti' is the universe in all its infinity of forms or things falling under the class called Not-Self. If, therefore, Self ceases, however temporarily, to be knower, he becomes incapable of acting upon 'Prakriti' and moulding and modifying it into those infinite forms which constitute the universe of Not-Self

If Self ceases to be the Cause (of the universe) the distinction between Self and Not-Self vanishes, and Self, therefore, becomes Not-Self.—T.

* The word 'yoni' implies species as also the womb in which a creature is born. Here, following the usual Hindu classification, the Rishi names four orders of creatures, *viz.*, viviparous, oviparous, filth-born, and vegetables. The classification is defective; for all that, it was accepted by the Rishis generally. They did not know that insects and worms born in filthy places are really egg-born or oviparous.—T.

Again, man, it is said, has man for his progenitor, because man takes birth in the human species.*28

It has been asked that if man is to be regarded as having man for his progenitor, why then do not the children born of idiots and others resemble their parents? The answer to this is as follows: verily, in the seed from which the body springs, there are particular portions from which particular limbs grow. When a particular portion of the seed, therefore, is burnt up or consumed, the particular limb which would have grown out of it becomes deformed. No deformities, again, occur if no portion of the seed becomes burnt up or consumed.

This answers both the questions (*viz.*, about the presence or absence of deformities in the human body)†29

The senses, again, of all persons are derived from the Self. The reason of their presence or absence is dependent on the acts of previous births.

Hence, the children born of idiots and the rest need not necessarily resemble their progenitors.‡30

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* In spite of the air of learning with which this passage has deen invested, it does not require any penetration to see that as an answer to Bharadwāja's objections, it has no value. Divested of surplusage, the answer is that the fœtus takes a human shape because it is born of a human womb. The analogy, again, between a wax-mould and the human womb is scarcely correct. By wax-mould is meant a mould of clay prepared with the aid of wax. First a wax figure is made. It is then covered up with clay. The clay is exposed to the heat of the sun. When dry and hard, it is placed upon a fire so that the wax comes out through holes and leaves a hollow mould within.—T.

† The original is so terse that it is very difficult to render it as it is. I, therefore, expand it a little and give the sense in an intelligible form. What is said is this: the father's semen, mixing with the mother's blood, forms what is called the seed. In this seed are portions adapted to produce particular parts of the body. Thus there is a portion from which the eyes would grow; another from which the ears would grow; etc. What the Rishi asserts is that if particular portions of the seed become diseased or lose their power, those particular limbs which would have grown from them become necessarily ill-formed or unformed. The seed of blind parents may in itself be perfect, and hence the children of blind parents may have eyes.—T.

‡ Of the five entities which have been mentioned as the cause of conception or the fœtus, the Self is one. From the Self, it has already been

It is not true that the Self is knower only when the senses are present, and that he is not knower when these are absent. The fact is, the Self is never dissociated from Mind. Agreeably to the character of the Mind with which the Self is associated, the Self derives the kind of knowledge he has.[31]

(Here are some verses.)

In the absence of the senses the Actor cannot have any knowledge of acts. That act can never be accomplished in the absence of those senses with which it is accomplished.[32]

With even the knowledge of how to make it, the potter, in the absence of clay, never sets himself to make a pot.

Listen now to this Science of Self: knowledge of Self constitutes a Power that is infinite (in strength).[33]

Withdrawing the corporal senses, and restraining the mind also that is (naturally) restless, and entering into the sphere of Self, he that has knowledge of Self, completely resting on his own knowledge, and expanding his ken over all, knows completely all entities.*[34]

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said (*vide* this Lesson *ante*) one derives one's period of life, knowledge of Self, mind, the senses, the life-breaths, will, apprehension, the incidents of form or features, voice, complexion, pleasure and pain, desire and aversion, etc.

By 'Daiva' is meant the unexhausted acts of previous lives.—T.

* What Punarvasu says in these verses is this: there are two sources of knowledge: 1st, the senses, and 2nd, the Self as existing in his true or unmodified nature. Without the senses, the knowledge which is derived through the senses cannot be acquired. But this knowledge is not the whole complement of knowledge which the Self has or may acquire. By *yoga* or *samadhi*, the Self, restraining the senses and the mind, can withdraw into his own proper or true sphere. In this state, he becomes omniscient. The Self, as the object of ordinary observation, is always seen to exist in a state of union with the senses and the mind. Hindu philosophy recognises the existence of Self as dissociated from the senses and the mind. That is his true and unmodified state. Indeed, the Self is then said to exist in *swarupa*. While existing in *swarupa*, he becomes infinite and identifiable with *Brahman*. He then possesses all the attributes which characterise *Brahman*, *viz.*, omnis-

(If this does not satisfy thee) thou mayst accept, O Bharadwāja, another notion which is a well-settled conclusion.

When the Self apprehends objects as also pleasure and pain at the time he is asleep or dreaming, with the senses and speech and movements all suspended, he is not regarded as unknowing.[35]

Without knowledge, the Self, standing alone, is not competent to know anything.

Since no entity, again, (save the Self), can exist as one (*i. e.*, unchanged) and (since no entity) can be without a cause, therefore, the Self is Knower, immutable, Witness, and Cause.

All this, O Bharadwāja, is settled. Do thou kill thy doubts![36-37]

(Here are two verses containing a summary.)

The cause of the setting in of Conception, of the growth of the fœtus, and of its birth (meaning delivery from the womb), the sentiments of Punarvasu, as also the sentiments of Bharadwāja, enunciation of the proposition (to be proved), the objections (urged against it), and the clear conclusion arrived at,—these have been expounded in connection with this brief Lesson about the entry of the Self into the womb.[1-2]

Thus ends the third Lesson, called "Kshuddikā-Garbhāvakrānti," in the Division called Çārira, of Agniveça's treatise as revised by Charaka.*

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cience, omnipotence, etc. The aim of *yoga* is to cause the Self to return to his own true condition or *swarupa*.—T.

* Verses 35 to 37 are exceedingly difficult to understand. The fact is, they represent a summary of arguments and considerations instead of being a clear and full exposition of the doctrine of the Soul being knower and witness, etc.—T.

LESSON IV.

We shall next expound the Lesson called 'Mahatī-Garbhā-vakrānti "* in the Division called Çārira.*

Thus said the illustrious son of Atri.[1]

That from which conception springs, that to which the word fœtus is applied, those things whose modifications compose the fœtus, the manner in which the several limbs of the fœtus grow, one after another, in the womb, that which is the cause of the growth of the fœtus, that which is the cause of its non-growth, that in consequence of which it meets with destruction while growing in the womb, and those causes through which the fœtus, instead of being destroyed outright, becomes subject to malformations,—all these I shall explain.[2]

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* 'Garbhāvakrānti,' as has already been explained, means 'descent of a being into the womb.' Lesson III is called 'Khuddikā-Garbhāvakrānti,' *i.e.*, a brief Lesson on the subject of the descent of a being into a womb. The present Lesson is called 'Mahati-Garbhāvakrānti,' *i.e.*, a treatment of the same subject more elaborately.

Most ancient treatises contain such Lessons or chapters, *viz.*, one giving a brief exposition and the other a more elaborate one of the same subject. In the Sutrasthāna, there are two such Lessons, one called 'Khuddāka-Chatushpāda' and the other called 'Mahā-Chatushpāda.' The fact is, these Lessons really represent the prelections or discourses of preceptors delivered in the Lecture hall crowded with pupils. Hence, a subject that is treated in brief, may, again, be treated more elaborately by the preceptor at the request of the pupils.—T.

From the mother, from the father, from the Self, from the food and drink that are assimilated, from the juices, from the mind,—indeed, from all these entities combined together, conception sets in.

Distributing them under proper heads, the several limbs, born of the mother and the rest, of the growing fœtus, with the several sources from which these grow, have already been severally spoken of.[3]

When the semen, the blood, and Jiva, combined together, enter the womb, the combination receives the name of Conception (or fœtus).[4]

Verily, the fœtus is a modification of Ether, Air, Fire, Water, Earth. Such modification becomes the seat (or abode) of the Chetanā (or Self).

Agreeably to this consideration, the fœtus has for its essence an aggregate that consists of a modification of all the five great elements. That aggregate is the seat (or abode) of another element, *viz.*, Chetana (or Self). This Chetana (or Self) is said to be the sixth element (of the fœtus).*[5]

The manner in which the several limbs of the fœtus grow one after another, in the womb, we shall now expound.

When upon the entire stoppage of the previous menstrual flow, a new flow has commenced, and the woman has cleansed herself (after three days) by a bath, she is said to be in her

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* The first three questions indicated in aphorism 2 above are : (1) whence does Conception (or the fœtus) spring ? (2) what is that to which the name Conception (or fœtus) applies ? (3) what are those whose modification is the fœtus ? The (3) is answered here (in aphorism 5). The second part of 5 seems to be a tautological repetition of the first part. Having said at the outset that the fœtus is a modification of Ether, etc , and that that modification is the seat or abode of the Self, nothing new is said in the following part of the aphorism unless 'Samudayātmakah' is taken as such, as also the statement about Chetanā being regarded as one of the additional elements or ingredients of the fœtus. 'Samudayātmaka' means 'having the aggregate of all the five for its essence.'—T.

season, if, of course, she is free from every disease afflicting the genital organs, the (menstrual) blood, and the womb.*

When a man of faultless semen holds sexual congress with such a woman, that which is the foremost essence of all the ingredients composing the body, urged by the rapturous pleasure he feels, issues out of every part of his body.†

That ingredient in the form of Seed, thus urged out by the gladdened Self, issues out of the body of the male, and entering the womb by the passage already indicated, mingles with the menstrual blood of the mother.

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* Among Hindus the custom is that no woman approaches her husband till after a bath on the third day of the appearance of the menses. She is regarded impure till the bath on the third day. Absolute cessation of work for three days is the rule. Among certain wild tribes, the purificatory bath is delayed till the seventh, or even the tenth day. For the whole of this period the woman is regarded impure. She is permitted to have absolute rest. The Hindu scriptures forbid the very touch of a woman who is in her period of impurity. Sexual congress with such a woman is regarded as fully capable of shortening one's period of life.—T.

† According to Hindu physicians, the semen does not reside in any particular locality or limb of the body. The testicles, without which there can be no manifestation of the virile power, are supposed to be the receptacles in which the semen resides. Actual dissection, however, of the testes, does not show a drop of semen. Hindu physicians take it for granted that the semen is generated for the time being, and that it is generated by the whole body. It represents, according to them, the foremost essence of every ingredient of the body In the Upanishads occurs a verse which runs as follows :

Angādangāt sambhavasi hridayātabhijāyase,
Atmā vai putranāmāsi sajiva caradah catam. "

The meaning is, —' Thou takest thy birth from (my) limb and limb ; thou springest from the core of (my) heart ; thou art my own self, known by the name of son : do thou live a hundred years ! ' The limbs of the offspring are begotten from those of the sire. The eye is generated by the eye ; the ear by the ear ; the nose by the nose ; &c. &c. It is the sire's own Self that takes birth as the son. The son springs from the very core of the sire's heart. The foremost of all *dhatus* (ingredients of the body) is the *ojas*. The semen is the essence of even the ' ojas.' It is generated and comes out only when the acme of pleasure attaching to sexual congress is felt.—T.

In that (mixture), the ingredient called Chetanā (Self), which has Mind for its (chief) organ, begins to attract the (several) attributes.

That Chetanā (or Self) is (otherwise) called *Hetu*, (antecedent cause). *Kāranam* (that which compels others to achieve its own ends), *Nimittam* (that through which effects are produced), *Aksharam* (unfading or indestructible), *Kartri* (actor), *Mantri* (thinker), *Vodhayitri* (that which causes apprehension), *Vodhri* (knower), *Drashtri* (beholder), *Dhātri* (ordainer), *Brahman* (Great or Vast), *Viçwakarman* (the creator of the universe), *Vicwarupa* (that which has the universe for its form), *Purusha* (that which lies or resides in the body), *Prabhava* (that from which everything has its origin), *Avyaya* (Immutable), *Nitya* (eternal), *Gunin* (that to which all the attributes co-inhere), *Grahanam* (that which attracts everything) *Pradhānam* (the foremost of all things), *Avyaktam* (unmanifest) *Jiva* (endued with life), *Jna* (the conscious one). *Prakula* (the highest of born things), *Chetanāvat* (endued with consciousness) *Vibhu* (all-pervading), *Bhutātman* (the soul of all beings), *Indriyātman* (the soul of the senses) and *Antarātman* (the inner Self of things).*[6]

He (*viz*, Jiva), when the time comes for his attracting (material) attributes, attracts Ether (or Space) before attracting the others, even as, when the end comes of the period of Dissolution, the indestructible Being, desirous of creating beings (anew), creates Ether (or Space), which is the ingredient of all existing entities, before creating the other elements: after this, in due order, the four other elements beginning with Air, which happen to have attributes more and more gross. Similarly, when engaged in taking a (material) body, Jiva takes Ether (or Space) first or before the others; after this, in due order, the four other elements beginning with Air, which happen to have attributes more and more gross. Verily, the entire process of this acceptance of (material attributes) is completed within a very brief space of time †[7]

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* All these terms are applied to Brahman or the Universal Self. The identity of Jiva with the universal or highest Self is one of the first axioms of the Vedānta philosophy —T.

† Hindu philosophers explain the cosmogony in this way: creation (or the universe of Being) is without beginning; *i. e*, the beginning of creation

He, having attracted (or become invested with) all the attributes, and (thus) constituting the fœtus, in the first month (of his existence) remains in a state of syncope. He is then a turbid compound of all the *dhātus* (or ingredients), and looks like a semi-solid slimy mass, without any distinct or definite shape, and his limbs (so called) are really made of materials some of which are subtile and some gross.[8]

In the second month, the fœtus becomes thicker. It may take the form of a roundish lump, or of a long and flat piece of flesh, or of a ball. Amongst these, if it becomes a thick roundish lump, it developes into a male ; if a long and flat piece of flesh, it developes into a female ; and if a ball, one of the neuter sex.*[9]

In the third month, all the organs of sense as also the forms of all the limbs simultaneously manifest themselves.[10]

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cannot be conceived by the human intellect. The fact is, the universe, having existed for a period, becomes dissolved again into nothingness or Brahman. After the period of dissolution is over, the Supreme Being creates the universe again. Thus creation and dissolution are going on and on, and will go on for ever and ever, eternity having neither beginning nor end. During the period of dissolution what remains is *Karma* or the acts of iva unexhausted by enjoyment or endurance of their fruits. As long as the acts of even a single individual Jiva will exist, so long will there be creation and dissolution. (*Srishti* and *Pralaya*). 'Mahāpralaya' or the utter extinction of the universe is improbable, for it will not take place unless the sum total of all acts becomes exhausted. Then, again, one becomes a snake ; another a toad ; a third, a tiger or a lion ; a fourth, a human being—a prince or a beggar ; This inequality of condition is not the result of the partiality of the Creator but is due to the unexhausted acts of the respective beings so born.

The five primal elements which enter into the composition of every creature or being differ in their measure of grossness ; Ether or Space being less gross than air and the rest. When Jiva attracts the material elements for forming his case, the order is from the less gross to the grosser ones. Even this is the order in which, after the period of universal dissolution, the Supreme Being evolves out the creation or the universe. First comes Ether and then the others in the order of their grossness.

* The three words used in the original are *Pinda, Paci,* and *Arvuda* The Commentators do not explain them clearly. *Pinda* is certainly a roundish lump, but how does it differ from *Arvuda*, unless the latter be taken as rounder, say, like a ball ? Gangādhara, in commenting upon the word *Pinda* uses the compound *Granthyakara*, *i. e.*, of the form of a *Granthi* or knot. He does not indicate his authority.—T.

Amongst these, some of the organs and limbs have been duly spoken of before, distributing them under (the heads of) Mother-born and the rest. At present, however, we shall treat of those very limbs and some others according to another principle of classification *i e.*, the distribution according to the modifications of the (five) primal essences.*[11]

The organs and limbs of the fœtus which are derived from mother and the rest are as well modifications of the (five) primal essences. Amongst them those having Ether (or Space) for their essence are sound, the organ of hearing, lightness, subtility, and hollows (or all empty or vacant places in or within the body).†[12]

Having the Air for their essence are touch, the organ of touch, roughness, respiration, the growth of the ingredients (of the body), and all exertions or movements of the body.[13]

Those which have Fire (or Light) for their essence are form, the sense of vision, visibility, digestion, and heat.[14]

Those which have Water for their essence are the juices, the organ of taste, coolness, softness, oiliness, and all liquid (and semi-liquid) secretions.[15]

Those which have Earth for their essence are scent, the organ of scent, weight (or heaviness), consistency (or compactness), and bulk.[16]‡

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* In the previous Lesson, the organs and limbs of the fœtus have been treated of as mother-born, father-born, self-or soul-born, juice-born, and assimilation-born. Here the Rishi proposes to treat of the same and some other organs and limbs according to a different principle of classification, *viz.*, that dependant on the five primal essences. Some organs and limbs are modifications of Ether or Space ; some are modifications of Air, &c. *Vide* the aphorisms that follow —T

† The mother-born limbs, as laid down in the previous Lesson, are skin, blood, flesh, fat, navel, heart, &c, The father-born are hair, beard, nails, bristles, teeth, bones, ducts, sinews, nerves, etc. The self-or soul-born are the organs of sense, &c In every set of these, occur the attributes of sound lightness, and subtility. When struck, skin and the rest yield a noise or sound, Sound is the attribute of Ether or Space, so is lightness ; and so subtility, and so are the pores and all hollows or vacant places in them.—T.

‡ It is difficult to understand what these aphorisms mean. Having said in the previous Lesson that some of the organs and limbs are derived from

Thus, this one, *i. e.* Purusha (or Jiva), has the external world for his prototype. All those entities which are in the external world occur also in Purusha. All those which are in Purusha occur in the external world.

They that are wise wish to regard Purusha and the external world in this light.[17]*

Even thus all the organs and limbs of the Jiva born in the womb simultaneouely develop themselves.

The other organs and limbs, besides these, which Jiva obtains subsequently to birth (delivery from the womb) are these :

Teeth, breasts and hirsute appendages (such as hair, beard, mustache, &c.), all those which develope themselves gradually (such as understanding, form or shape, speech, vital seed, &c.), and other incidents of a like kind, (such as walking, running, &c.)

Even this (*i. e.*, the appearance of these) is Jiva's Nature.

The reverse of this is regarded as Abnormal.

In the fœtus there are some incidents which are permanent. There are others that are not so, being transitory.

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the mother, some from the father, &c., the Rishi, in the present Lesson (*vide* aphorisms 11 and 12 above), says that those very organs and limbs are modifications of the five primal elements. In stating, however, the actual modifications, entities are introduced which are not organs or limbs of the body. Thus in 12, sound is mentioned as an entity which has Ether or Space for its essence. But is sound an organ or limb of the body? Similarly, in connection with the four other primal elements, things are mentioned that are by no means organs or limbs, such as touch, roughness respiration, and exertions (in 13), form, visibility, digestion, and heat (in 14), juices, coolness, softness, oiliness, liquid and semi-liquid secretions (in 15), and scent, heaviness or weight, consistency (or compactness), and bulk (in 16). The Commentators do not clear the difficulty. All that they state is that these attributes, which have the several primal elements for their essences, belong to the organs and limbs mentioned before as mother-born, father-born, &c.—T.

* This has been expanded in the next Lesson of this very Division. The fact is, Purusha is the result of the five primal elements modified in certain measures, even as the external world is, in the same way, the result of the modifications of the same five primal elements.—T.

Those limbs which are permanently attached to the body bear the indications of the male, or the female, or the neuter sex.* 18

Those characteristics which are especial to males and females are of two kinds: they are (1) dependent on *Pradāhna* (or Self), and (2) dependent on *Gunas* (matter).

Amongst these, that from which is a preponderance determines the sex of the offspring.†

Thus,—

Weakness of virile power, timidity, unskilfulness in respect of sexual congress, stupefaction, pause in the midst of the act of congress, heaviness of the lower part of the body, absence of compactness of limbs, absence of turgidity in the organ of generation, langour,

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* The words used in the original for differentiating the character of the limbs are *nitya* and *anitya.* By the former is evidently meant such limbs as are permanently attached to the body, *i. e.*, as do not fall off through sickness or age. By *anitya* is meant limbs of the opposite kind, such as hair, &c. They come and go without the body being much affected by them. What the Rishi says in the concluding portion of the aphorism is that the limbs which are *nitya* bear the indications of sex which must be either masculine or feminine or neuter.—T.

† The original is very terse. I have endeavoured to preserve that terseness. What is stated by the Rishi is this: the distinguishing characteristics of the mother and father are dependant on 'Pradhāna,' that is Self meaning 'Chetanā,' and 'Guna,' meaning 'Prakriti' or matter. In other words, those characteristics have reference to mind and matter. Amongst them, 'Yatobhuyastam,' *i. e.*, 'that from which there is preponderance,' 'tatoānyatarabhāvah,' *i. e.*, 'from it is the characteristic of bone that,' being this or meaning mas- culinity or femininity of the offspring.

Among the characteristics laid down below, some are mental; others are material, such as the qualities of tne womb, the seed, &c. If 'Pradhāna' or 'Purusha' predominates, masculinity of the offspring is the result; if 'Guna' or 'Prakriti' predominates, femininity of the offspring is the result.

It should be noted here that the characteristics of the father are both mental and material as, indeed, those of the mother also are. It is not intended to be said that the characteristics of only the father are mental, while those of the mother are material.

Gangādhara's comments are more different to understand than the text. The Bengali translators have made a mess of the passage.—T.

the particular side (*viz*, the left) of the womb (in which the semen falls), preponderance of blood in the seed,—these and other incidents of a similar nature combined together, determine the femininity of the offspring.

The reverse of these determine the opposite sex.

When the incidents are of a mixed character (*i. e.*, when they are present in equal proportions, the offspring becomes of the neuter sex.*[19]

Each fœtus obtains in its mind the capacity for pleasure and pain just when its senses appear. Hence, it is from such a time that the fœtus begins to move and to wish for the pleasures felt in the previous life and the very few ones in this.

The ancients say that the fœtus is double-hearted.†[20]

The heart of the fœtus is mother-born. It is united with the mother's heart by means of many juice-bearing ducts. Hence, it is by those ducts that the alimentation is achieved of the fœtus,‡

Beholding this to be the cause (of the nourishment of the fœtus), physicians never wish the mother to disregard the fœtus, whose heart depends upon her heart, (in the matter of food and drink).§

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* In reading the words "Klaivyam," &c., I follow Gangādhara. Some of these words seem to be technical.—T.

† The Hindu scriptures regard that residence in the womb is fraught with very great pain. The child has the capacity to feel it, although it forgets all about it as soon as it comes out of the womb. As every being has to take birth repeatedly, hence Emancipation from rebirth is the highest felicity.—T.

‡ Some texts read 'tasmāttayoh.' This seems to be incorrect. I read 'tasmāttasya;' the meaning being that it is by these juice-bearing ducts that the eating of the fœtus is done. The heart of the fœtus is born of the mother. Whatever the mother takes as food and drink is borne by her juice-bearing ducts to the fœtus in her womb. 'Tasya' has reference to the fœtus. 'Tayoh' would mean 'of both fœtus and mother.' As there is no need, however, of explaining how the mother derives her nourishment, the reading 'tayoh' would seem to be incorrect.—T.

§ As the fœtus derives its nourishment from the mother, the latter should never disregard the fœtus in the matter of her food and drink; *i. e.*, she should never take what may be deleterious to the fœtus in her womb. As

From the mother's disregard (of the fœtus in matter of fccd and drink), the destruction is caused of the fœtus or varicus defects (both physical and mental)*[21]

During the period of pregnancy when the hearts of the mother and the fœtus become united and dependant upon each other, the mother, in certain matters, becomes accordant with the fœtus as regards the acquisition of what is unacquired and the preservation of what has been acquired.

Hence, they that are skilled (in medical science) treat the mother during such a period with all that is agreeable and beneficial†[22]

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regards acts and practices also, she should not indulge in those which may injure the fœtus. On the other hand, she should always take such food and drink and indulge in such acts and practices as are calculated to properly nourish the fœtus and give it health as long as it remains in the womb, and health and intelligence to it after birth, that is, delivery.—T.

* The mother's disregard of the fœtus in matters of food and drink and indulgence in acts and practices, lead to the destruction of the fœtus or to the appearance of diverse defects both physical and mental, in the child after birth. Similarly, her regard for it as evidenced by the food and drink she takes and the acts and practices in which she indulges, serves to nourish the child and give it beauty of form and even complexion, as also health and intelligence. Some of the acts in which she may not indulge, as indicated by Gangādhara in his comment upon this passage, are the sight of ugly or hateful or disgusting or terrible objects. or the hearing of unpleasant and disgusting and fright-causing sounds. The sight of such objects may lead to various defects in the child, such as paleness of complexion, lameness, blindness, idiotcy, deafness, dumbness. On the other hand, by contemplating on beautiful scenes of nature, beautiful pictures, gods and goddesses, pious and amiable men, &c., the mother may serve to make her child beautiful and virtuous and possessed of various other desirable qualities.—T.

† 'Yogakshema' is a well-known technical word. Gangādhara explains it here in a novel way. There is, however, no need of understanding it in a sense different from that which is generally attached to it. It means the acquisition of what is unacquired and the preservation of what has been acpuired.

Here ' Yogakshema, ' in this sense, as applied to the mother and the child in the womb, would imply the acquirement and retention of nourishment. It is easy to see that such acquirement and retention are for both herself and the child in her womb —T.

We shall now lay down in brief, for the knowledge of all, the indications of a woman who has conceived and of the fœtus in the womb:[23]*

Since, from a conversance with the indications (of the existence) of the fœtus (in the womb), the physician will understand what course of treatment, as regards food and drink, would be proper (for both the mother and the fœtus) and what would be harmful.

Hence, instructions as regards those indications, are beneficial.

They *viz.*, (those indications) are as follows:—

Disappearance of the menstrual flow;

Constant salivation in the mouth;

Disgust for food;

Nausea;

Disrelish for food and drink;

Longing for all sour things in especial;

Regard for and gratification in things both high and low;†

Heaviness of all the limbs;

Languidness of the eyes;

Appearance of milk in the breasts;‡

Blackness of the lips and about the nipples of the breast;

Dropsical swellings of the dorsa of the feet;

Slight erection of the bristles of the body; and

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* Some taxts read 'Garbhāpatteh' after 'tasyā,' and some omit it. The meaning is 'Garbhāpannāyāh.' and, as such, the word ought to be retained. T.

† It is difficult to understand what is meant by this. The Commentators avoid it altogether. Gangādhara explains only the word 'ucchāvacha,' as if there were any difficulty in understannding its meaning. I think what the Rishi means is an indifference to all things high and low, *i. e.*, good and bad. For example, a good bed and a bad bed, a good dinner and a bad dinner. a good dress and a bad dress, are equal in the estimation of the mother at such a time.—T.

‡ 'Stanayoh stanyam' is certainly the correct reading. Gangādhara drops the first word, thinking it unnecessary.—T.

Flatness of the genital organ ;*

These symptoms manifest themselves upon the conception being developed.[24]

Whatever things she may desire should be given to her, with the exception of those that are injurious to the fœtus in the womb.

These are the things that are injurious to the fœtus in the womb.

All things that are very heavy (in respect of digestion) ;

All things that are very hot ;

All things that are very keen (in respect of energy) ;

All movements and exertions that involve the exercise of great strength or that involve danger to life and limb ;

The ancients lay down these other instructions: for protecting herself from the dieties and Rākshasas and the followers of both, she should not wear crimson robes ; she should not take any food or drink that is intoxicating ; she should not mount any vehicle (for going from one place to another) ; she should not eat meat ; lastly, she should, from a distance, avoid all such things as are hostile to every one of her senses, as also everything which matrons regard as destructive of or injurious to the child in the womb.[25]†

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* 'Yonyāçchātalātwam' and 'Yanyācchajālatwam' are the two readings. If the first be preferred, the sense would be 'flatness of the genital organ ;' and if the second, the meaning would be 'slight opening of the mouth of the genital organ.'—T.

† The prohibition in respect of the wearing of red apparel has been explained by Gangādhara incorrectly. Indeed, his explanation is a libel upon the dieties. He thinks that by wearing red apparel a woman becomes very attractive. The very gods may be tempted to woo her to her ruin, or pursue her like Apollo chasing Daphne. The truth is, red is a colour which the deities like. A woman who in consequence of her condition most needs the protection of the gods should avoid red robes as the wearing of such robes is capable of being construed into an act of contempt for the gods. As regards the Rākshasas, as they also love that colour ; a woman should have respect for them by not wearing vestments red in hue.—T.

If the mother ardently longs for anything that is injurious, it should be given her, along with something that is beneficial, for fulfilling that longing; since if an ardent longing be restrained, the wind becomes vitiated. Such vitiated wind, travelling through the inner parts of the body, may cause the destruction of the fœtus in the womb, or lead to diverse deformities of limb.[26] *

In the fourth month, the fœtus becomes consistent or compact. Hence, the mother, at this stage of her pregnancy, feels a sensation of heaviness all over the body.[27]

In the fifth month, the growth becomes greater than in the previous months, of both flesh and blood of the fœtus. Hence the mother at that stage becomes lean herself.[28]

In the sixth month, the growth becomes greater than in the previous months of both strength and complexion of the fœtus. Hence, the mother sustains a diminution of both strength and complexion at this stage of her pregnancy.[29]

In the seventh month the fœtus is all at once equipt with all characteristics (of a human being). Hence, the mother, at that stage of her pregnancy, becomes exceedingly pale and languid.[30] †

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* If she ardently longs for anything that is injurious, even an injurious thing may be given to her by neutralising its virtue or virtues, such neutralisation to be effected by uniting some beneficial object with the injurious object. For example, if the mother longs for *ghee*, it may be given to her, although ghee is heavy to digest, mixing with it salt and lemon juice.—T.

† Gangādhara reads 'kāntatamā' instead of 'klāntatamā.' If his reading be adopted, the meaning would be that the mother becomes very handsome in the seventh month. From what has been said, however, in the previous aphorisms it would appear that the growth of the fœtus in a particnlar direction leads to the attenuation of the mother in that direction. Hence, if the fœtus receives in the seventh month an accession of all the characteristics, the mother cannot but lose at that period in all directions. On the other hand, there is a period during pregnancy when the mother becomes exceedingly handsome. The seventh is the month which is generally regarded as most favourable to the growth of the mother's beauty.—T.

In the eighth month the fœtus draws from the mother, and the mother draws from the fœtus, through the juice-bearing ducts, again and again, that ingredient (*dhātu*) which is called *ojas*. Indeed, each takes it from the other (at successive moments of time).

This takes place in consequence of the fulness of the child in the womb.

Hence is it that the mother, at this stage of her pregnancy, frequently becomes filled with joy and as frequently with grief. The same becomes the condition of the child in the womb. Hence, at this stage of pregnancy, the life of the child in the womb becomes fraught with danger in consequence of the inconstancy of the *ojas*.

Beholding this, the eighth month is not counted by those who are skilled (in the science of obstetrics).[31]*

When the eighth month has elapsed by even one day,—when, indeed, the ninth month has been attained, they say that from this to the tenth month is the time for delivery.

This is the time for delivery.

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* Many errors occur in this passage as printed in most editions. Gangādhara reproduces it correctly. After 'Rasavāhinibhih' in the first clause, some texts read 'samvāhinibhih.' This is scarcely necessary. After the word 'glāna' in the third clause, occur the words 'tathā cha garbhah.' These are wrongly omitted in many editions. Again, for 'Janmavyāpattimat' some editions read 'Janmavyāpat.' The sense remains unaltered whatever reading is preferred, although the former seems to assist the cause of perspicacity.

What the Rishi says here is this : in the eighth month, the mother sucks the *ojas* of the child, and the child also sucks the *ojas* of the mother. They go on doing this at successive moments of time. As the *ojas* is the most substantial of all the *dhatus* or ingredients of the body, when the mother draws the *ojas* of the child, she becomes cheerful in consequence of an accession to her body of this material. The child, at such a time, losing his *ojas*, becomes languid, and drooping Similarly, when the child sucks in the *ojas* of the mother, the effects are reversed.

The eighth month is "not counted :" this means that in consequence of the very great danger there is to both mother and child, physicians do not hope for the birth of the child unless and until the eighth month is past.—T.

After this, delivery would be regarded abnormal.*[32]

The womb is the place of the fœtus.

It is in this way (*viz.*, as described above) that it grows successively in the womb.[33]

Through the worth of the several entities and incidents, beginning with mother, which cause conception, as also through the faultlessness of (the mother's conduct), through ripeness of time and the development which Nature brings, the fœtus grows in the womb, aided by the oily substances secreted by the mother's internal organism and the vapours generated therefrom by heat.

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*The reading 'ādacamānmāsāt' is preferable to 'ādwādacamāsāt.' The first means—'till the tenth month;' the second,—'till the twelfth month.' Gangādhara adheres to the second reading and quotes Sucruta in support. The fact, however, is that by accepting the first reading one makes Charaka agree with the judgment of the House of Lords in what is known as the Gardiner Peerage case. That judgment has been accepted throughout the civilised world It should be known that in the Gardiner Peerage case medical experts from almost evey European country were examined by both parties. As might be expected, there was considerable difference of opinion. Each witness spoke from his own experience. Some set down the limit of gestation as even 48 weeks. These cases, however, were admitted to be exceptional. The result of the medical testimony, as analysed by the aid of legal acumen, was though 40 weeks were generally said to be the period of gestation, yet 44 weeks were declared to be the longest limit. The infant having been born more than 44 weeks after the date on which its parents had separated, was declared illegitimate. Conception is generally counted from the last appearance of the menses. As a matter of fact, conception may arise from insemination immediately before the date of the next menstrual flow, *viz*, that whose non-appearance first leads to the supposition that there has been conception. Hence, to 40 weeks calculated from the last menses, 4 weeks fairly admit of being added, as pointed out by the attorney-general and as admitted by all the medical witnesses in the Gardiner Peerage case.

Chakrapāni adopts the reading which gives 10 months as the limit of gestation. He admits that Sucruta assigns 12 months as the limit, but he regards the experience of Sucruta to have been very exceptional.

There is a popular addage in India which assigns 10 months and 10 days as the usual period of gestation. This comes up to 44 weeks, taking a month to consist of only 30 days.

In consequence, however, of the demerits of the several incidents and circumstances, beginning with mother, which cause conception, conception does not arise.[34]*

If those circumstances which have been laid down as the cause of the growth of the fœtus in the womb be otherwise, the fœtus meets with destruction or a premature birth takes place.[35]

We shall now expound the causes in consequence of which the child in the womb, instead of being wholly destroyed, becomes subject to deformities.[36]

Either one or more than one limb, among those that are mother-born, becomes subject to deformity, of that embryo which a woman gets, at a time when her faults, becoming excited in consequence of her indulgence in such food and drink and practices

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Gangādhara adopts the reading which assigns 12 months as the period of gestation. He is blinded by the authority of Sucruta Having been a very modern physician, he ought to have known better. It is curious to see how Mahomedan legists have settled the question I quote from a hand-book of Mahomedan Law by Mr. Justice Ameer Ali of the Bengal High Court. "There is great difference as to the maximum (of the period of gestation) The Sunni legists hold two years to be the longest period. The Shiahs consider ten months as the maximim limit, which in exceptional cases may extend to twelve months.

"In Algeria, the Sunni doctors have adopted ten months as the longest period of gestation and it may be regarded as furnishing the modern rule."

* Some texts read ativrittasaushthavāt' for 'vrittasaushthathavāt.' The word 'ati' is surplusage. It is not necessary. 'Sampat' (the base of the ablative 'Sampadah,'), literally, means 'wealth' or 'affluence.' Gangādhara explains it as 'avaigunyāt,' meaning faultlessness or the absence of demerits. What is meant is worth, or excellence, or merits. It is through the worth or excellence of those entities or incidents which cause conception, *viz.*, mother, father, and the rest, that the fœtus grows in the womb.

'Vrittasaushthavāt' means, the propriety or excellence of the mother's conduct after, of course, conception has set in. If she conducts herself properly in everything, that is, observes such practices as are beneficial and abstains from such as are injurious, it is then only that the fœtus can grow.

as have been declared to be capable of exciting them, and coursing through her body, vitiate both her blood and the womb.[87]*

Verily, deformity invades those limbs in whose seed, or in any portion of whose seed, the faults become excited.[87]†

When that particular portion of the seed (in the mother's womb) from which the (child's) blood and the (child's) womb grow, become vitiated, the consequence is that the mother begets a barren child (daughter).[88]

'Kālaparināma' is effect or ripeness of time. It will be noted that Hindu physicians always count time as a distinct factor in the development of everything. Thus, in the development of disease as also in its cure, time is as powerful an agent as any other.

'Swabbāvasiddhi,' which I render 'development of Nature' has reference, as Chakrapāni explains, to the effect of the unexhausted acts of previous lives.

'Upasucha' and 'upasweda' are technical words. The first means the oily substances secreted by the womb or the internal organism of the mother. By the second is implied the vapours generated from these oily substances by the action of heat.—T.

* This, which is as literal a version of the original as possible, will give the reader some idea of the construction or collocation of the original. In the first place, the passage is variously read, though the differences of reading do not much affect the meaning I reject all the words which occur in Gangādhara's text between 'upasarpantah' and 'çanitagarbhācayam' (the accusative of 'dushyanti.') 'Tadeyam garbham' is incorrect; it should be 'tadā yam garbham.'

Then 'tadā garbhasya' should be 'tadgarbhasya.' In brief, what is said here is this: if a woman indulges in such food and drink and practices as have been declared to be provocative of the faults (*viz.*, wind, bile and phlegm), then her faults become excited. These, coursing through her body, vitiate both her blood and womb. The consequence of this is that if she conceives at such a time, some one or more limbs, among those that are mother-born, of the embryo become subject to deformities.—T.

† 'Seed' it will be remembered, is the mother's blood mixed with the father's semen. It is from this seed that the embryo or fœtus or the child grows. Particular limbs grow from particular portions of the seed. The theory is that the blood which the mother contributes consists not of homogeneous but of different kinds of matter The same is the case with the semen which the father contributes. Particular parts or elements of the seed generate

When, again, in her menstrual blood (that forms a component part of the seed in her womb) that portion or element from which the (child's) womb is generated becomes vitiated, then she begets a child (daughter) who is sure to bring forth dead children.*[39]

When, however, that portion of the seed from which the child's blood and the womb are generated is partially vitiated, and when a portion only of that part of the seed from which the distinguishing organs of femininity grow becomes vitiated, then she begets a child in which the features of femininity predominate but which, in reality, is not a female but only a hermaphrodite, called "Vártta." Such a child is called "Strivyāpat" (*i. e.*, a break-down of femininity).[39]

Similarly, in consequence of defects in the father's semen, deformities appear in those limbs of the child which are father-born. When, again, that portion of the father's semen from which the (child's) semen is generated, becomes vitiated, then he begets a child (son) who becomes incapable of begetting living children.[41]

When that portion, which generates semen in the child, of the father's semen occurring in the seed, as also that portion of the seed which generates the signs of masculinity, both become vitiated,

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particular limbs of the fœtus or the child. What is stated here is that if the faults, *viz.*, wind, bile and phlegm, becoming excited, vitiate the blood or the semen, wholly or in part, then those limbs which grow from the blood or the semen, or from the particular part or element of the blood or of the semen which has been affected, become subject to deformity. The skin, the heart, the blood, the flesh, the adeps, the navel, the womb, &c., grow from the blood which the mother contributes. The father-born limbs are hair, teeth, bones, sinews &c. If the faults vitiate that portion of the mother's blood in the seed from which the skin grows, or that portion of the father's semen in the seed from which the bones grow, the consequence will be that the skin and the bones will become subject to deformity.—T.

* By the words inserted within the parantheses I have endeavoured to nake the sense clearer without interfering with the literal character of the version. The aphorism consists of two parts : the first explains the circumstances under which a barren daughter is brought forth ; the second explains the circumstances, under which a daughter, called 'Putiprajā,' is brought forth, that is, a daughter who does not succeed in bringing forth living children.—T.

then the father begets a child who without being of the masculine sex has the signs of masculinity predominating in him. Such a child is called by the name of 'Trinapulika.' He is regarded as a caricature of masculinity.*[42]

By this exposition of the defects of mother-born and father-born limbs, the defects also of limbs that grow from assimilation (of food and drink), from the juices, and from the mind, are explained.†[43]

As regards the soul (or Self), it is immutable (*i. e*, incapable of modification. It is the highest (of all entities). It exists in all beings without marks of differentiation. In consequence of the differences of mind as also of body (in different beings), differences are observable in the soul (o· Self).‡[44]

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* Like the word 'femininity,' the word 'masculinity' is needed for purposes of brevity, that is, for avoiding periphrasis. Such a derivative connot be regarded as wrong. 'Femininity, has been adopted long ago. Why not 'mascnlinity,' especially when the need for such a word is distinctly felt ? By 'Tirnapulika' is meant a male hermaphrodite, that is, one with the signs or indications of masculinity prevailing or predominating in him.—T.

† It has been explained in the previous Lesson that of the diverse limbs and organs of the fœtus or child some are mother-born ; some are father-born ; some have their origin in the food and drink assimilated by the parents ; some in the juices ; and some in the mind. The fact is, the classes are not exclusive of each other or one another. Accordingly, when the defects are explained of limbs that are born of the mother and of the father, those of the other kinds do not require further explanation.—T.

‡ It will be remembered that among the possessions of the fœtus or child, some have been declared to be soul-born. These are birth in particular orders of Being, knowledge of Self, mind, the organs of sense, respiration or life, features or shape, voice, complexion, pleasure and pain, desire and aversion, &c. As regards its own nature, the Soul or Self is incapable of any change or modification. It is immutable and is, again, the highest of all things. As existing in this being and that, there is in reality no difference in it. The difference, or rather, differences, which are observable in the Soul as residing in different beings, are entirely due to the differences between mind and mind and between body and body. In reality, it is the same Soul or Self that pervades the whole universe of Being.

In explaining the defects of mother-born and father-born limbs, &c., of the fœtus or the child, the Rishi observes that the Soul or Self bring the same in all Beings, there is no change in it however much may the minds and bodies which spring from it differ from one another.—T.

In this connection it should be stated that there are three faults of the body. They are Wind, Bile, and Phlegm. (When excited) they vitiate the body *[45]

Again, the faults of the mind are two. These are Rajas (Passion) and Tamas (Darkness). These two vitiate the mind.

From mind and body, when they are vitiated, defects (and malformations) occur (in the fœtus or child in the womb).

If, on the other hand, the two (*viz.*, mind and body) be not vitiated, (that is, if they remain sound,) no defect or malformation occurs (in the fœtus or child).[46]

It has been said before that the body is of four kinds, according to the order (or class) in which it is born (*viz.*, viviparous, oviparous, filth-born and vegetables).

The mind, verily, is of three kinds, *viz.*, 1. pure, 2. predominated by passion, and 3. predominated by darkness. Amongst these, that (mind) which is pure, is (otherwise) called faultless, because of its being made up of Goodness.

That which is predominated by Passion is regarded as faulty, because of its being made up of wrath (or passion). So, that which is predominated by Darkness is also regarded as faulty, because of its being made up of stupefaction (or heedlessness).†[47]

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* This part of the Lesson is devoted to the explanation of those causes which lead to defects and malformations in the embryo, the fœtus, or the child. Accordingly, the mention of wind, bile, and phlegm, which when excited vitiate the body, is apposite. These are called *faults*, because (when excited) they lead to the appearance of faults or defects, *i. e.* ailments, in the physical organism.—T.

† Some texts read 'Kalyānāncatwāt,' 'roshāncatwāt,' and 'mohāncatwāt' instead of 'Kalyāngatwāt,' 'roshāngatwāt' and 'mohāngatwāt.' The fact is 'anga' for 'anca' is the correct reading.—T.

Of these three kinds of mind, the points of difference are innumerable in consequence of the degrees (of Goodness and Passion and Darkness which characterise them), as also of the differences in respect of bodies, the differences, too, of the orders of Being to which those bodies belong, and (lastly) the union of all these with one another.*

The body follows the mind, and the mind follows the body.†

Hence, a few only of the different varieties of mind, we shall, for the sake of illustration, expound, by referring to families or groups.'8‡

Thus one that is pure (in body and mind), that is devoted to truth, that has subjugated his soul, that gives unto all their dues,

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* 'Bhedāgram' means points or measure of difference; 'agram' implies points; also measure according to Medini. Chakrapāni takes it as equivalent to measure. What is stated here is that the differences between the three classes of mind are innumerable. Four reasons are assigned for this. The first is 'taratamayogāt,' meaning in consequence of the degrees of goodness, of passion, and of darkness, that characterise the several classes of mind. The second reason is 'cariraviceshāt,' meaning 'the differences of bodies.' Chakrapāni explains this as implying the differences which age, *viz.*, infancy, youth, manhood, and decrepitude, bring about or create. The third reason is 'yoniviceshāt,' meaning 'the differences in respect of the orders of Being to which bodies belong.' Some bodies are human; some are equine; some bovine; some lupine; some feline, &c. Among human bodies, again, there are innumerable classes, as dependent on strength, stature, complexion, &c. The last reason is 'anyānyānuvidhānāt.' This means that the three previous reasons exist in a state of union with each other, or one another; in other words, the permutations and combinations of the first three with one another. Each of the three being of infinite variety, the number of their permutations and combinations cannot but be infinite.—T.

† What is meant by this is that the nature of the body determines the mind, and the nature of the mind determines the body. The two are entirely dependent on each other and regulate each other's nature.

‡ 'Anukābhinirddecena' and 'Anukasādricyābhinirddecena' are the two readings. Chakrapani adopts the former. 'Anuka' here means 'family' or 'race,' or 'class.' What the Rishi says is that the distinctions being innumerable, he would speak of only a few, for purposes of illustration, by referring to particular families, or groups, or classes.—T

that is equipt with knowledge, science, power of speech as also of reply, that is endued with a good memory, that is bereft of lust and wrath and cupidity and pride and heedlessness and envy and melancholy, and that behaves with equality towards all creatures, should be known as possessed of a 'Brāhmya' mind.*[49]

One that offers sacrifices, that is devoted to study (of the Vedas), that is observant of vows and *Homa* and *Brahmacharyya*, that is attentive to guests, and that has subjugated arrogance and pride and attachment and aversion and heedlessness and cupidity and wrath, and that is endued with the power of reply and science and the power of apprehension, should be known as possessed of a mind like that of the Rishis.†

One who is possessed of affluence, whose words are accepted by others, who performs sacrifices (in honour of the deities), who is endued with courage and energy, who is possessed of glory, who is never fatigued in acting, who is endued with foresight, and who pursues duty, wealth, and pleasure (in judicious proportions), is said to be endued with a mind like that of Indra.‡[51]

One who does not transgress by his conduct the limits of duty, who promptly does what should be done in view of what has happened, who is irresistible, who is ready for great acts, who

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* 'Samvibhāgin' literally, is one who divides or distributes equally what he has amongst all; that is, one who gives unto each what is his or her due; in other words, a person of extremely fair behaviour.

By 'Brāhmya mind' is meant a mind that is striving after the acquisition of Brahma or the Supreme Soul, and has made a fair progress towards it.—T.

† By 'Brahmacharyya' is meant the practice of celibacy in particular, or abstention from sexual congress. According to all authorities, a person indulging in such congress at the prescribed seasons but abstaining from it at other times, is not regarded as swerving from Brahmacharyya. Attentive to 'Atithis,' or mindful of guests; that is, observant of the duties of hospitality.—T.

‡ 'Aicwaryya'—the status of an 'Icwara'—is, literally, lordship. It implies affluence or wealth, with power extending over others.

'Adeyavākya' is one whose words are accepted by others: one, that is who is regarded as an authority; or one whose counsels are sought by others.

'Tejas' here, as explained by Gangādhara, is 'dipti' or brilliance. Probably, glory.—T.

is endued with a good memory, who is possessed of affluence, and who is bereft of attachment and aversion and heedlessness, is said to be endued with a mind like that of Yama (the great judge of the dead).*[12]

One who is brave, patient, pure (in body and mind), who hates all that is impure, who performs sacrifices (in honour of the deities), who takes pleasure in all sorts of sports on water, who is never fatigued in work, and who knows where to be angry and where to show favour, should be known as endued with a mind after the manner of Varuna's.†[53]

One who knows when to abstain from enjoyments and when to indulge in them, who is possessed of a family (consisting of relatives and dependants), who indulges in pleasure, who pursues duty, wealth, and pleasure judiciously, who is pure (in body and mind), and who indulges in wrath and shows favour openly, should be regarded as possessed of a mind like that of Kuvera.‡[54]

One who is fond of dancing and singing and instrumental music and hymns, who is well-versed in poetry, narratives of interesting events, history, and *Puranas*, who is attached to sweet scents, garlands (of flowers), fragrant unguents, costly and beautiful robes, and the companionship of beautiful women, and who is reft

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* 'Lekhāsthavritta' is explained by Chakrapāni as one who does not transgress, by his conduct, the limits of duty as laid down in the scriptures.

'Prāptakārina' is one who does what should be done in view of the emergency that has arisen ; in other words, a man of decision.

Chakrapāni reads 'asamprahāryyam' for 'asamhāryyam.' The first means 'incapable of being beaten,' *i. e.*, invincible.—T.

† Varuna is the lord of waters. 'One who takes pleasure in sports on water' would seem to indicate a naval hero. In ancient times, the Hindus made sea-voyages and fought naval battles for protecting their trade.—T

‡ Kuvera is the lord of treasures, and the friend and companion of Mahādeva. He is described as owning a splendid palace and always indulging in diverse sports.—T.

of envy and malice, should be known as possessed of a mind like that of the Gandharvas.*[55]

Thus should be known the seven varieties of mind called Pure. Amongst these that which has been called the 'Brāhmya' mind is regarded as the Purest in consequence of its perfect (or complete) union with what is good and auspicious.†[56]

One who is brave, and fierce, and incapable of bearing the prosperity of others, who is endued with affluence, who is gluttonous in respect of food and drink, who is terrible, who is bereft of compassion, and who is mindful of only his own self, should be regarded as possessed of a mind like that of an Asura.‡[57]

One who is incapable of bearing any humiliation, who nurses his anger for a long time, who strikes at his foe, taking advantage of his weakness, who is cruel, who is gluttonous, who is excessively fond of animal food, who can sleep and labour for long hours,

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* 'Ullāpaka', as explained by Chakrapāni, means 'hymns.' Hymns in honour of the deities are sung in accompaniment with, or without the aid of instrumental music. To this day, *Bhajans* (hymns in honour of the deities) constitute the most delightful music.

Akhyāyikā means narratives or stories fraught with moral instruction. The facts may or may not be true

'Itihāsa' means histories or fables. The *Puranas* are 'Itihāsas.' The separate mention of 'Purānas' seems to imply that 'Itihāsa' is used here in the sense of fables.

'Purānas,' as defined by Rhetoricians, are accounts of five distinct subjects, *viz.*, 1 the reation of the universe or cosmogony; 2. secondary creation, meaning the evolution of beings and races from the individual types first created by the Supreme Lord; 3. genealogies of great dynasties; 4. cycles of ages commencing from the different Manus; and accounts of dynasties of kings, Rishis and gr at men. There are altogether 18 principal Purānas, with many subsidiary ones called "Upapurānas."—T.

† Some texts read 'Kalyànànctwàt tat samyogàttu' This is incorrect. Chakrapani gives the correct reading, *viz.*, 'Kalyànàncasya samyagàt'.—T.

‡ 'Atmapujaka,' literally implies one who worships his own self; *i. e.*, who is always mindful of his own concerns, and never makes even the slightest sacrifice for others.—T.

and who is full of malice, should be regarded as possessed of a mind like that of a Rākshasa.* 58

One who has great aversion for toil or exertion, who is henpecked, who is fond of passing his time in places of retirement in the company of females, who is impure (in body and mind), who feels an aversion for those that are pure (in body and mind), who takes a pleasure in frightening timid people (but takes care to avoid the brave), and who indulges in abnormal food and drink and sports, should be known as possessed of a mind like that of a Picācha.† 59

One who is wrathful, who is malicious, who is endued with courage, who seldom yields to fear, who is fierce, who is capable of much toil, who is capable of readily understanding the secret counsels of others, and who is excessively addicted to food and sports, should be known as possessed of a mind like that of Snakes.‡ 60

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* 'Cchidra-prahārn' is one who strikes at his fœ, taking the latter at a disadvantage. 'Cchidra' is, literally, a hole. There are many passages in the Hindu scriptures, particularly the Mahābhārata, which deprecate the striking at a foe, taking him at a disadvantage. Thus a foe who is on foot should never be attacked by one who is on a car, a horse, or an elephant. A foe who has not his coat of mail on his body should not be attacked by one who is equipt in mail. Or, a foe on a car whose steeds have become unmanagable, should not be attacked by one who is on a car with managable steeds. A foe that is afraid, or is flying away, or tha has no longer any offensive and defensive weapons, or that is asleep, or that is engaged in saying his prayers or cooking his food, or that has fasted, &c., should never be attacked. The code of chivalry that prevailed among the warriors of ancient India would compare favourably with the code of chivalry in modern Europe.—T.

† The qualities enumerated here would best explain who and what is a Picācha. Picāchas are an order of evil spirits of inferior power, given up to every kind of revolting practices and bereft of everything that is noble or good. They are supposed to haunt crematoria and grave-yards and other repulsive spots.—T.

‡ 'Kruddham Kruram &c.' is the correct reading. Some editions omit 'Kruddham.' The fact is, the qualities mentioned here all belong to the poisonous snakes of India. They are wrathful and malicious to a degree. When they once erect their distended hoods for assailing one whom they take for a foe, they know not what it is to fear.—T. 1.

One who is excessively fond of eating (and drinking), whose behaviour, practices, and surroundings are exceedingly miserable, who is full of envy, who is utterly selfish, who is characterised by excessive cupidity; and who is unfit for action, should be known as possessed of a mind like that of a Preta.*[61]

One whose lust is always excited, who is always addicted to food and drink, who is restless, who is incapable of bearing humiliation or insult, and who never lays by anything for future use, should be regarded as possessed of a mind like that of birds.†[62]

Verily, even thus are the six different sorts of Rajas-pervaded mind, in consequence of the element of passion occurring in it.[63]

One who always starts objections against whatever is proposed, who is always meanly dressed, who is addicted to censurable practices and food and sports and sexual indulgence, and who is addicted to sleep, should be known as possessed of a mind like that of the lower animals.[64]

One who is timid, and foolish, who is easily allured by food, who is restless (or has no fixity for purpose), whose lust and wrath are over excited, who is wandering in his habits, and who is fond of water, should be known as possessed of a mind like that of the fishes.[65]‡

One who is idle, who is engaged continually in eating (and drinking), and who is destitute of all the organs of the understanding, should be known as possessed of the nature of trees.§[66]

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* 'Cila' is general behaviour or conduct; 'āchāra' implies practices relating to food, drink, bath, dress, &c.; 'upachāra,' probably, has reference to one's surroundings.—T.

† 'Anushaktakāmam' may be taken as implying one whose mind is always under the influence of desire for enjoyments.

Asanchayinam' is one who is wasteful; who spends everything he has, without any thought for the morrow, like birds and other orders of what is called the lower animal creation.—T.

‡ 'Anavasthitam' may mean also 'without fixity of purpose'—T.

The word which I render 'tr es' is 'Vanaspati.' It literally signifies 'a lord of the fo.est,' meaning, of course, such large trees as the peepul, the banian, the cāla (*shorea robusta*), &c. Charaka classifies members of the vegetable kingdom into four orders, *viz.*, Vanaspati, Oshadhi, Virudha, and Pratāna. For the characteristics of each of these, *vide* Sutrasthānam, *ante*, p.—T.

Verily, even thus are the three different varieties of Tamas-pervaded mind, in consequence of the element of stupefaction (or heedlessness) occurring in it.[67]

Verily, among the innumerable distinctions between the three kinds of mind (*viz.*, the Sattwa-pervaded, the Rajas-pervaded, and the Tamas-pervaded), only a small part thereof is explained.[68]

Of the pure mind the seven varieties are those that are after the manner of the minds possessed by Brahman the Rishis, Cakra, Varuna, Yama, Kuvera, and the Gandharvas.*

Of the Rajas-pervaded mind the six varieties are those that are after the manner of the minds possessed by Daityas, Rákshasas, Picáchas, Snakes, Pretas, and birds.†

Of the Tamas-pervaded mind the three varieties are those that are after the manner of the minds of beasts, fishes, and trees.

The practices (or conduct) of a person will, somehow, accord with the variety of mind he may possess.‡

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* It is difficult to understand the precise meaning of the word 'Brahma' as used in the compound 'Brahma-Sattwa" Probably, 'Brahma-Sattwa' means the mind of a pure Brāhmana, taking the word 'Brāhmana' in the sense of one who has knowledge of 'Brahma' or the all-pervading universal Essence. A 'Rishi' may not necessarily be a Brāhmana. One who is both a Brāhmana and Rishi is a 'Brahmarshi' It will thus be clear that 'Brahma-Sattwa' and 'Rishi-Sattwa' are two different things.—T.

† In aphorism 57, the word used is 'Asura-sattwa.' Here, for 'Asura' the word 'Daitya' is used. Asuras and Daityas are the same. They are step-brothers and opponents of the deities. 'Pretas' are Earth-bound spirits of the dead.—T.

‡ The words 'Kathancha yathāsattwam upachārah syāditi' do not present any difficulty. Yet all the Bengali translators have misunderstood them completely. The fact is, the Rishi has expressly mentioned a few varieties only of the three kinds of mind. The varieties are infinite. Hence, the general proposition, *viz.*, one's practices will accord with the kind of 'Sattwa' one has. Thus there are men who may be ealled 'Vyāghra-sattwa' (tiger-minded), or 'cukara-sattwa, (hog-minded), or 'Kukkura-sattwa' (dog-minded), &c. What is said here is that they who are so, resemble in conduct the respective creatures mentioned. -T.

Only this purpose has (by what has been said) been indicated agreeably to what was premised.*

By this, the capacity (will arise) of apprehension of the topics connected with Conception: also the application of all those circumstances and incidents which produce Conception: and the extirpation of those circumstances and incidents which are destructive of Conception.[36]

The pre-existing circumstances that lead to Conception (or the appearance of the embryo in the womb), the essence (or Soul) of the fœtus, the normal nature of the fœtus, the gradual growth of the fœtus in the womb, and the causes that lead to such growth —these five topics connected with Conception are regarded as auspicious.[1]†

That, again, which is the cause of the non-appearance of Conception (*i. e.*, of barrenness or sterility), that which is the cause of the destruction of Conception (after its appearance), and that which is the cause of defects and malformations (in the fœtus),— these three circumstances or incidents which are destructive of Conception are regarded inauspicious.[2]

That physician who thoroughly understands these eight auspicious and inauspicious incidents (connected with Conception), deserves to treat the king himself.[3]

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* 'Kevalaçchāyam uddeça,' that is, 'only this purpose,' meaning 'the resemblance of one's conduct with that of the creature after whose Sattwa one's Sattwa is.'

What the Rishi says is that 'having premised the topic before, it is explained thus.'—T.

† The words used in the original are 'Nimittam,' 'Ātman,' 'Prakriti,' 'Kukshau kramena vriddhih,' and 'Vriddhihetuh' They are the same as 'Yatah garbhah sambhavati,' 'Yasmin garbhasamjā,' 'Yadvikārah garbhah,' 'Yayā ānpuruvyā nirvattate kukshau,' and 'Yatcha asya Vriddhihetu' occurring in aphorism 2 of this very Lesson. Similarly, the three inauspicious circumstances mentioned here are the same as those occurring in the concluding portion of aphorism 2. To understand the auspicious and inauspicious circumstances properly, the language employed in aphorism 2 should be compared with that of this verse.—T.

Such a person of high intelligence knows what those means are by which Conception may take place, and what those other incidents are which have been laid down as destructive of Conception.[4] *

Thus ends the Fourth Lesson, called "Mâhati-Garbhâva-krânti," in the Division called Çârira, of the treatise of Agniveça as revised by Charaka.

LESSON V.

We shall now expound the Lesson called 'Purusha-Vichayam' in the Division called Çârira.

Thus said the illustrious son of Atri.[1] †

The illustrious son of Atri, *viz.*, Punarvasu, said,—

Purusha is like unto the Universe.

As many particular entities endued with form occur in the Universe, so many occur in Purusha.

As many occur in Purusha so many occur in the Universe.

Unto the illustrious son of Atri who said so, Agniveça said,—

The sense expressed by these words (of thine) we are unable to comprehend. We, therefore, desire to hear the subject ex-

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*This verse seems to be a repetition. One conversant with the eight auspicious and inauspicious incidents mentioned in verses 1 and 2 cannot but be conversant with the 'Upâyas of 'avâpti' and the 'Vighâtakan bhâvân.'—T.

† 'Purusha-Vichayam' means 'that by which, or that in which, Purusha is examined or inspected.' Chakrapâni explains it as meaning 'a comparison of Purusha with the external world.' The fact is, in this Lesson, the Rishi shows the points of resemblance existing between the human body and the external world. The human body is an epitome of the universe It is in every respect a microcosm Everything existing in the macrocosm is shown to exist in this microcosm.—T.

pounded by thy Holiness's intelligence more fully than thou hast done.[3]

The illustrious son of Atri then said unto him :

Innumerable are the parts of the universe. So are the parts (limbs) of a human being innumerable. We shall cite a few examples, keeping in view their resemblance, of some of the principal entities of the universe and some of the grosser parts of the human body.*

O Agniveça, do thou listen with undivided attention to these as they are being set forth !

The universe is made of six ingredients. This is what is generally heard.†

They are as follows: Earth, Water, Heat, Air, Ether (or Space), and Brahma which is unmanifest.

Purusha is made up of six ingredients. This is what is generally heard. Of that Purusha, the form is Earth ; the liquid secretions are Water ; the animal heat is Heat ; the life-breaths are Air ; the hollow places are Ether (or Space) ; and the Inner Self is Brahma.[4]

Verily, as there is in the universe the manifestation of Brahma, so there is in Purusha also the manifestation of the Inner Self.

In the universe the manifestation of Brahma is Prajāpati (the

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* This passage is differently read in some editions. Some texts have 'Yathā yathā pradhānancha teshām, yathāsthula-bhāvam.' The correct reading is given by Gangādhara. He reads 'Yathā yathā pradhānancha teshām, yathā sthulam purushāvayavaviçeshāh katichitteshām.'—T.

† 'Iti çavdam labhante,' literally, 'this speech is got,' meaning, 'this saying in current.' Indeed, no saying is more generally quoted than this, *viz*, 'The universe consists of six ingredients,' even as the other saying 'Purusha consists of six ingredients.'

It should be noted that of the six ingredients, that which is called 'Tejas' is generally rendered either as 'light' or 'heat.' Properly speaking, 'Tejas' is 'energy.' The fact is, Light and Heat are convertible terms ; in such a connection, what is meant is Fire.—T.

Creator, called Brahman, otherwise named the Grandsire of all creatures).

In Purusha the manifestation of the Inner Self is the Mind.

He who is Indra in the universe is Consciousness in Purusha.

Corresponding with him that is Āditya (in the universe) is the faculty called Ādāna in man.*

Corresponding with Rudra (of the universe) is Wrath in man.†

Corresponding with Soma (of the universe) is Satisfaction (or cheerfulness) in man.‡

Corresponding with the Vasus is Pleasure (or Happiness) in man.§

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* Indra is the chief of all the deities. He is at their head. In the world of man, Consciousness is at the head of all the faculties, the true theory of the mind being that Consciousness is the substratum on which all the faculties exist. It is co-extensive with all the faculties. It is impossible to know without knowing that we know; or recollect without knowing that we recollect.

'Āditya' means Surya or the Sun. It is so called because of its taking or sucking up all juicy matters. Corresponding with Āditya of the external world is the Power in man to assimilate diverse substances into his system or organism. The mental faculty called Perception, taken with the physical power of assimilation—constitutes what the Rishi calls 'Ādānam.' Some texts read 'Ādityāh' in the plural, as there are twelve Ādityas in all. The powers of assimilation may be regarded to be many.—T.

† Some texts read 'Rudrāh' and 'Roshāh.' There are, in Hindu mythology, eleven Rudras. They are all parts of the deity of destruction, *viz*, Rudra, otherwise called Çiva or Mahādeva. 'Roshāh' in the plural would mean the diverse kinds of of angry feelings.—T.

‡ 'Shoma' is Chandra or the Moon. It is the symbol of mildness and contentment and satisfaction and joy. 'Prasāda' may be rendered as contentment, or satisfaction, or joy, or cheerfulness. It is milder than what is called pleasure.—T.

§ The Vasus are eight in number. They are supposed to preside over the pleasures of life, and everything that contributes to pleasure or happiness. For this reason, the word 'Vasu' in the singular is often used as

Corresponding with the Açwins (in the universe) is Beauty (in man).*

Corresponding with Marut (of the universe) is exertion (in man.)†

Corresponding with the Viçwedevas (of the universe) are all the senses (or organs of knowledge) with their several objects.‡

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the equivalent of wealth and all kinds of valuable possessions, inasmuch as these are supposed to be the means of bringing about pleasure or happiness.—T.

* The Açwins are twins. They are the offspring of Lakshmi or Çree herself while she took the form of a mare. The Açwins are celestial physicians. At one time Indra refused to drink 'soma' with them in sacrifices. Feeling their exclusion keenly, they came to the Rishi, Chyavana, who had become very old and decrepit. They offered wealth and beauty to the old Rishi if he could induce or compel Indra to admit them to the soma-drinking circle. Chyavana, puissant in penances, forced Indra to admit the Açwins to an equality with the other gods. Health and beauty are derived by man from the Açwins.—T.

† 'Marut' is the deity of the wind. In Hindu mythology, Marut, when born in the womb of Aditi, the mother of all the deities, inflamed, in consequence of his strength and prowess, the jealousy of Indra. The latter, fearing Marut, cut him, while he was still in the form of a fœtus, into fortynine parts. Hence, when Aditi was delivered in time, she gave birth to nine and forty Maruts. These powerful gods all became companions of Indra and served him loyally in all his battles with the Asuras and the Dānavas. Marut (or the Maruts) correspond with Exertion in man. All exertion, again, is the direct result of the wind in the human system. Hence, from both the mythological and the physiological view of the matter, there is a propriety in representing Exertion in the human system (both bodily and mental) as corresponding with Marut or the Maruts.—T,

‡ The Viçwedevas are a class of inferior deities. Sacrifices are directed to be performed every day in honour of these gods. The peculiar feature of these sacrifices is the offer of food and drink to guests as also all creatures of the world such as beasts and birds, including the spirits of the dead. The senses require to be gratified. Indeed, the proper gratification of the senses is a high duty. Probably, the senses are, therefore, regarded as correspnding with the Viçwedevas—T.

Corresponding with the Darkness (of the external universe) is the Ignorance (of man).

Corresponding with the Light (of the external universe) is the Knowledge (of human beings).

Corresponding with Heaven and the like (of the external universe) is the residence of man within the mother's womb.

Corresponding with the Krita age is the period of Infancy and Boyhood.

Corresponding with the second age, called Tretā, is the period of youth.

Corresponding with the third age, called Dwāpara, is the period of Manhood.

Corresponding with the fourth age called Kali is the period of decay or decrepitude.

Corresponding with the termination of the *Yugas* is death.*

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* How 'Heaven and the like' (swargādih) can be regarded as corresponding with : 'Garbhādhana,' meaning 'residence within the womb,' is not at all clear. Chakrapāni explains 'Swarga' as meaning 'pralayāntah kālah,' that is, the period of time that comes *after* 'Pralaya' or the apparent dissolution of the universe. That period of time, however, is the period of the rebrith or re-appearance of all en ities. It may be called 'Sarga' (Creation), but not 'Swarga (Heaven), which is a place of bliss where creatures reside for sometime before coming into the world again. Besides what is meant by 'adih' in 'Swargādih?' Is Hell, or a state or region of misery, included in 'ādi?' If by 'Swargādih' be meant those regions where one must dwell for sometime before one's rebirth or re-appearance in the world, 'Garbhādhāna' or the period of gestation, or the region of the womb, may not be unfitly likened to 'swargādih,' for that is the period before life begins, and that is the region where one must reside before one comes into the world.

There are four 'Yugas' or periods of time in the life of the universe ; the first is called Krita or Satya, corresponding to the Golden age of the Greeks ; the second is Tretā, corresponding with the Silver age of the Greeks ; the third is Dwāpara, and the fourth is Kali, corresponding respectively with the Brazen and the Iron age of the early European nations. When Kali expires, the dissolution of the universe takes place. After a long period,

By this kind of analogy, O Agniveça, it should be known that a similarity exists between a human being and the external universe, as regards even those particulars to which express reference is not made here.[5]

Unto the illustrious son of Atri who said so, Agniveça replied —What has been said by thy illustrious self about the similarity or agreement between man and the universe is truly so. Indeed, the whole of it is faultless. What, however, is the utility of thy instructions on this head ?[6]

The illustrious (Rishi) said, —

Listen, O Agniveça ! He who sees the universe in himself, and himself in the universe, attains to Self-knowledge.

Of him who sees the whole uuiverse in himself, the Self becomes the author of his pleasures and pains, and none else. Even this is what happens.

In consequence, again, of pleasure and pain having acts for their soul, one, becoming dissociated from causes and the rest, and regarding oneself as identical with the universe, attains to that knowledge (of Self) which results in Emancipation.[7]*

Brahman, the Grandsire, awakes from sleep and creates the universe anew. The fact is, the universe lasts as long as it is Brahman's day. When the Grandsire's night comes, it is dissolved, and remains in that state till his day comes again. The life of the Grandsire is measured by a hundred years consisting of such days.

Corresponding with the four Yugas or periods of time in the life of the the universe, are the four periods in the life of man, called Infancy or boyhood, youth, manhood and decrepitude. The limits of these periods have been set forth in Vimānasthāna.).—T.

'Ātmabuddhih' or 'Ātmajnānam' is knowledge of Self. The knowledge of Self arises when one sees the universe in oneself, and oneself in the universe. Seeing the universe in oneself and oneself in the universe is a consciousness of one's identity with the universe ; in other words, the conviction that one is not different from other creatures ; what is called variety in the universe is only apparent instead of being real. When the Self is truly apprehended, one comes to feel this, viz,—I am the universe and the universe is me. Such a consciousness or conviction is possessed by Yogins. What the Rishi says next in this aphorism is that when one sees

In this conection, the word 'Loka' has two senses which are intimately connected with each other. (It signifies both the universe and the man). This is so because ordinarily all men and all the universe are each a union of six ingredients—(*viz.*, earth, water, light or fire, air, ether or space and soul). 'Loka' has *Hetu* (cause) *utpatti* (birth), *Vriddhi* (growth), *Upaplava* (decay), and *Viyoga* (dissolution). Amongst these, *Hetu* is the cause from which flows birth; *Utpatti* is birth; *Vriddhi* is growth or development; *Upaplava* is the advent of pain or decay; and *Viyogo* is the dissolution or separation of the six ingredients. This last is (otherwise known as) disappearance of *Jiva:* this is the stoppage of the life-breaths; this is dissolution or breaking; this is the Nature of 'Loka.'*8

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the whole universe in oneself, in other words, when one realises one's identity with the universe of beings and things exterior to oneself, one is oneself the cause of one's pleasure and pain, and none else. Of course, when one regards the external universe as identical with one's own self, one necessarily realises that one's own self is the only existing Being. As such, one cannot but regard one's pleasures and pains as proceeding from one's own self, there being none else to whom or to whose action these may be attributed.

The last proposition in this aphorism is this: when one comes to realise that one's own self is the cause of one's pleasures and pains, one at once understands that as pleasures and pains are the results of acts, one may dissociate oneself from acts and thus rise superior to pleasure and pain. One may act, but then there is no attachment to acts. The knowledge then arises that one is oneself the universe. This knowledge leads to 'Apavargah' or Emancipation. The fact is, two stages of progress towards complete or thorough *Brahmajnāna* are indicated here. The first is when one sees the universe in oneself and oneself in the universe. Here the seer and the seen are apparently distinct. The second is the stage when one feels that one is oneself the universe. Here there is thorough identity.—T.

* What the Rishi wishes to incu'cate in this passage is simply this: the word 'Loka' has two senses which are closely connected with each other. One is the universe; the other is man, or humanity. In both senses it is a union of six inredients. In the case of the universe, besides the five primal elements, Brahma is the sixth. In the case of man, besides the five same five primal elements, the soul is the sixth. In the case of both, again the same five incidents, *viz., Hetu* and the rest, apply.—T.

Pravritti (inclination for acts) is the root (cause) of this *Viyoga* (dissolution) as also of all advents of pain (or decay).

Nivritti is cessation of *Viyoga* as also of pain.

The knowledge which arises to the effect that *Pravritti* or inclination is sorrow while *Nivritti* or abstention from acts is pleasure, is true knowledge. The root from which this knowledge arises is the conviction of the identity of man and the universe. Hence is the necessity of teaching the existence of similarity between man and the universe. [9]

Agniveça said,—What, O illustrious one, is the root of *Pravritti* or inclination, and what are the means for attaining to *Nivritti* or abstention? [10]

The illustrious one said,—Heedlessness, desire, aversion, and acts are the roots of *Pravritti* or inclination.

From *Pravritti* arise *Ahankāra*, *Sanga*, *Sandeha*, *Abhisamplava*, *Abhyavapāta*, *Vipratyaya*, *Viçesha* and *Anupāya*. *

As trees with gigantic branches spring up from the soil, overwhelming a little plant that is near, even so these, overwhelming Purusha, spring up (from his mental soil). Overwhelmed by these, Purusha becomes incapable of transcending existence. [11]

Amongst these, the consciousness that I am possessed of such parentage or caste, such beauty of form, such wealth, such intelligence, such character, such learning, such rank or pedigree, such age, such energy, and such influence or puissance, is called *Ahankāra*. †[12]

That mind, word, body, and act which are not for emancipation are known as *Sanga*. [13]‡

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* All these words are explained below by the Rishi himself. Hence, I retain them in their original forms. Some editions read 'Sançaya for 'Sandeha.'—T.

† 'Ahankāra,' as explained by the Rishi here, is evidently identical with pride, and to some extent, even vanity. It is a consciousness or feeling of one's superiority over others in respect of the particulars noted.—T.

‡ What is said here is this: that mind, *i.e.*, that frame of mind, meaning those thoughts which one entertains; that word, meaning those words or

That frame of mind in which one is uncertain about the existence of the fruits of action, of Emancipation, of the soul or self, of a future state of life, and such others, is called *Sançaya.* [14]

In all conditions I am the same or unchanged ; it is I who am the creator ; I am the development of my own Nature ; I am only a conglomeration of body, senses, understanding, and memory ;—an acceptance of such beliefs is called *Abhisamplava.* * [15]

The apprehension that mother, father, brother, wife, children, kinsmen, friends, servants, and others are mine, and that I am theirs, is *Abhyavapāta.* [16]†

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language which one utters ; that body, meaning that frame of body ; and those actions, meaning actions in general. When these have not Emanicipation for their object, they are called 'Sanga' or Attachment. The frame of mind which is for Emanicipation is different from that which is *not* for Emancipation Attachment is an obstacle to Emancipation. Dissociation from the world is the way of Emancipation.—T.

* The commentators do not explain this passage at all. Chakrapāni makes some observations, but they are unintelligible. The fact is, some sturdy sceptical beliefs are introduced here. From the orthodox Hindu point of view, Jiva undergoes thousands of transformations. Hence, the doctrine that one remains unchanged or the same in all conditions, involves downright heterodoxy. Such a doctrine is identical with the belief that there is no other state of being than the present one.

'It is I who am the creator' has probably reference to the conviction that it is I who am the author of the continuous stream of life (or jiva-pravāha); in other words, it is I who am the author of the life of my children directly and of my children's children indirectly. 'I am the development of my own Nature,'—such a belief is heterodox or against the approved doctrines of Hindu philosophy. In truth, what I am is determined by the effects of my actions of this and many previous lives. Lastly, the belief that I am but a conglomeration of body, senses, understanding, and memory, implies a disbelief in a Self which combines them all and stands behind all our knowledge or individual convictions.—T.

† 'Abhyavapāta' is, literally, a fall. Such an apprehension, as described here, is in reality a fall or falling away from the true state of the Self. Birth or existence is the result of the ignorance that invests the Self. When that ignorance is dispelled and true knowledge comes, Emancipation, that

Vipratyaya is that state of the mind in which one's notions are reversed of what should be and what should not be done, of what is beneficial and what is not beneficial, and of what is not good and auspicious. [17]

Viçesha consists of viewing (these couples of opposites, viz.,) the learned and the ignorant, the normal and the abnormal, inclination and abstention, as really different from each other. *[18]

Immolation (to the gods) of acceptable victims, fasts, the pouring of libations on the sacrificial fire, ablutions in the morning, noon, and evening, dedication of articles to the deities, invoking the gods, performance of sacrifices on one's own account, officiation at the sacrifices of others, (religious) mendicancy, the giving up of life by entering into water or fire, and such other acts are called *Anupāya.* †[19]

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is, a return of the Self to its true or natural condition, results. The knowledge that mother, father, etc., are mine, and that I am theirs, stands in the way of true knowledge. In other words, one must rise superior to the sense *meum* and *tuum* if one is to regain one's true condition.—T.

* The truly wise view all these as the same or undiffering, for, as is often said, they are 'Samadarçinah.' It is only those who have no wisdom that regard these as really different. As long as this conception of difference lasts, Emancipation is necessarily delayed.—T.

† 'Upāya' implies means; 'anupāya' is the reverse of the same; that is, obstructions. These various religious acts are, no doubt, conducive to heaven; but they are incapable of leading to Emancipation. The distinction between 'prokshana' and 'abhyukshana' is very slight. Both imply the dedication and offer of animals and other articles to the deities. 'Anaçana' implies fasts, including continued fasts by which men sometimes lay down their lives. Men sometimes used to lay down their lives by entering into fire or water. In the *Rāmāyana* occurs the noted example of the Rishi Çarabhanga. As soon as he saw Rama in the Dandaka forest (for whom, indeed, he had been waiting), he caused a pyre to be made and cheerfully entered the blazing fire and then proceeded in his astral body to heaven. The example is mentioned of the Hindu devotee, Calanus, who accompanied Alexander from the Punjab to Babylon and there entered the blazing pyre for proceeding, as he said, to Heaven.—T.

Thus, this one, (*i.e.*, Purusha), becoming divested of (true) understanding, apprehension, and memory, immersed in pride, tied to attachments, involved in doubt, his intelligence overwhelmed by false notions, falling away from the Supreme with vision totally distorted, viewing difference where difference does not exist and led astray along paths that do not lead to the desirable goal, happens to be the roosting tree of all the faults of mind and body, as also the rest of all sorrows. *[20]

Thus obliged, by pride (*Ahankāra*) and the other faults, to wander (through repeated rebirths), one fails to transcend *Pravritti* (inclination for acts). Verily, *Pravritti* is the root of sin. [21]

Nivritti (abstention from acts) is the foremost of all ends.†

It is *Param* (or the Highest).

It is Tranquillity.

It is *Akshararm* (Undecaying). †

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* Some texts read 'Evamayam Purusha khalu etc., smritihinah.' The better reading is 'Evamayamadhi &c.'

Here the several obstacles to Emancipation, mentioned in aphorism 11, are mentioned in different language. The reading 'Sasamçayaḥ' is to be preferred. Then, again, 'Sattwaçariradoshānām' and not 'Sattwaçarira doshamulānām' is the reading I adopt.

'Nivāsha-vriksha' is, lit, 'habitation-tree'; *i. e.*, a tree in which birds nestle or roost night and day.—T.

* There are four *Vargas*, *viz.*, Religion, Wealth, Pleasure, and Emancipation. The particle 'apa' implies superior or foremost. Hence, Emancipation, which is the foremost of the quadruple group.—T.

† Godhead or what is Highest is undecaying or unfading. There is no change in it for the worse. The attribute of immutability is implied. All change (as Plato observed) must be either for the worse or the better. In Godhead there can be no change; for if God changes for the worse, He ceases to be God; and if for the better, He was no God before. In 'Aksharam' the idea of the impossibility of change for the worse is implied.—T.

It is Brahma.

It is Emancipation.

In this connection, we shall expound the means (or practices) of persons desirous of achieving Emancipation. *

Amongst those means (or practices) of one desirous of achieving Emancipation, at the outset is going to a preceptor;

the carrying out of his (the preceptor's) instructions;

attending the (sacrificial) Fire;†

the persual of the Scriptures;‡

comprehension of their meaning;

with its aid the fixing of the mind;§

acts in conformity with what is laid down therein (*i.e.*, in the Scriptures);

sitting by the side of the Righteous;

avoidance of the Unrighteous;

avoidance of association with the wicked;

speech that is truthful; that is beneficial to all creatures; that is not rough (or harsh); that is not untimely, and that is uttered after due consideration (or examination);

surveying all creatures in the same light as one's own self;

absention from recollecting, soliciting, and addressing the other six in its entirety;

renunciation of all earthly possessions;

a scanty piece of cloth steeped in red chalk for covering the privities; ¶

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* 'Udayana implies means or practices.—T.

† 'Upacharyyā' of Fire implies service of or attention to the sacred Fire; *i. e.*, the due performance of *Homa.*—T.

‡ 'Dharmasastras' implies the Scriptures on Religion and Duty.—T.

§ 'Avashtambha' is fixing of the mind. Gangādhara explains it as such. What is implied is 'prevention of the mind from going astray.'—T.

¶ The reading 'Kaupina-prachcchādanārtham &c.' is better than 'Kaupinam prachcchādanārtham &c.' 'Kaupina' primarily means the privities; secondarily, a scanty piece of cloth for covering the privities.—T.

For sewing his *kanthā* (coarse upper garment) a needle and torn rags ; *

for (external) purity, and support of the body (while walking), a water-Jar and a wooden staff; †

a pot (or vessel) for the keep of doles (obtained in course of eleemosynary rounds ; ‡

Collection of such doles, as may be readily obtained, of wild corn, fruits, and roots, once in a day, for the preservation of the life-breaths alone ; §

for throwing off fatigue, a bed and pillows made of withered and dry leaves and grass ;

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* 'Kanthā' means a coarse quilt made of torn rags sewn together. A Sanyāsin, besides his 'Kaupina,' must have a 'Kanthā.' The coarsest blanket or carpet is luxury compared to the 'Kanthā' of a religious devotee in India.—T.

† 'Çaucha' is such external purity as is effected by washing, that is, by water. A Sanyāsin must have a 'Kamandalu' or 'Kundikā' (or vessel of a peculiar size, made of a scooped gourd or wood) with water within it He should have also a staff as a support for his body while walking ; 'ādhāra' means 'support.'—T.

‡ Sanyāsins have to live upon the doles obtainable in course of their rounds of mendicancy. These doles generally consist of handfuls of rice or flour. When enough has been gained for one meal, more should not be sought. For the keep of these doles of charity they have a vessel that is generally made of wood. Cocoanut-shells are sometimes used.

Another reading is 'bhakshya-charrya' instead of 'bhaikshya-charyya' which I have adopted. The meaning is 'for the gathering of food.'—T.

§ The Sanyāsin should go out, only once on a day, on his round of mendicancy. He should not accept anything that is *not* wild. As already said, he should not collect more than what is needed for his bare subsistence. If mendicant rounds among human habitations, *i.e.*, villages, be interdicted (and it has been interdicted for Sanyāsins of an advanced type), the passage would mean,—collection, only once a day, of such food as consists of only the products of the wilderness, and as would be needed for the bare support of life.'—T.

for meditation, assumption of different attitudes of the body ; * dwelling in the forest, without the shelter of a house ;

avoidance of sloth, sleep, idleness, and such other habits and acts ; †

indifference to pleasure and pain arising from all objects of the senses ;

Indulgence with deliberation in such acts as sleeping, resting, walking, seeing, eating, sporting, moving of every limb, and the rest ; ‡

capacity to bear honour and praise and censure and disgrace ;

capacity to bear the contact of hunger and thirst and exertion and toil, and cold and heat, and wind and rain, and pleasure and pain ;

incapability of being moved by grief and melancholy, hatred and pride and honour, and cupidity and attachment and envy, and fear and wrath, and the like ;

regarding pride and the rest as calamities ;

looking at the creation and the rest of the universe and man as similar ;

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* 'Kāyanibandhanam' is explained by Chakrapāni as 'use or wearing of 'yoga-patta.' The yoga-patta is a garland of deer-skin. I prefer Gangādhara's interpretation. He understands by the word 'yoga-āsana,' *i.e.*, assumption of different attitudes of the body. Yjānavalkya mentons eighty different kinds of āsanas, such as 'Padmāsana,' 'Virāsns,' &c —T.

† 'Tandrā' is sloth or indolence. One working for one's Emancipaion should conquer sloth, sleep, and idleness.—T.

‡ What is said here is this : all these and similar acts are done by the generality of men without the exercise of judgment or deliberation. The Yogin who wishes to achieve Emancipation should do every one of these acts with due deliberation. He should not sleep whenever he feels sleepy, but have fixed hours for sleep. He should not, again, outsleep the hours he has fixed for himself. The fact is, Yogins by practice, can acquire control over sleep.

One moves one's limbs quite unconsciously or without any fixed purpose. The Yogin is forbidden to do this. He should never move any limb of his body without previous deliberation.—T.

fear at the thought of the time slipping away of the commencement of an action ;

constant alacrity in all acts relating to *yoga*;

mind and vigour directed to the achivement of Emancipation ;

increasing the strength of Intellect, apprehension, and memory ; concentration of the senses in the mind ;

concentration of the mind and the soul in the soul ; *

knowledge of every part of the body as made of the different *dhātus* (or ingredients). †

the conviction that everything which springs from a cause is fraught with woe; that it does not belong to one's Self ; and that it is not durable. ‡

Calling every *Pravritti* as woe ; and the conviction that in complete renunciation there is felicity.

This is the way (that leads) to Emancipation.

Any other way leads to destruction.

The means (for attaining to Emancipation) have thus been explained. [23]

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* The senses should be withdrawn from all external objects and concentrated within the mind. This is called. in Yoga-treatises, *Pratyāhāra*. The mind, again, and the soul, should both concentrated within the soul. The withdrawal of the soul implies the profoundest abstraction. The soul then beholds the soul as the eye beholds other objects.—T.

† This implies a distinct perception of ths different *dhātus* as entering into the composition of the body. The *dhātus* are the juice, blood, flesh, bones, marrow, adeps, vital seed, and *ojas*. The Yogin should have a thorough knowledge of the composition of the body.—T.

‡ . "All things which have a cause' mean and include all born objects ; *i.e.*, all that is called 'Not-Self.' They are perishable, and fraught with woe. They do not partake the essence of Self. That, again, which is without a cause ; is unborn or increate ; *viz.*, Self or the soul. It is ever lasting or eternal, and is fraught with felicity.

It is only when the Self falls away from its own primal nature that life, under the conditions we know, begins. When ignorance is conquered and the Self returns to its own nature, life under the conditions we know ceases, and eternal felicity begins.—T.

(There are some Verses here.)

The mind which is (by nature) stainless, becomes pure by these means, like a mirror that is rubbed with oil, or with a piece of cloth, or a brush of hair.

As the disc of the sun blazes forth with effulgence when unshrouded by Rāhu or the clouds, or dust or smoke, or fog, even so does the mind when it becomes pure. [2]

The mind, when withdrawn into the Soul, blazes forth like the pure, steady, and cheerful flame of a lamp kept within a lamp-keeper having all its sides closed (against the wind).*[3]

That pure and true understanding which arises, of one whose mind has become pure, by which one pierces the thick gloom of ignorance (or delusion), by which one, acquiring conversance with (the nature of) all entities and (of) one's own Self, becomes free from desire, by which one is made to go through all the acts relating to *yoga*, by which one becomes a Sānkhya, by which one is kept free from pride (*Ahankāra* and the rest), by which one becomes dissociated from those causes which lead to rebirth, by which one ceases to have an attachment for anything, by which one is led to renounce everything, by which one attains to Brahma which is eternal, unfading, tranquil, and without decay, that pure and true understanding is called 'Vidyā' (science), 'Siddhi' (success), 'Mati' (thoughtfulness), Medhā (quickness of apprehension), 'Prajnā' (wisdom), and Jnānam (knowledge).† [4-7]

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* Whether there were lanterns in those days, made of glass or horn, or any other transparent or semi-transparent substance, is, of course, not well-known. Hence, I render 'Dwipāçaya' 'as lamp-keeper' and not 'lantern' or 'lanthorn..'—T.

† The pure and true understanding which belongs to a pure mind, *i.e.*, to a mind which has been rendered pure by the various ways and practices already described, enables one to dispel the thick gloom of ignorance ; in other words, such an understanding enables one to see things in their proper light ; the vision of such a person is never clouded. He knows what to regard and what to disregard.

Of one who beholds one's own Self spread over the universe, and who beholds the universe in one's own Self,—indeed, who is conversant with the distinction between 'Param' (the Highest or Brahma) and 'Avaram' (the not-High, *i. e.* Prakriti or matter),—the tranquillity (of soul) based upon (true) knowledge is never lost. 8

Of him who always sees all creatures in all circumstances as perfectly equal,—of such a person of purity (of soul) who has, indeed, attained to the status of Brahma,—no touch (or contact) takes place (with those causes which bring about rebirth).* 9

In consequence of the absence of Cause, the Soul of such a person ceases to have (even) any of its indications. Owing to his dissociation from all causes, he is said to be Freed (Emancipated). 10

Such an understanding enables one to acquire a knowledge of all entities and of one's own Self; that is, one, through such an understanding, succeeds in distinguishing between Self and Not-Self. The result of such distinction is cessation of desire. One is cured of cupidity or covetuousness in respect of every thing that is regarded valuable or desirable by others.

Such an understanding enables one to devote oneself to *yoga*, and to become a Sānkhya, *i.e.*, a practical follower of that system of philosophy which goes by the name of Sānkhya. That philosophy teaches that everything in the universe is the result of the union of 'Purusha' and 'Prakriti.' When this is understood and, further, that 'Purusha' is distinct from 'Prakriti,' then 'Purusha' becomes able to shake off 'Prakriti' or tear off the latter's bonds, the result of which is Emancipation or the highest felicity. In the last line of verse 7 the words 'Vidyā,' 'Siddhi,' 'Smriti,' 'Medhā,' 'Prajnā,' and 'Jnānam' are said to apply to the pure understanding which belongs to a pure mind.

'Vidyā' is knowledge; *i.e.*, that true knowledge which teaches the distinction between Self and Not-Self. 'Siddhi' implies Success. When such an understanding is attained, the highest object of acquisition is attained; in other words, success is achieved. 'Smriti' and 'Medhā' and 'Prajnā' and Jnānam' are synonyms of 'Buddhi,' expressing only its different phases.—T.

* Such a person is above Piety and Sin, which lead to felicity and misery, to Heaven and Hell, and therefore to new states of existence. Such a person attains to Emancipation.—T.

Tranquillity of Soul (çānti) is otherwise known by these synonyms, *viz.*, Vipāpam, Virajas, Çāntam, Param, Aksharam, Avyayam, Amritam, Brahma, and Nirvānam,* [11]

This, O amiable one, is that Knowledge by acquiring which the Munis, their doubts dispelled, and themselves freed from heedlessness, and passion and desire, attained to the tranquillity of Emancipation. [12]

(Here are two verses containing a summary).

In this Lesson called 'Purusha-Vichayam,' the following topics have been expounded by the great Rishi, *viz.*,

The similarity between the world and Purusha, together with the object in view of which such similarity should be studied and understood;

the original cause from which the life of Purusha arises;†

the way of 'Nivritti' (or cessasion of desire and acts);

the practices which lead to the acquisition of a pure mind;

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* 'Vipāpam' is Sinlessness; 'Virajas' is Stainlessness, or freedom from *rajas* or darkness; 'Çāntam' is the same as çānti' the difference being one of form or grammatical gender. 'Param' is High or Highest; meaning the Supreme Soul; 'Aksharam' is that which knows no decay or loss; 'Avyayam' is that which has no change; *i.e.*, Immutable; 'Amritam' is Deathlessness; it may otherwise imply nectar or ambrosia which confers immortality; 'Brahma' means the vastest, or that which pervades all things; Nirvānam' is extinction of all known conditions of life.—T.

† The cause from which 'Purusha' or his life arises is 'Pravritti' or the inclination for acts. By the conquest of 'Pravritti' one attains to 'Nivritti' or the cessasion from all acts and freedom from desire. It is 'Nivritti' that leads to Emancipation. As long as there are acts, there must be life. If the acts are good, happy life (Heaven), and if the acts are bad, an unhappy life (Hell) will be the consequence. Acts are never destroyed till their fruits are enjoyed or endured.—T.

the Understanding which is true and which leads to Emancipation; and lastly, Emancipation. [1-2]

Thus ends the Fifth Lesson, called 'Purusha-Vichayam,' in the Division called 'Çārira', of Agniveça's treatise as revised by Charaka.

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LESSON VI.

We shall now expound the Lesson called 'Çarira-Vichayam' in the Division called 'Çārira.'

Thus said the illustrious son of Atri. [1]

In the Physician's Science, 'Çarira-Vichaya', *i.e.*, an anatomical knowledge of the body, is desirable for (compassing) the good of the body. [2]

By knowing the anatomy of the body, one attains to a knowledge of all those things which are productive of benefits to the body. For this reason, physicians possessed of skill applaud a knowledge of the anatomy of the body.[3]

In this connection (it may be said that) what is called the body is that which has for its essence a union of the modification of the five (primal) elements, which constitutes, besides, the seat of the conscious Ego.* [4]

Then the 'Dhātus' (constituent elements, *i. e.*, juices, blood, flesh, &c.) in the body, which (in their normal state) act with one another in harmonious proportions, attain to inequality of proportions,

* From the point of view of Hindu philosophy, this is, perhaps, the best definition of the body. The body is a material compound, the constituting elements being the five primal essences, *viz.*, earth, water, light or heat, air, and space or ether, or, rather, their modifications. This material compound is called the body when it is the seat of Chetanā, by which is meant the Conscious Ego.—T.

then this one (*viz.*, Purusha) becomes subject to pain (in the form of disease) or destruction (death). *

That which is called the absence of harmony on the part of the 'dhātus,' is, again, nothing but the occurrence of the increase or the decrease of some of the 'dhatus.'†[5]

By (their) nature, increase and decrease of 'dhātus' that are hostile, take place simultaneonsly.[6]

That which increases a particular 'dhātu' operates as the decrease of that other 'dhātu' which is of opposite attributes.

Hence that is regarded as the rightly selected medicine which restores simultaneously to their normal condition the increased and the decreased 'dhātus' by diminishing the increased and increasing the diminished one.

Even this is the effect that is desired of the administration of medicine, and even this is the method of the preservation of health, *viz.*, the restoration of the dhātus' to a state of harmony.‡[7]

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* Simply stated, when the constituent elements of the body are in a state of harmony, the condition is called health. When that harmony is lost, the condition is called disease. If the loss of harmony be decided, the result is death.—T.

† The last word in the aphorism is 'akārtsnena,' meaning 'ekadeçena' (as explained by Chakrapāni), *i.e.*, not wholly. The sense, of course, is 'of only few' or 'of some of them.' As a matter of fact, some one, or two, or more among the 'dhātus' becomes or become increased, or decreased. Upon such increase or decrease, the harmony of the 'dhātus,' which is their normal condition, becomes destroyed. Instead of harmony, what succeeds is inharmony or discordance.—T.

‡ It has been explained (in Sutrasthāna, *ante*,) that what is called Health is really nothing else than the existence of the several 'dhātus' or constituent ingredients of the body in a state of harmony. The normal condition of the body is the co-existence of the 'dhātus' in a state of harmony. When, however, that harmony is destroyed through any cause, that is, when some one or more among the 'dhātus' is or are increased and some other or others, possessed of opposite attributes, is or are diminished, the result is inharmony or discordance. Even this is disease. If a particular 'dhātu' is increased, another that is possessed of opposite attributes is sure to be diminished. The object of medicine is

For keeping up the harmony of even the harmonious ' dhātus ' of one who is in health, persons possessed of skill desire to prescribe food in various forms, endued with taste and the attributes (of heaviness and lightness, etc.) in proper order.

When, again, persons take such food as is known to be assimilable but as abounds in only one kind of taste, (the harmony of the ' dhātus ' being disturbed), they desire to restore the (lost) harmony by such effort (in the form of food and drink) as are known to be hostile in consequence of (methods of) preparation and attributes.*[8]

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simultaneously to diminish the increased ' dhātu ' and to increase the diminished one.—T.

* ' Anugrahārtham ' implies ' for keeping up or maintaining. '

' Rasagunān, ' as explained by Chakrapāni, refers to the tastes and the attributes of heaviness and lightness.

Almost all the printed editions have ' āhāra-vikārān, ' meaning ' various modifications of food ' probably, products of diverse methods of cooking and corrections. Chakrapāni explains it as implying the different kinds of food, *viz.*, ' Charya, ' ' Choshya, ' ' Lehya ' and ' Peya, ' that is, food that is chewed, or sucked, or licked, or drunk.

Another reading is ' āhāra-vihārān, ' meaning ' food and sports. ' The only objection to the acceptance of this reading is the inapplicability of the adjective ' rasagunān ' to it. ' Paryyāyena ' is explained by Chakrapāni as ' atyuchitena kramena, ' that is, ' in due or proper succession or order. ' He explains it further thus : if by excessive use of honey, the phlegm is excited, articles which are pungent or bitter should be taken for alleviating the excited phlegm. This is as regards the tastes. Then, if by taking food that is heavy, the digestive fire becomes weakened, light food should be taken so that the weakened fire may recover its normal strength. ' Kuçalāh, ' in the first portion of the aphorism, may mean both skilled physicians and (as explained by Gangādhara) ' Swahitaiçinah buddhimantāh, ' that is, ' intelligent persons that are always careful of their own health. '

' Viparita karana-lakshmana-samākhyāta-cheshtā ' has been explained differently by different commentators and translators. Chakrapāni, I think, is correct. He understands the compound as meaning ' such cheshtā or effort (in the form of administering food and drink) which is known by this *lakshana* or name, *viz.*, ' Viparita-karana, ' *i.e.*, of hostile or opposite action

A judicious recourse to such acts as are opposed to (or capable of neutralising the effect of) place, season, and attributes (or peculiarities) of body, and to such modifications of food and drink in proper succession (as are opposed to the same),

a judicious correlation with all things,

suppression of such excreta whose urgings are not felt,

non-suppression of such excreta whose urgings are felt, and

avoidance of all acts of temerity and foolhardiness,

these are laid down as the regimen of the healthy for preservation of the harmony of the constituent elements of their body. *[9]

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or effects.' The compound is otherwise explained. 'Karana' means 'process,' and 'lakshmana' means 'attributes.' Hence, the compound may be taken as meaning 'such efforts (in the form of food and drink) as are known to be hostile in consequence of (methods of) preparation and attributes.'—T.

* The word 'Vipaitānām' is connected grammatically with 'deça,' 'kāla,' and 'ātmaguna;' hence, the sense is 'those acts which are hostile to or which are capable of neutralising the effects of place, time, and bodily or physical attributes, *i.e.*, peculiarities of the body.' Chakrapāni gives the following illustrations: of acts neutralising the effects of 'deça' or place, is sleep in a desert. The sense, perhaps, is that in a desert one feels thirsty. If, however, one goes to sleep while in such a place and while one is thirsty, the thirst may be allayed if not quenched outright Of acts neutralising the effects of season is instanced physical exercise in the season of spring In this season, the body becomes heavy with juices. Hence, physical exercise (particularly walking) is needed in this season for neutralising the heaviness caused by accession of juices. Among acts capable of neutralising the effects of particular attributes or conditions of the body, is mentioned hard exercise and avoidance of sleep by one whose body is characterised by obesity. Absence of exercise, aided by sleep, is sure to increase one's obesity.

The compound 'āhāravikārānām' (in the genetive plural) is gramatically qualified by 'deça-viparitānām.' Hence, such kinds of dietary modifications, that is, different kinds of food and drink manufactured by different processes, are meant as are capable of neutralising the effects of place, time or season, and attributes or peculiarities of the body.

The constituent elements of the body attain to increase through use of dietary modifications which are endued with qualities that are wholly, or in a large measure, accordant with them.

These attain, again, to decrease or attenuation through use of dietary modifications that are wholly, or in a large measure, unaccordant with (or hostile to) them.[10]

In this connection, the following are (some of) the attributes of the constituent attributes of the body. A knowledge of these attributes is capable of enabling one to distinguish different objects from one another.

They are,—

heavy and light ; cold and hot ; oily and dry ; mild and keen ; compact and mobile ; soft and hard ; clear and slimy ; smooth and rough ; minute and gross ; and solid and liquid.[11]

Amongst these, those constituent elements which are heavy, are nourished through use of such modifications of food and drink as are heavy in quality; while those which are light become attenuated (through use of such food and drink).

Those constituent elements, again, which are light, are nourished through the use of such modifications of food and

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'Sarvābhiyogah' is the correct reading, and not 'Sarvātiyogah' as in some blundering manuscripts of Chakrapāni's gloss. The word means 'judicious correlation with all things,' that is, with 'kāla,' 'buddhi,' and the objects of the senses. Of course, the absence of 'Atiyoga,' 'Ayoga,' and 'Mithyā-Yoga' is implied.

'Anudirnānām gatimatām sandhāranam' implies the absence of the very objectionable and injurious habit of seeking to expel all kinds of excreta even when no urging thereto is at all experienced. 'Gatimat' is, literally, 'anything endued with motion ;' here, all kinds of excreta which escape out of the body.

The avoidance of all acts of rashness or temerity is absolutely necessary for the preservation of the harmony of the constituent elements of the body. Danger operates injuriously on many temperaments.—T.

drink as are light in quality ; while those which are heavy become attenuated through them.

In this way, through union with something of similar attributes, all the attributes of the constituent elements (of the body) gain in strength; while through union with things of dissimilar attributes, they become attenuated. *[12]

Hence, by flesh is nourished flesh above all other constituent elements of the body.

Similarly, blood is nourished by blood ; adeps by adeps; fat by fat; bones by cartilage ; marrow by marrow ; semen by semen ; and conception by the newly-formed fœtus (of some other animal). †[13]

Where, however, such modifications of food and drink as are possessed of similar attributes are not obtainable, or being obtainable, are not suitable in consequence of unassimilability, or of an aversion felt for it, or of any other reason, and where it is necessary to nourish the particular ingredients (of the body), the physician should, viewing the impossibility of administering such modifications of food and drink as are possessed of similar

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* What is stated here is this : in the previous aphorism, ten pairs of attributes in respect of the constituent elements of the body have been mentioned. They are heavy and light, cold and hot, &c. Each pair represents attributes opposed to each other. In the present aphorism it is said that elements that are heavy are nourished by food and drink possessing the property of heaviness. Such food and drink, while nourishing the elements that partake their own nature, attenuate those that are possessed of attributes dissimilar to theirs. In brief, heavy food nourishes the heavy elements and weakens the light ones. So light food nourishes the light elements but weakens the heavy ones. The same holds good with all the pairs of opposites.—T.

† What the Rishi says here is that by taking food consisting entirely or largely of the flesh of other animals, one would gain in flesh although the other ingredients of one's body would not remain totally unnourished. This is the sense of 'bhuyas' in the original. What is meant by 'garbhastu āmagarbhena' imply that one's conception is nourished by one's eating a raw fœtus or, rather, an ovum in the raw or first stage of some such animal as goat, sheep, &c.—T.

attributes, administer substances of other nature as happen to be possessed, in a great measure, of similar attributes. *[14]

The following are examples :

When there is absence of semen, the use is approved of milk and ghee, as also of other articles which are regarded as sweet and oily.

When, again, there is absence of urine, the use is approved of the juice of the Sugarcane, of the wine called Vāruni, of gruel (of rice, barley, and other corn), of liquids, of articles that are sweet, or acid, or saline in taste, and of all articles that are endued with laxative properties. †

When there is loss of fæces, the use is approved of Kulmāsha (*a*), of Māsha (*b*), of Kushkunda (*c*), Ajamadhya (*d*), Yava (*e*),

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* The language of the original is altogether so pleonastic and redundant that it is difficult to resist the belief about its being an interpolation.—T.

† 'Vāruni' is a kind of wine. 'Manda,' in this connection, may imply a spiritous liquor, although the word is generally applied to mean their gruel of rice or any other grain duly boiled.

'Upakledi,' probably, means such articles as have not much substance in them ; that is, as do not nourish flesh, or blood, or bones, &c., but as have much that is called *asāra* or unsubstantial ; hence, as produce much urine or fæces, or other secretions.—T.

a. 'Ayurvedārtha Chandrikā' explains that 'Kulmāsha' as another name of 'Kulattha,' *i.e.*, *Dolichos uniflorus*, *Lamk.*, or *Dolichos biflorus*, *Roxb.* In this connection, 'kulmāsha' seems to be nothing else than 'kulattha.' The word is used sometimes as another name for the variety of paddy called 'Boro' in Bengal, which yields a very rough and coarse kind of rice When fields are inundated (in Bengal) the Boro is cultivated, for it grows vigorously in water. The word also implies Tulasi, *i.e.*, *Ocimum Sanctum.*

b. *Phaseolus radiatus*, *Roxb* ; syn *Phaseolus Roxburghii*, *W. A.*

c. Chakrapāni explains that this word is applied to 'Palalu Cchatra,' *i.e.*, a sort of fungus or mushroom that grows on rotting straw or grass and that is much eaten by the lower classes of the Indian people.

d. Literally, 'the middle part of a goat.' Chakrapāni says it implies the entrails of a goat, *i.e.*, the intestines, &c.,

e. *Hordeum hexastichun*, *Linn.* Barley. The fact is, the lower classes of the Indian people take the flour of barley (called Cchātu) with water and salt.

Çāka (*f*), and Dhānyāmla (*g*).

When there is absence or loss of wind in the system, the use is recommended of articles that are pungent, or bitter, or astringent, or dry, or light, or cooling. When there is absence or loss of bile, the use is recommended of articles that are acid, or saline, or pungent, in taste, or that are alkaline, or heating or keen.

When there is absence or loss of phlegm, the use is recommended of articles that are oily, or heavy, or sweet, or thick, or lardaceous.

Those acts also which enhance particular ingredients should be had recourse to when those particular ingredients are required to be strengthened or restored. *[15]

And in this way, as regards the other ingredients of the body, their increase and decrease should be accomplished, in due time, by means of food and drink, as also acts, which are similar and dissimilar to them in respect of their attributes

Thus has been explained, through the process call extended application or analogy, those means which accomplish the increase and decrease of all the constituent elements of the body†[16]

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f. Potherbs of all kinds.

g. Inspirated rice-gruel, commonly called 'Kānji' in Bengal. It is cooling and slightly intoxicating. It operates as a purgative.

* The acts referred to here are of the following description ; night-keeping increases the wind ; sleep increases adeps and fat ; fasts, and physical exercise, decrease them.—T.

† The constituent elements of the body have, it should be remembered, been classified under ten pairs of opposites. (*vide* aphorism 11 above) How the elements of a particular kind can be increased and how they can be decreased is the subject which the Rishi is explaining. He has especially noticed only a few kinds of elements, and laid down the processes to be adopted for their increase and decrease. What he says in the latter part of aphorism 16 is that the increase and decrease of those kinds of elements which have not been expressly mentioned are to be regarded as explained by simply an extended application of the principle or process which has been laid down in the case of those elements which have been expressly mentioned. 'Atideça' implies an extended application of a principle laid down. It is something like Analogy.—T.

The following are the means which nourish the whole body ;

Suitability or conjunction of time ;

Dispensation of Nature ;

Congenial food and drink, and

Absence of shocks (or adverse circumstances). * 17

The following are means of increase of strength ;

They are—

Birth in a country of strong men;

Birth in an age of strong men ;

Happy conjunction of time ;

Wealth of attributes of both seed and soil ;

Wealth of food and drink ;

Wealth of body ;

Wealth of assimilability ;

Wealth of Mind ;

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* Some texts used 'Kārtsnena.' The correct reading, it seems, is 'Kritsna' as qualifying 'Çaira.' The sense is this : having spoken of the nourishment of particular constituents of the body, the Rishi in this aphorism speaks of what would nourish the entire body.

By 'Kālayoga' is meant the suitability of time, understood either as applying to the particular season of the year or the age of a person. Thus when the period comes of decrepitude, nothing can nourish the body. So, when the season of the year is adverse to a particular constitution, nothing can make it thrive.

'Swabhāva-siddhi' is dispensation of Nature. If the body be naturally weak, nothing can nourish it. Nature must help all the other means of nourishment.

Amongst all causes of nourishment, congenial food and drink are certainly the foremost. All other causes being present, a person can never hope to have any nourishment without such food and drink as are congenial or well-suited to him, meaning food and drink that are readily assimilable.

The last cause is the absence of shocks or the sudden operation of overpowering forces, such as a fall from a high place, or a sudden accession of great joy or grief or fear, or a sudden outburst of emotion. Excessive physical exercise or toil falls within this head.—T.

Dispensation of Nature;

Youth;

Acts; and

Cheerfulness or joy. *[18]

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* 'Birth in a country of strong men' is, of course, a cause, of strength. One born in Afghanisthan or in the Soudan, has every chance of becoming an able-bodied and strong man. One born in Bengal has little chance of becoming so.

'Birth in an age of strong men' is another reason of one's gaining strength. Those born in the Krita or the Tretā, or even the Dwāpara age, had very favourable chances of becoming strong according to Paurānik writers and Hindu physicians. Those, for example, speaking of historical times, who were born in Sparta at the time of Lycurgus, had every chance of becoming strong.

'Kāla' implies both season and the age of man. Season includes climate. The spring is the season when men generally becomes, stronger than at other times of the year. Similarly, youth is the time when one becomes stronger than at any other period of one's life.

Wealth of seed and soil is one of the most powerful causes of strength. Strong parents very generally be get strong children.

Continent couples may also be said to possess wealth of soil and seed. Nothing need be said of wealth of food; wealth of body (meaning a well-formed body), and wealth of assimilation, are causes of strength. It very generally happens that wealth of assimilation is not possessed by rich people. There occurs a fine verse in the Mahābhārata. It runs as follows:

Prāyena çrimatām loke bhoktum çaktirna vidyate,
Kāshthānyapi hi jiryyante daridrānāncha sarvasah.

" Very generally, men of wealth lack power of assimilation; while the poor succeed in digesting even hard wood."

It is one thing to have good food; and another thing to digest the food one has. In many countries, there are stronger men among the poorer classes who live on coarser food than their superiors in the social scale. This is, of course, due to wealth of assimilation.

By wealth of Mind is meant a cheerful and contented mind. None but a cheerful and contended man can have a good digestion. All his organs have full play. Such men are likely to have strength. A melancholy person is believed to have a bad liver.

The following are the entities which accomplish the transformation of food (into juices, blood, and the other constituent elements of the body) :

They are,—

Heat or (digestive fire) ;

Wind ;

Secreted juices (such as saliva, gastric juice, &c.) ;

Oil ;

Time ; and

Judicious correlation.*[19]

'Swabhāva-samsiddhi' 'I render, is 'dispensation of Nature.' The sense is this : there are some constitutions which are so endued by nature that they surmount all obstacles, and gain strength, or having gained it, succeed in retaining it under even the most unfavourable considerations. The vitality of such constitutions is simply wonderful. The enumeration of youth as a cause of strength seems to be a repetition, for 'Kāla' has already been mentioned. It occurs third in the text.

'Acts' as a source of strength, would imply physical exercises. Acts may also mean all kinds of righteous acts, particularly abstention from ugly and infamous deeds. It is the belief in India, among Hindus in especial, that sin destroys strength, and righteous adds to it. In one sense, this is undoubtedly correct.

The mention of cheerfulness or joy as a cause of strength, seems to be a repetition, for 'wealth of mind' implies nearly the same thing, seeing cheerfulness especially mentioned. 'Wealth of mind' ought to be taken in a wider sense.—T.

* What is said here is this : it is food that is transformed into blood, bones, flesh, marrow, &c. The question is, what are those agents which transform food into these constituent elements of the body ? The answer is—Heat (meaning the digestive fire) ; wind (whose operation is referred to in the next aphorism) ; 'Kleda' (by which is meant secreted juice like salive, the gastric juice) ; Oil (which means the oily substances in food ; without these, food cannot be softened and digested) ; Time (about whose effects, there can be no doubt ; and judicious correlation, which implies the presence of harmonious elements or the absence of hostile elements, in the food taken. It is, of course, well-known that hostile elements in food are an impediment to digestion.—T.

In this connection, truly, of these entities, *viz.*, Heat and the rest, which accomplish the transformation of food, the following are the functions of each :

They are,—

Heat cooks (*i. e.*, digests) ;

Wind draws ;

Secreted juices slacken ;

Oil generates softness ;

Time achieves the completion (of the operation) ; and, lastly, the

Judicious correlation (of the ingredients of the food taken) aids in accomplishing the transformation of food, and brings about harmony of the constituent elements of the body*[20]

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* The function of Heat or digestive fire is to cook, that is, to digest the food in the stomach. (The root 'pach' means to cook ; digestion also is called 'Pāka' or 'paripāka,' both of which are from the root 'pach.' The fact is, digestion is regarded as a sort of cooking).

The function of wind is 'apakarshana,' literally meaning 'drawing' or 'dragging.' Chakrapāni explains that wind draws the food to the digestive fire ; that is, brings it near the fire.

The secreted juices cause 'Çaithilya,' that is, slacken or loosen the particles. Of course, this implies dissolution, or, at least, semi-dissolution.

Time is a great factor. It accomplishes or causes the completion of the operation called digestion. What is meant is this : heat may cook ; wind may draw ; the juices may slacken ; oil may soften ; yet all these operations require time before they can be completed, or reach that stage which is called completed digestion.

Lastly comes 'Samayoga' (and *not* 'Samyoga' as some texts read incorrectly). 'Samayoga,' is contradistinguished from 'Ayoga' 'Atiyoga,' and 'Mithyāyoga.' These words have been explained fully in Sutrasthāna. By 'Samayoga' is meant the judicious correlation of the ingredients of food. in the absence of such correlation, digestion must be impeded.—T.

The attributes of food after transmutation, when not hostile, attain, each according to its own nature, to the condition of the attributes of the body.

When hostile, destroyed by their opposite natures, they destroy the body.*[21]

The ingredients (or constituent elements) of the body are, briefly, twofold.

They are—

(1) Those whieh are Impure (Refuse), and

(2) Those which are Pure.

Amongst these, those are said to be Impure which are impediments of which the body must rid itself.

They are—

(1) Extraneous products, occurring in the holes and pores of the body, of separate birth ; and

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* The original is exceedingly terse. I have endeavoured to present it in all its terseness. I fear, the English version, like the original, would be unintelligble without a commentary. What the Rishi says here is this :

Heat, wind, the secreted juices, oil, &c., transform or transmute the food that is taken into such substances as become blood, bones, flesh, marrow, &c. The substances into which food is transmuted are called here 'āhārasya gunāh.'

'Gunāh—plural—is generally rendered 'attributes.' It is technical term in such connections. That into which a particular thing is transmuted is called the 'guna' or attribute of gold.

The word 'guna' in 'çarira-guna,' again, would imply the ingredients or elements which constitute the 'çarira' or body.

There are other senses in which 'guna' is used. With them we have nothing to do here.

Having said that the substances into which food is transmuted by heat, &c., become the ingredients or constituent elements of the body, the Rishi refers to the limitation under which this result takes place The limitation is that the substances must not be hostile to one another. In the second part it is stated that if those substances be hostile to one another, that is, if instead of Samayoga there be Ayog, Atiyoga, or Mithyāyoga in the food one takes, the result is not nourishment but disease and destruction of the body.—T.

PART XXVI.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED

BY

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Those which having attained to ripeness (or maturity) escape out of the body.

Then, again, all excited Wind, Bile, and Phlegm, and all other entities which exist in the body and which operate as impediments to the body, we shall regard as Impurities. All other entities in the body are regarded as falling within the head of Purity (or Prasāda).

All ingredients classified according to their qualities and beginning with 'heavy' and ending with 'liquid,' as also all those which are classified according to substance and beginning with 'juice' and ending with 'semen,' are reckoned as Purities (or Prāsāda).*[22]

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* By 'çarira-dhātu' is, of course, meant the ingredients that make up the body. These are, principally, of two kinds, *viz.*, Impurities (or refuse) and the Pure elements. 'Mala' is Impurity. 'Mala-bhuta' is 'that which has been converted or transformed into 'Mala' or Impurity.

Similarly 'Prasāda' means the Pure elements. 'Prasāda-bhuta' is 'that which has been transformed into 'Prasāda' or the Pure elements.

The characteristic of 'Mala' is that it is 'bādhakara,' meaning 'obstruction-causing.' Impurities of every kind are so many obstructions or impediments which the body must be rid of if it is to remain in a state of health. Sweat, urine, stools, &c., are all of this kind.

'Upadeha' or 'subsidiary body,' implies 'extraneous products.' Sweat, urine, stools, are subsidiary growths. The same food which generates Pure elements of blood, bones, flesh, &c., generates these also. They belong as much to the body as blood and bones and flesh, &c. ; only, as obstructions, the body gets rid of them. The term 'upadeha' or 'subsidiary body,' as applied to these, is certainly correct from the point of view of the Hindu physician. If not exactly generated in the holes and pores of the body, they escape through them. Excited wind, bile, and phlegm generate Impurities. The products of excited wind are urine and stools in copious measures ; of excited bile are undigested food thrown out by the stomach ; also the watery secretions of the mouth ; of excited phlegm are all secretions of mucus from the lungs, the throat, the nose, &c.

As regards the Pure elements, they are those which are referred to under the ten couples of attributes beginning with 'guru' or heavy and ending with 'drava' or liquid, if classified according to attributes. The same are otherwise called 'Rasa' or juice, &c., ending with 'çukra' or semen, if classified according to substance. (*vide* aphorism 11 *ante* of this Lesson, as also Sutrasthāna, Lesson 28, *ante*).—T.

Of all the ingredients of the body including both those which are impure and those which are pure, wind, bile, and phlegm, in consequence of their being faults, become vitiators when they are themselves vitiated.

The indications of vitiated wind and bile and phlegm acting upon the other ingredients of the body at different times, have been laid down in the Lesson called "Vividhāçitapitiya" (Diverse kinds of food and drink).

Of these faults when they are vitiated, the course runs thus far, *viz.*, contact with the ingredients of the body.

The result of wind and the rest, when they are in their normal condition, is Health.

Hence they that are gifted with intelligence should always endeavour to keep these (*viz.*, wind, bile, and phlegm) in their normal condition.*[28]

(*Here occurs a Verse*).

That physician who knows the body in its entirety, as it is at all times, and in every respect, knows the Science of Life in all

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* Wind, bile, and phlegm are called 'doshas' (faults), for, as explained in Sutrasthāna, they become 'dushta,' *i.e.*, themselves vitiated, and also because they vitiate the other ingredients of the body. To render the word 'dosha' as 'fault' would not be correct. But no better word can be suggested. The Lesson called 'Vividhāçitapitiya' (on diverse kinds of food and drink) is numbered 28 in Sutrasthāna, *ante*. In that Lesson, the Rishi has explained how the 'faults' vitiate the other ingredients of the body, such as blood, flesh, bones, &c. The action of each of the three faults, or of two of them, or of all the three, at different times, upon each of the ingredients, is explained. The consequences of that action are also laid down.

The action of the faults extends to their contact with the ingredients of the body. The faults are themselves ingredients of the body. Unless and until they come in contact with particular ingredients, they cannot affect or vitiate them.

Health is regarded as the co-existence of the three faults in their normal condition. This normal condition may be one of equality or inequality, in respect of measure, of the faults. There are constitutions in which the wind prevails; or in which the bile prevails; or in which the phlegm prevails. Yet, when these three co-exist in their normal or natural condition, the person may be said to be in health, notwithstanding the inequality of measure of the three-faults, that is, the predominance of one over the other two.—T.

its details—the Science that is productive of great happiness to the whole world. [24]

Unto the illustrious son of Atri who had said this, Agniveça said :

We have heard the words which have been said by thy illustrious self on the subject of the body.

Which limb of the fœtus grows first in the womb ?

In which direction does the face remain ?

In what attitude, again, does the fœtus lie in the womb ?

What food supports it ?

In what way does it come out ?

By what food and practices does it grow, after birth (in the womb), without ailments of any kind ?

By what causes is it destroyed immediately after birth ?

How are those diseases ascertained which affect the fœtus through the anger of the gods and others ?

How, again, do those diseases escape detection ?

Amongst existing and non-existing entities, which is regarded by thy illustrious self as the cause of timely and untimely death ?

What is the period of life (of the fœtus) ?

What are the indications of the fœtus's period of life ? *[25]

Unto Agniveça who said so, the illustrious Punarvasu, scion of Atri's race, said :

As to how the fœtus originates and appears in the womb has been explained before in the Lesson called Garbhāvakranti.

Diversity of opinion prevails among all those Rishis who have written on the subject, about the limbs of the fœtus and the priority or otherwise of their appearance. Do thou attend as I explain them !

It is the head that is first formed in the womb, observes Kumāraçiras-Bharadwāja, as the head is the seat of all the organs of sense.

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* Certain diseases affect the fœtus while it is in the womb, in consequence of the anger of the gods and other powerful beings such as Rākshasas and Gandharvas and evil spirits.

'Bhāva' and 'Abhāva' mean existent and non-existent things. The latter means and includes such things as the absence or want of particular objects. Thus, the absence of blood, or of 'ojas,' may be spoken of an 'Abhāva' thing.

The well-known physician, Kānkāyana-Vālhika, said that it is the Heart which is first formed, since it is the seat of *Chetanā* (Consciousness).

The navel it is that is first formed, said Bhadrakāpya, since it is the place where food is received.*

It is the *Pakkagudam* (or *Pakkaçaya*, that is, that portion of the stomach where the food is digested) that is first formed, since it is the place where the wind in the body has its seat. This was said by Bhadra-çaunaka.†

The hands and the feet are first formed, said Vadiça, since they are the *karanas* of a person, (*viz.*, instruments by which one does all acts).

The senses (or organs of knowledge) are formed first, said Janaka of the country of the Videhas, since they are the seats of the Understanding.

In consequence of the subject being out of the ken of the senses, it cannot be ascertained (which limb grows first and which afterwards, &c). Thus said Kāçyapa of Marichi's race.

All the limbs appear simultaneously. Thus said Dhanwantari.

This seems to be consistent with reason, since all the limbs including the Heart appear simultaneously. Of all the limbs of man, the Heart is the prime (or original) refuge. Hence, no particular limb appears prior to the others. Hence, the appearance of all the limbs having the Heart for their foremost refuge‡ takes place simultaneously. All the limbs are closely connected with one another. Hence, it is well to view the subject in this way.[26] §

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* 'The navel is the place where food is received,' means that it is the navel at which (through the umbilical chord) the child draws sustenance from the mother.—T.

† 'Pakkagudam' is otherwise called 'Pakkāçaya.' The stomach, according to Hindu physicians, is divided into two compartments: one of these is called 'āmāçaya,' and the other, 'Pakkāçaya.' In the former, the food taken goes first. Becoming drenched in the juices, it then passes into the 'Pakkāçaya' before digestion takes place.

‡ 'Hridaya-purvānām' does not mean 'the limbs of which the heart appears first in point of time, but 'the limbs of which the heart is the chief or foremost in point of importance.' The heart is regarded as the foremost because it supplies all the other parts of the body with blood which is their chief support.—T.

§ There are many incorrect readings in this passage as it is printed in

The fœtus, verily, remains in the mother's womb, with its face turned towards the back (of the mother), with its head upwards, with all its limbs contracted, and enclosed in a bag of (thin) skin.

Bereft of thirst and appetite, the fœtus depends for its support upon another. Indeed, relying upon the mother, it lives upon oily juices and other secretions (in the womb).

The fœtus consists of limbs existing and non existing. (When all its limbs are formed) it receives the oily secretions in the womb through the passage afforded by pores of the body as also the duct of the navel.

There is a duct attached to its navel.

That duct which is attached to the navel is called "Amarā."

The 'Amarā' is connected with the heart of the mother.

The mother's heart drenches that duct called 'Amarā' of the fœtus, by means of a number of ducts through all of which juices ooze out.[27]

The juices become productive of the strength and complexion of the fœtus.

The food, consisting of all kinds of taste, which the pregnant mother takes, is transformed into three kinds of juices.

One of these is for the development of the mother's own body

Another is for conversion into lacteal substance.

The third is for the growth of the fœtus.

Nourished by that food (*viz.*, the last kind), the fœtus remains within (the womb).[28] *

The fœtus, when the time comes for its birth, revolves through the action of the expelling wind, comes out, with head downwards, through the usual passage (of the delivery) of offspring.

Even this is the natural (or normal) course.

Other than this would be regarded as unnatural (or abnormal).

After delivery, the child depends upon itself for its sustenance.

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most of the Bengal editions. Thus the name of Dhanwantari does not appear in many of them at all. Gangādhara's edition gives the correct readings.

'Yatha bhuta darçanam' is explained by Gangādhara as equivalent to 'ukta-rupena darçanam sādhu,' that is 'it is well to view the subject in this way.'—T.

* 'Upastabdha' implies 'nourished.' It is derived from the same root as 'stambha' which means a column that supports a weight.—T.

Those kinds of food, and practices, which are not injurious to the fœtus and which conduce to its nourishment, have been laid down in the Lesson called 'Jātisutriya.'*

If the food and practices with which it is treated be uncongenial, then the child that is born meets with instantaneous destruction like a tree that is newly planted and that has not its roots firmly embedded in the soil meeting with destruction through the action of the sun and the wind.[29]

Those diseases of infants which correspond with the excitement of particular faults and those which arise from the wrath of the gods and other powerful beings, are ascertained by the following means, *viz.*, the instructions of the wise, the observation of uncommon indications, especial causes or premonitory conditions, especial symptoms, and especial methods of treatment.[30] †

As to the existence or non-existence of timely or untimely death, even this is our conclusion :

Some say that all who die, die in time, since there is no gap in the course of time.

This is reasonable, since of time neither absence nor presence

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* This Lesson comes next in this very Division of the treatise.—T.

† One of the questions asked is how are those diseases of infants which are due to the wrath of the gods and other powerful beings to be ascertained ? In aphorism 29 is the answer to this question. The only words requiring explanation are 'Samutthāna,' 'Linga' and 'Chikitsā,' every one of which is grammatically connected with 'Viçesha' in the ablative form. 'Samutthāna' means 'Nidāna,' *i.e.*, those causes which induce disease. These include such facts as excessive exposure to sun, wind, or rain ; uncongenial food ; night-keeping, excessive toil ; irregularity of food ; irregularity of baths ; continued constipation ; &c.

By 'Linga-Viçesha' is meant 'especial or particular symptoms.' These help the physician in ascertaining which disease is due to the ordinary or usual causes, such as excitement of this or that fault, or of two of the faults, or of all the three faults, and which to others.

'Chikitsā-Viçesha' is particular method of treatment. Methods of treatment help the physician in understanding which diseases are due to the excitement of the faults and which to the anger of the gods, &c. If the physician begins a particular course of treatment in the belief that the disease is due to ordinary causes and if that treatment fails in spite of its being the best, he cannot but take the disease, in that case, as due not to the causes he had accepted but to the anger of the gods and other powerful beings.—T.

of any gap, is realisable in consequence of the nature of its attributes.[31] *

Others say that when one dies, that is one's ordained time of death. Time, in its relations towards all creatures, is true (*i.e.*, without affection or hatred); because its action towards all is equal.

This is acceptance of a meaning other than that which is attached to the word.

It is true that there is no one that does not die. In this respect, time may be said to be equal in its action towards all.

The fact, however, is that the word time is used with reference to the period of one's life.[32] †

He who regards this to be reasonable, *viz.*, that that is one's ordained time of death when one dies (as a matter of fact), practically maintains that all things occur at the times ordained (respectively) for them. This, however, is evidently inconsistent with reason, since it is found that food, words, and acts may be untimely which produce baneful results, and food, words, and acts may be of an opposite character; which are productive of beneficial effects.

It is noticeable by the direct evidence of the senses, observing

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* I am not sure of the meaning of this aphorism. The Bengali translators have made utter nonsense of it. Gangādhara has not understood it. His comments are utterly erroneous. He takes the second sentence (which he numbers as a distinct aphorism by itself) as implying that there is nothing like untimely death, as all who die, die in time, for of time there is no gap. The reading he adopts of the next sentence (which also he numbers as a distinct aphorism) is 'tachchāsamyak,' forgetting that what follows supports, instead of refuting, the previous aphorism. The fact is, the positive 'samyak,' and not the negative 'asamyak' would be the correct reading. What is stated in the last sentence is that time runs on, without stoppage or gap. This is precisely what is affirmed in the previous proposition. Hence, 'samyak' and not 'asamyak' is correct.—T.

† The argument here is this : Time is said (by those whose opinion is here adverted to) to be equal in respect of its action towards all creatures. The Rishi answers—it is very true that time is impartial in this respect, *viz.*, that all men die, there being none who does not die. But then this is an instance of taking the word 'time' in a sense different from that which is attached to it in such connection, since 'time' is a word applied to the period or measure of one's life.—T.

different results in different circumstances, that there is such a thing as consideration of timeliness and untimeliness. As an example of this it is said among men:—

This is the time of this disease;
This is the time of (taking) this food;
This is the time of (administering) this medicine;
This is the time of (adopting) this treatment; and
This is the time of the cure of this disease.

Similarly, it is said, this is not the time for this, &c.

It is also said, the deity (of the clouds) is pouring rain in time; the deity (of the clouds) is pouring rain untimely; this cold has appeared in time; this cold is untimely; this heat is in time; this heat is untimely; these flowers and fruits are timely; these flowers and fruits are untimely.

Hence, both exist, *viz.*, death in time and untimely death. In this matter, neither the one, nor the other, is exclusively true. If there be no such thing as untimely death, then the period of life, of every creature, would run the allotted course.[33]

Verily, if there were not untimely death, the knowledge of what is beneficial (to the body) and what not so, would then be absolutely useless.

Then direct Perception, Inference, and the Instructions of the wise, which are regarded as authorities in every science and by which acts that lenghen life and those that shorten life are determined, would lose their authority (as sanctions for particular courses of conduct). Hence the assertion that there is no untimely death is regarded by the Rishis as a mere form of speech without sense.[34]

Verily, in this age, (*viz.*, Kali), a hundred years is the measure of life.

The causes upon which this depends are constitutional excellence as derived from parents, wealth of soul (as dependent on the unexhausted acts of previous lives), and recourse to assimilable food and drink and other practices.[35] *

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* 'Prakriti-guna' is, lit., 'qualities of nature or birth,' implying, of course, the constitutional excellence that one derives from one's parents. 'Atma-sampat' means 'wealth of soul,' that is, excellence of the unexhausted acts of previous lives. Acts, good and bad, are never exhausted without their fruits.

(*Here occur some verses containing a summary.*)

That which the body in reality is, the manner in which it is supported, the manner in which it becomes afflicted by diseases, the manner in which it meets with afflictions and destruction, the *dhatus* which compose it, the means by which these are increased and decreased, the medicines that should be used for strengthening them when they are weakened or attenuated, those things which nourish the body, those which increase strength, those things which transform food and drink into their final forms (*viz.*, blood, bones, &c., and excretia, &c.), the respective functions of those agents, those *dhatus* which go by the name of *mala* (or Impurities) and those which go by the name of *Prasada* (or Pure elements), the nine questions (asked by Agniveça), and the solutions of those questions, have all been duly expounded in this Lesson, called Carira-vichaya, of the Division called Cārira, by the great Rishi.[1—4]

Thus ends the sixth Lesson, called Carira-vichaya, in the Division called Cārira, of Agniveça's work as revised by Charaka.

LESSON VII.

After this we shall expound the Lesson called "Carira-sankhyā" in the Division called "Cārira" of this treatise. Thus said the illustrious son of Atri.[1]*

Agniveça asked the illustrious son of Atri about "çarira-sankhyā" with a view to acquire the knowledge of the numbers and measures of the entire body, dividing the whole into the several parts of which it is made up.[2]†

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in the form of weal and woe being enjoyed and endured. If one has a large stock of good acts to one's credit, one is said to have 'ātma-sampat.' 'Sātma-sevana' includes the enjoyment of good sights and sounds, good air (*i.e.*, of healthy stations), good beds and robes, besides good food and drink.—T.

* "Carira-sankhyā" literally implies "numbering the body," that is, numbering the different kinds of skin, the different bones, the different teeth, &c., as also the measuring of the different secretions, the different juices, &c.—T.

† The verb 'paprachccha' (from the root 'prichccha') is a double-objectived transitive; its two objects here are 'Carira-sankhyām' and 'Atreyam.' The disciple, dividing the whole body (mentally) into the several parts of which

Unto him said the illustrious son of Atri:—

As I answer thee, listen to me, O Agniveça, with undivided attention, about the whole body, agreeably to thy question.[3]

There are six tissues in the body, one after another.

They are these:

1. The outer tissue, which is called 'udagdharā.'

2. The second is 'asrigdharā.'

3. The third is that in which such ailments as 'sidhma' (a variety of leprosy, called pityriasis versecolor), and 'kilāsa' (leucoderma), have their origin.

4. The fourth is that in which tubercular leprosy has its origin.

5. The fifth is that in which such ailments as 'Alagi' (inflammation of the joints) and 'Vidradhi' (deep-seated abscesses) have their origin.

6. The sixth is that which being torn (or wounded) one falls down in a swoon, or sees darkness all around him like a blind man, and depending on which as their seat, eruptions break out in the joints, which are black and red, and whose bases are broad, and which are highly difficult of cure.*

These are the six tissues which exist covering the whole body that is made up of six (principal) limbs.†[4]

Now, the following is the division of the body into parts:

They are,—(1) The two arms; (2) The two thighs (with the

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it is made up, questions his preceptor about the numbers and measures of the several parts,—T.

* It would seem from this enumeration that though the Rishis understood that the skin or covering is not one but consists of several successive layers, yet except the first and the second, the other four had no especial names given to them. Suçruta, the great authority on the Anatomy of the body, mentions seven tissues. He also does not give their names but is content with describing them as seats of several diseases of the skin.

The first or outermost tissue is called 'udagdharā,' probably because of the belief that the liquid secretion called perspiration is ejected by it. If it is injured, blood is not emitted.

The second is called 'asrigdharā,' because of the belief that there is blood in it. If injured, it emits blood.—T.

† The body is called 'shadanga' because of its having six principal parts, These six parts are mentioned in the next aphorism.—T.

(wo lower joints); (3) the head with the neck; and (4) the trun ks tor middle portion).[5]

Of bones there are three hundred and sixty (several pieces), including the teeth, the roots of the teeth in the gums, and the nails.

These are 32 tooth-roots; 32 teeth; 20 nails; 20 roots of fingers and toes; 4 bases to which the above are attached; 4 dorsa of the hands and feet; 60 digits of fingers and toes; 2 heels; 2 palm-joints; 2 wrists (of the hands); 2 ankles (of the feet); 2 lower femurs of the arms; 2 lower femurs of the legs; 2 knees; 2 elbows; 2 upper femurs of the legs; 2 upper femurs of the arms (with the shoulders); 2 eye-balls; 2 palates; 2 hip-bones; 1 vaginal bone; (in the case of males, 1 bone of the pennis); 1 bone in the 'Trika' (*i.e.*, the lower part of the spine and above the hips); 1 bone in the region of the anus; 35 bones in the spine (or vertibræ); 15 bones in the nape of the neck; 2 collar bones; 1 chin; 2 roots of the chin; 2 frontal bones; 2 eye bones; 2 cheek-bones; 3 nasal bones (called 'Ghonas'); 24 front ribs; 24 back ribs; 24 'sthālikas' belonging to the above, each round as an 'arvuda' or tumour; 2 temporal bones; 4 crown bones; and 17 separate pieces in the breast.*[6]

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* This passage affords a curious illustration of the utter absence of carefulness which one may notice in the work of native editors and translator s generally.

Gangādhara's list is entirely incorrect. His total comes up to 368, although the text expressly states, both at the outset and the conclusion, that 360 is the total. He speaks of 4 'Manikās' of the hands. He explains the word 'Manikā' correctly as 'manibandha-sthānam,' that is, the place where jewels or jewelled bangles are worn. Of course, the wrists are intended. Common sense would have told him that of a human being, the wrists are two. He speaks, again, of 4 'Gulfas' of the feet. 'Gulfa' is explained by him incorrectly. It means the heels, and not that portion of the leg which is between the ankle and the knee. This latter is called 'Janghā.' At any rate, even if 'Gulfas' meant the 'Janghas,' how could 4 be their number? The 'aratnis,' again, are two, though Gangādhara states their number as four. By 'aratni' is meant that part of the hand which is between the wrist and the elbow. The femur of the lower arm is meant.

A Bengali translator who has come last into the field but whose work is a reproduction, in many respects, of the labours of one of his predecessors and who has reproduced the very errors of the latter and made many new ones,

There are five seats of the senses. They are,—1. the skin; 2. the tongue; 3. the nose; 4. the two eyes; and 5. the two ears.[7]

There are five senses of knowledge. They are,—1. touch; 2. taste; 3. smell; 4. sight; and 5. hearing.[8]

There are five senses (organs) of action. They are,—1. the two hands; 2. the two feet; 3. the anal canal; 4 the organ of generation; and 5. the organ of taste (*viz.*, the tongue).[9]

The heart is the one seat of consciousness.

There are ten substrata (or seats) of the Life-breaths.

They are,—1. the crown (of the head); 2. the throat; 3 the breast; 4. the navel; 5. the anus; 6. the pelvis; 7. the *ojas*; 8. semen; 9. blood; and 10. flesh.

Of these, the first six are regarded as vital parts.*[10]

Fifteen are the parts of the 'Koshtha' or the trunk of the body. They are,—1. the navel; 2. the heart; 3. the lungs;† 4. the liver; 5. the spleen; 6. the two breast-glands; 7. the bladder;‡ 8. the region where the stools collect; 9. the region which receives the food that is taken; 10. the region where the food one takes is digested; 11. the upper part of the anal canal;§ 12. the lower part of the anal canal; 13. the smaller intestines; 14 the larger (and grosser) intestines; and 15. the adeps-bearing duct.||[11]

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has added a curious note. Adopting the erroneous readings of Gangādhara, he totals the bones as 417 and observes that the readings are incorrect.

The fact is, every editor or translator ought to be able to correct such downright blunders as disfigure this passage.—T.

* Compare this with what is said in p. 402 of Sutrasthāna, *ante*. There the ten substrata are given with some variation. The two temples are there mentioned. Flesh, again, does not occur in that list.—T.

† Otherwise called 'Kloma.' This is explained as another name of 'Phusphusa.' The word also implies the covering of the lungs, called 'Unduka.'—T.

‡ Gangādhara, quoting Suçruta, explains the word 'vasti' as implying the bladder where the urine collects.—T.

§ Chakrapāni explains that this is above the 'Vasti' or bladder. Formed stools gather here.—T.

|| The adeps, it is said, of the heart, or, rather, of the entire internal regions, is borne away by a particular duct. This duct is called 'Vapāvaha.'—T.

There are six and fifty minor limbs attached to the six (powerful) members of the body. These were not enumerated before while the different limbs were being enumerated. They shall be mentioned now, being named under different heads.

They are,—2 (fleshy) muscles of the two 'janghās' (or lower legs); 2 (fleshy) muscles of the two thighs (or upper legs); 2 buttocks or hips; 2 testicles; 1 (male) organ of generation; 2 'ukshas;' 2 groins (pubic and illiac regions); 2 cavities of the loins (just above the hips); 1 head of the hypogastric region; 1 abdomen; 2 breasts; 2 arms; 2 muscles of the two upper arms; 1 chin; 2 lips; 2 corners of the mouth; 2 gums; 1 palate; 1 æsophagus;* 2 subsidiary tongues (or uvulæ); 1 principal tongue;† 2 cheeks; 2 cavities of the ears; 2 ears (meaning the two outer cartilageous and fleshy growths commonly known as the ears); 2 eye balls; 4 eye lids; 2 carnuculæ lachrymales; 2 eye brows; 1 nape of the neck; 2 palms of the hands; 2 soles of the feet; 9 great holes, of which 7 are in the head and 2 in lower portion of the body.‡[12]

These are visible and capable of being ascertained (by eye-sight).

After these we shall mention those which are not ascertainable (by eye-sight) and whose existence is matter of inference.

These (last) are,—900 tendons (or tubular ducts which are attached to the bones and which carry the vital airs); 700 'çiras;' §

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* 'Gala-çundikā' is correctly explained by Gangādhara as that which is commonly called in Bengali the 'nali' or tube-like duct in the interior of the throat. Hence, it is evidently the æsophagus. The Rishis were probably unaware of the windpipe. At least, it is not mentioned here. According to some authorities, 'Gala-çundikā' means the uvula. But as the two 'upajihbhikas' are mentioned immediately after, 'Gala-çundikā' should not be taken as standing for the uvula.—T.

† 'Gojihbhikā' is explained by Chakrapāni to mean the tongue for speech The word 'Go' implies speech among its many meanings.—T.

‡ The seven holes in the head are the 2 eyes, the 2 ears, the 2 nostrils, and one mouth. (The eyes, it seems, were regarded as holes. It seems that in counting the six and fifty limbs, the 9 holes are to be excluded. If these 9 be taken, the total would come up to 65.—T.

§ The word 'çiras' implies any tube-shaped duct in the body. Thus it may imply veins and nerves and arteries.—T.

200 veins;* 500 muscles; 107 vital parts;† 200 joints.[13]

There are 30,56,900 mouths of nerves and veins if these are divided and sub-divided minutely.

There are as many hairs on the head, in the beard, and on the whole body.

It is as these have been counted.

Amongst these, the number of the parts beginning with skin (and the rest), is visible. As regards the rest, their number is matter of inference.[14]

Some hold that as regards the numbers set down above of both the visible and the invisible limbs and parts of the body, these cannot be otherwise, counting by the normal state of the body.

As regards the instructions we shall lay down about the measures of certain things by palmfuls, the proof (of their accuracy), it should be known, is of the last form (*viz.*, that which depends upon inference and not direct perception). The measure is subject to increase and decrease, and is matter of inference.

(As regards the measures) they are,—

According to the measures of one's own 'anjali' there are 10 'anjalis' of water in the body.

These 10 are thus made up:

The measure existing with the stools that pass out of the body, when those stools are excessive;

The measure existing with the urine;

The measure existing with the blood;

The measure existing with the other *dhatus* (ingredients) of the body;

The measure which travels over the whole body and is held by the outer skin;

The measure which exists in abcesses, below the outer skin, and which receives the name of 'Lasikā;'

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* The original is 'Dhamani.' The difference between 'çirā' and 'dhamani' is not stated here or anywhere else. The difference between arteries and veins was not probably known to the Rishis.—T.

† The original is 'saptottaram çatam.' The number is, of course, 'seven more than one hundred,' that is, 107. Yet the Bengali translators have all erred by taking it as 700.—T.

The measure which, depending upon heat, issues out of the pores of the body and which receives the name of perspiration.

These together make up the measure of ten palmfuls.*[16]

Of the 'dhātu' into which food is first transformed and which is called 'Rasa,' the measure is 9 'anjalis.'

Of the blood the measure is 8 'anjalis.'

Of the stools the measure is 7 'anjalis.'

Of the Phlegm, the measure is 6 'anjalis.'

Of the Bile, the measure is 5 'anjalis.'

Of the Urine, the measure is 4 'anjalis.'

Of the Adeps, the measure is 3 'anjalis.'

Of the Fat, the measure is 2 'anjalis.'

Of the Marrow the measure is 1 'anjali.'

Of the Brain the measure is half an 'anjali.'

Of the Semen the measure is the same (as above).

Of the Ojas the measure is the same (as above).†

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* Having set down the numbers of the several limbs and parts of the body, as ascertained by direct perception and by inference, or, rather, the inner sense that tells of things beyond the ken of the outer senses, the Rishi says that there are some who accept the numbers set down by him, saying that those numbers are correct only when the body is in a normal state. When, however, the body is in an abnormal condition, the numbers are not, they contend, correct. There is thus, according to them, an increase and decrease in those numbers, caused by different conditions of the body in different diseases.

The Rishi admits the justness of this contention. He says that as regards, for example, the measures set down below of the several things in the body, these, depending not on direct perception but on the knowledge which the inner sense gives, admit of increase and decrease according to the conditions of the body. The measures set down, it should be understood, refer to the normal condition of the body.

An 'anjali' is the hollow or cavity which is formed by joining the two palms together. It is a measure applied to both solids and liquids. One measures rice by the 'anjali.' One drinks water, when one has no vessel to use, with the 'anjali.' In offering oblations of water to deceased ancestors, one offers them with the aid of the 'anjali.' In offering flowers to the gods, one uses the 'anjali.' The 'anjali,' therefore, is a well-known measure.—T.

† Some texts read 'çleshmanaçchaujasaḥ.' Gangādhara, following this reading, explains it as meaning 'the particular kind of phlegm known as *ojas*.' This can be hardly correct. The 'ojas' has been before described. It is *not* regarded as any kind of phlegm. On the other hand, it is the blood of blood, the most vital 'dhātu' in the body. The reading is evidently incorrect.—T.

This is called 'the Science of the Body."[16]

In this connection it should be said that those (parts of the body) which are distinguished as gross, firm, having form and weight, rough, and hard, such as nails, bones, teeth, flesh, skin, stools, hairs, beard, bristles, arteries and veins, &c., partake of the element of earth (in their composition).

So also is smell and the sense of smell.[17]

Those constituents of the body which are liquid, moving, mild, oily, soft, and glutinous, such as the juice into which the food eaten is first converted, blood, adeps, phlegm, bile, urine, sweat &c., partake the property of water. [Besides these, taste and the sense of taste are both of water.[18]

The bile and heat and the radiance that are in the body, all partake of the property of fire.

Besides these, form and the sense of sight are of the same kind.[19]

These, *viz.*, the inhaling and the exhaling of breath, the opening and the shutting of the eyelids, contractions and distensions, walking (or motion), urging out and retention, &c, all partake of the air.

Besides these, touch and the sense of touch are of the same kind.[20]

All those which are regarded as holes (or empty spaces) in the body, and all the great or gross and the minute ducts, partake the property of space (or ether).

Besides these, sound and the sense of hearing are of the same kind.

As regards Mind and Understanding, they take, in a large measure, the property of that particular constituent of the body which they control or direct for the time being.*

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* There occurs a misreading in this aphorism. The correct reading is 'Guna-pradhānam' and not 'Sankhyā-pradhānam.' It is curious to see how the Bengali translators have missed the sense.

What is said by the Rishi here is this :

Having stated which constituents partake of the nature of which primal element, the Rishi wishes to speak of the Mind and the Understanding. Of what particular primal element do these partake, both being immaterial? The answer is that Mind and Understanding are 'prayoktris,' or controllers, or

Thus have the numbers been set forth, according to palpable distinctions, of the several parts and constituents of the body.[22]

Taking the body as consisting of atoms, its constituting parts may be regarded as incalculable, since these atoms are many, exceedingly subtile, and beyond the ken of the senses.

In the union and disunion of these atoms, the causes are the Wind, the acts (of previous lives), and Nature.

Hence, this which is called the body really consists of infinite parts.

They are, however, seen to be united into one (compound). (For this reason) it is called 'Sanga' or attachment.

When it can be regarded as a disunited mass of atoms, it is Emancipation.

Through this, the Pradhāna (or Self) becomes dissociated.

When all entities are regarded as ceasing to exist, the Self becomes dissociated (from life's concerns).*[23]

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directors of the other constituents of which the body is made up. They partake, for the time being, of the nature or properties of that particular constituent which they may control or direct. Thus, when the Mind and the Understanding direct vision and the eye, they may be said to partake of the nature of fire, as vision and the eye partake of that primal element. So when they direct hearing and the sense of hearing, they may be said to partake of space (or ether), as hearing and the sense of hearing partake of that particular primal element.—T.

* This is a very important aphorism from the Rishi's point of view. In numbering the parts of which the body is made, he took care to state that those are the parts which a division in the gross (sthulatah) would yield. There is another division which is very minute (sukshmatah) and which yields a really infinite number of parts. The body is a union or conglomeration of atoms. These are innumerable, exceedingly subtile, and beyond the ken of the gross senses. They can be understood and their infinity in point of number grasped through the aid of that inner sense which is above all the grosser senses.

Having explained that the body is a mass of atoms, the Rishi explains the cause of their union or conglomeration into one whole. The cause, or, rather, causes are wind (one of the five primal elements), acts, and Nature.

Of wind as one of the causes of the union, nothing particular need be said.

Of acts, it should be observed that they are those of previous lives or conditions of existence. It is those acts that determine the particular form or shape with which the Self becomes vested. One becomes a man; another, a horse; a third, a goat; &c. The determining factor is the unexhausted acts of

(Here are two verses containing a summary.)

That physician who knows the members of the body as regards all its parts, is never at fault in consequence of ignorance of this topic.[1]

Possessed of knowledge, such a man is never confounded by those faults which have their origin in ignorance.

Such an individual, becoming bereft of faults, bereft of desire, and acquiring tranquillity, attains to freedom from rebirth.[2]

Thus ends the Seventh Lesson, called Carira-sankhyā, in the Division called Cārira, of Agniveça's treatise as revised by Charaka.

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previous states of life. It should be noted, however, that when union and disunion are mentioned, the acts of this life also may be regarded as playing an important part.

The increase (by which is meant the accession of new atoms) and the decrease (by which is meant the loss of atoms) of the body are certainly due to the acts of this life also.

'Ekatwena sangah' means 'In union is the cause of attachment.' 'Sanga' implies, as explained by Chakrapāni, 'the cause of sanga.' The sense is, as long as one thinks of the body as a whole and as something belonging to one's self, one remains attached to the things or concerns of Life. 'Prithaktwena apavargah,' that is, when one regards the body as really a mass of atoms united together for some time and certain to be disunited after a few short years, one ceases to remain attached to the concerns of life. This dissociation from attachment is 'apavarga' or Emancipation.

7 'Tatra Pradhānamasaktam' is misread and mis-interpreted by Gangādhara and all the Bengali translators. Chakrapāni adopts the correct reading and correctly explains it. The final word is not 'açaktam' but 'asaktam.' The sense is 'in such thought does the soul or Self become dissociated.' Truly, if the Soul can regard the body as only a mass of atoms, beauty, wrath, enjoyments, all cease to affect it.

The last clause or sentence is 'sarva-satwā-nivrittau nivartate.' The sense is, 'when all entities (are regarded to) cease to exist, the soul becomes dissociated.' This is another form of saying what has already been said. When existent things—existent, that is, in the ordinary view—are regarded as non-existent, which, of course, is the truth beheld by true knowledge, the Soul becomes divested of all attachments.

It is very much to be regretted that even with Chakrapāni as a guide, Gangādhara should have failed to understand the last but one sentence.—T.

LESSON VIII.

After this we shall expound the Lesson called 'Jātisutrīya' in the Division called 'Cārira' (of this treatise).*

Thus said the illustrious son of Atri.[1]

We shall now lay down instructions about those acts which may accomplish the desire which a woman and a man, of undiseased semen and blood and genital organ and womb, may cherish for good offspring.†[2]

Aministering unto both the woman and the man medicated oils and *ghees* as also the (required) processes of Swedana (vapour baths), and correcting their constitutions by emetics and purgatives, the health of the couple should be strengthened.

After correction, they should be treated with enemata both dry and oily.

After this, the man should be treated with ghee and milk corrected by such medicines as fall within the class called sweet, and the woman should be treated with oils and the seeds obtained from the beans of *Phaseolus radiatus*.‡[3]

From the beginning of the menses, for three nights the woman should live as a *Brahmachārini* (that is, wholly abstain from sexual congress), sleeping on the bare ground, eating from off the palms of her hands or some vessel that is not broken. She should not, again, subject her person to any sort of rubbing or cleansing process.§[4] [1]

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* 'Jāti' means birth; and 'sutra,' aphorism. The compound 'Jātisutriya' means 'relating to the aphorisms about birth.' The whole of this Lesson treats of topics connected with birth.—T.

† The adjective 'avyāpanna' qualifies all the four substantives after it, *viz.*, 'sukra' (semen), 'çonita' (menstrual blood), 'yoni' (the genital organ of woman), and 'garbhāçaya' (womb).

Those acts which are calculated to lead to the fruition of the desire which a healthy couple may entertain for good issue, will be spoken of in the subsequent aphorisms.—T.

‡ Chakrapāni explains that 'madhuraushadha' may mean medicines mixed with honey, or, as some take it, those medicines which fall under the class called 'Jivaniya' or strength-giving. Honey increases the semen of man.—T.

§ The connection of 'Pānibhyām' is difficult to understand. Some

On the fourth day, she should be made to undergo a process of good washing. She should also be made to dip her whole person with the head into water.

After this she should be made to wear white (clean) clothes. The man also should be subjected to the same processes.[5]

Both of them, thus dressed in white (clean) robes and decked with garlands of flowers, with cheerful minds and desirous of each other, should be asked to unite with each other.[6]

If desirous of procreating a son, they should unite with each other on an even day after the day of bath. If, on the other hand, they desire to have a daughter, they should unite on an odd day after the day of bath.[7]

One should not unite with a woman when the latter is lying with her face downwards, or when she is lying on her sides.

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take it as connected with 'adhahçāyini,' in which case it would mean that the woman is to sleep on the bare ground with her arms (by turns) as a pillow.

Gangādhara takes it as connected with 'bhunjāna,' in which case it would mean that the woman is to eat from off her palms, or from a vessel that is not broken. The prohibition as regards broken vessels is intelligible. To eat off broken dishes or vessels is regarded inauspicious.

In that interesting state when the great functional wave is passing over the system of woman, nothing should be done which is regarded as inauspicious. To eat off the palms is a direction that is probably due to the desire of the Rishi to recommend a sparing diet.

The first three days from the appearance of the menses are regarded as the period of impurity. The woman can do no household work.

It seems that by declaring this period as one of impurity, the Rishis imposed the most effective check upon the woman's propensity for labour. Absolute rest is needed by her at such a time.

It is curious to see how the idea of impurity is shared by many other nations. Even the uncivilized races entertain the same notion. The period of impurity or absolute rest differs with different people. Among many hill tribes in India, not less than 10 days is the limit. Indeed, it seems that as civilization advances, the period of impurity becomes shorter. American physicians complain that American girls, especially those of the working classes, do not give themselves any rest during the passage of this great functional wave over the female constitution.—T.

The genital organ of a woman who is lying with face downwards is afflicted by the wind which, in that posture of the body, becomes powerful

Of a woman lying on her right side, the phlegm, becoming excited, obstructs the uterus.*

Of a woman lying on her left side, the bile, becoming afflicted, burns the blood and the semen.

Hence, the proper posture is lying with the face upwards.

Of one that lies in this posture, the faults (*viz.*, wind, bile, and phlegm) remain in their proper places.

After the act of congress is over, the woman should use cold water to wash her face, hands, &c.[8]

A woman that has been gorged with food, or one that is very hungry, or very thirsty, or one that is under the impulse of fear, or one that is cheerless of mind, or one stricken with grief, or one that is angry, or one that has set her heart upon another man, or one whose passion for congress has been excessively inflamed, fails to conceive, or, if she conceives, produces offspring that is deformed and defective.[9]

One should abstain from a girl of tender years, or a woman of advanced age, or one that is ailing for a long period, or one that is labouring under any disease or deformity.[10]

The same are regarded as faults (or defects) in males †

Hence, only a male and a female that are free from all defects should unite with each other (for procreating offspring).[11]

With the hairs on their bodies erect from joy, and eager for union, the couple should spread out a comfortable bed sprinkled over with perfumes, and having taken food that is

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* Gangādhara reads 'samvyutā;' other texts, 'samchyata.' Both words, as applying to the phlegm, seem to be obscure. Perhaps, the sense is, 'collecting, or becoming increased.' At any rate, it is safer to take the word as implying 'excited.'

'Obstructs the uterus' in the sense of impeding its capacity to receive the semen properly.—T.

† Those incidents which have before been mentioned (*vide* aphorisms 9 and 10) as defects in women, such as satiety from gorging, hunger, thirst, wrath, &c., are, when present in the male, to be regarded also as defects. Such men should not seek to procreate offspring.—T.

beneficial and of good relish, the man should go to it, first placing thereon his right foot and the woman her left foot. The man should then utter this formula:

Thou art Ahi! Thou art A'yus (the period of life)! Thou art Fame extending over the whole world! Let Dhātri ordain Thee! Let Vidhātri ordain Thee! Endued with the glory of Brahma will it be! Let Brahman, Vrishaspati, Vishnu, Soma, Surya, and also the Açwins, Bhaga, and also Mitra and Varuna, ordain me a heroic son!

Uttering these words, the man should unite with the woman.*[12]

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* The commentators avoid explaining this *mantra* or formula. It is difficult to say in which scriptures this *mantra* occurs. It ought to be in the *Grihya sutras*; but in those of Açwalāyana which we have, this *mantra* cannot be found. It probably occurs in the lost 'Ayurveda' traditionally attributed to the Grandsire, Brahman. Every act of the Hindus is sought to be regulated by religion.

No virgin can be approached without first performing the ceremony or rite known as 'Garbhādhāna' or rite of Impregnation. Every virgin is supposed to have a Gandharva as her guardian. The husband, after performance of the rites of Garbhādhāna, utters an invocation to the Gandharva to leave his charge.

It is difficult to identify all the deities mentioned in this *mantra*.

The first three invocations are apparently addressed to the woman.

'Thou art Ahi,' meaning the Earth or soil. 'Thou art Ayus' or the period of life, for the child's life will be derived from thee. Ayus is used in the sense of giver of Ayus.

'Thou art Fame.' It is worthy of note that the wife is frequently styled as the 'Pratishthā' or fame of the husband. It is through the wife that one's race is perpetuated. The purity, again, of one's race is entirely dependent on the wife or the purity of her conduct.

The rest of the invocation refers to the would-be child. As usually used, there is no difference between 'Dhātri' and 'Vidhātri,' both the names being applied to the Grandshire, Brahman, the Ordainer or Creator of the universe. Here, there is evidently a distinction.

Vrihaspati is the chief priest of the celestials.

Vishnu is the deity who preserves the universe. Soma and Surya are the deities of the moon and the sun. The Açwins are twins. They are the celestial physicians. Indra had excluded them, in spite of their useful vocation, from participating the Soma juice in sacrifices. But through the powerful intervention of the Rishi, Chyavana, whom the Açwins had restored to youth,

If the woman desires to have a son that is large-bodied, of fair complexion, of eyes like those of the lion, endued with great energy, of purity of behaviour, and of powerful mind, she should then be subjected to the following discipline from the day of the purificatory bath: thick gruel of barley, well-cleaned, mixed with honey and ghee, and combining it (in a heated cauldron) with milk obtained from a white cow having a calf of the same colour, should be given to her for drink, in a vessel of silver or white brass, for a period of seven days, at proper times: every morning, food made of çāli rice and powdered barley, mixed with curds, honey, and ghee, or with milk, should also be given to her.[13]

Every evening she should sleep in a good (spacious and well-ventilated) room on a good bed, and use good seats and vehicles and wear good robes and ornaments.[14]

Morning and evening she should frequently look at a white and large-bodied bull of excellent breed, smeared with paste of white sandal.

Her mind also should be entertained by means of agreeable and delightful converse.

She should also see other women and men who are of agreeable appearance and conversation and dress and conduct, as also such objects of the senses as are the best of their kind.

Her companions should also treat her with all that is agreeable and beneficial to her.

During this period her husband should have no intercourse with her.*[15]

Indra was compelled to recognise the twin brothers and admit them to companionship.

'Mitrāvarunan,' in the dual, means Mitra (Surya) and Varuna, the lord of waters. The separate mention of Surya, however, precludes the supposition of Mitra being the same deity. The fact is, the earlier conceptions of these deities, as derivable from Vedic hymns, underwent considerable modifications in progress of time, till at the Pauranic period, it became really difficult to realise the individualities of many of the deities of the early times.—T.

* Chakrapāni reads 'atijāneya' for 'ājāneya.' Both the words mean 'of excellent or superior breed.' Some of the Bengali translators wrongfully take the word as implying a noble steed. It is better to take it as an adjective of 'rishabha.'

Having abided, according to these ordinances, for seven nights, on the eighth day she should, accompanied by her husband, perform her ablutions in water, dipping her head, and then cover herself with a piece of white and untorn cloth, and also wear garlands of white flowers and diverse ornaments.*[16]

After this the priest, beholding a site gently inclining towards the east or the north, on the north-east corner of the house, and smearing it with cow-dung and water, and sprinkling it (again) with water, construct an altar upon it.

Then on the western side of that altar, a pad made of new (untorn) cloths should be spread.

If employed by a Brāhmana (householder), the priest should next place over that pad the skin of a white bullock and take his seat upon it.

If employed by a householder of the royal caste, he should place upon it the skin of a tiger or of a bullock (for sitting upon it).

If employed by one of the Vaiçya caste, he should place upon it the skin of a Ruru (deer) or of a goat (for sitting upon it).

Thus seated, he should, making a fire with sacred fuel consisting of Palāça (*a*), or Ingudi (*b*), or Udumvara (*c*), or Madhuka (*d*) wood, and surrounding it with Kuça grass, and making a boundary line (with water) for marking it off, spread around it fried-paddy and white flowers of fragrant scent.

He should then place there a vessel of water that is pure and sanctified (with sacred texts), and then sanctify the *Ghee* for

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'Miçribhāvam' implies union for sexual congress.—T.

* The seven nights are to be counted from the day of the purificatory bath, as expressly stated in aphorism 13 *ante*.

Gangādhara says that the period is to be counted from the first appearance of the menses. He is not supported by the text itself upon which he comments. Such instances of utter carelessness are common in his commentaries.—T.

(*a*) *Butea frondosa*, *Roxb.*

(*b*) *Balanites Roxburghii*, *Planchon*; syn. *Ximenia Ægyptiaca*, *Roxb.*

(*c*) *Ficus glomerata*, *Willd*; syn. *Covellia glomerata*, *Miq.*

(*d*) *Bassia latifolia*, *Roxb.*

pouring it on the fire, and then place around the altar a bullock of good breed, of the colour already mentioned, and the other articles.[17] *

The woman desirous of having a son should then, accompanied by her husband, take her seat on the western side of the fire and the right hand side of the priest.†

She should then utter her wish for a (meritorious) son.

After this, the priest should (with the aid of *mantras*) invoke Prajāpati (the Grandsire or Brahman, the creator of all things) and pray him to inspire the genital organs of the mother desirous of (such) a son (with the capacity of bearing good offspring).

For the fulfilment of her wish he should also pour into the sacred fire, the fruit-bearing *Ishti*, uttering this *Rich*, *viz.*,—Let Vishnu favour the organs (of this mother) !

After this, the rice, cooked in the 'sthāli' should be mixed, by means of an iron ladle, with the sanctified ghee. The priest should then thrice cast portions thereof into the sacred fire.

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* The vessel of water is to be kept not *on* the altar but near it. The shape of the vessel is like that of a small canoe. Anothor vessel, of a much smaller size, is kept within it. These vessels are called 'koça' and 'kuçi'. They are directed to be made of copper, or silver, or gold, or of the horns of a rhinoceros.

The water is sanctified by certain *mantras*. All the rivers of India are invoked to come into it.

The ghee is sanctified with the aid of certain *mantras*. It is, besides, held thrice over the blazing fire.

Libations of *ghee*, poured on the *Homa* fire, are called ājya.

'Ajāneyādin,' of course, includes, those articles which are mentioned in the first part of aphorism 15, *viz.*, a bullock, a quantity of sandal paste, and an ornament of gold for the upper arm.—T.

† 'Paçchimatoagnim' and 'dakshinato Brāhmanam' would seem to imply that the woman is to sit face eastwards, with the fire before her, and the priest on her left side. The fact is, to this day, the performer of the rite sits, face eastwards, with the fire before him or her, and the priest sits on his or her left side. Both the priest and the performer of the rite sit with faces turned towards the east.

The priest and the performer of the rite may also sit with faces turned to the north.

All *dalans* or Poojā halls in Hindu houses are constructed with their faces to the west or the south, so that the worshipper may sit facing the east or the north.—T.

After thus sanctifying a vessel of water with those *mantras* that may be hers according to her *gotra* or family, the priest should make it over to her, saying,—Use this water for all thy purposes!—[18] *

After the completion of these rites, the woman should, moving her right foot first, circumambulate the fire.

She should next cause a number of Brāhmanas to utter benedictions upon her.

With her husband she should then drink the remnant of the sanctified *ghee*. The husband should first drink a portion, the wife after him. Nothing (of the sanctified *ghee*) should be left in the vessel.

Attired in robes of the kind already mentioned (and observing the discipline already indicated), the couple should then associate together for a period of eight nights.

By conforming to these rites and practices they would beget a son of desirable attributes.[19] †

Of that woman who is desirous of having a son of a complexion that is neutral, of eyes that are red, of chest that is wide, and of arms that are long, and

Of her also, who is desirous of having a son of a complexion that is dark of hair that is dark, soft, and

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* 'Ishti' is derived from the root 'yaj,' whence 'yajna' or sacrifice. 'Ishti' means the offerings made in a sacrifice.

The 'Ishti,' generally consisting of fried paddy, pure rice, flowers, ghee, milk, honey, &c., is cast into the *Homa* fire with the aid of *mantras*. It is supposed to be accepted by the deity to whom it is offered. The acceptance of the 'ishti' leads to the fructification of the worshipper's wishes.—T.

† The ceremony of 'swastivāchana' consists of making presents to Brāhmanas and receiving their benedictions.

The remnant of the sanctified *ghee* implies the portion that remains in the vessel after the conclusion of the *Homa*.

There is no word in English corresponding to 'uchcchishta.' What remains in a dish or vessel after one has eaten off it, is called 'uchcchishta.'

The entire contents of a vessel may be made so by one's eating from it even a very little portion.

'Yathāvidhau parichcchadau' implies not simply 'dressed as mentioned before' but 'observant of the entire course of discipline indicated in the previous aphorisms.—T.

long, of eyes that are white, of teeth that are white, of great energy, and of strong mind,

The same ordinances apply about their *Homa*: but as regards their environments, the colour should not be the same. Those environments should be of a colour accordant with that of the son desired.

Indeed, environments of other kinds, agreeing in each instance with that of the son in view, should be resorted to.[20] *

As regards a woman of the Sudra order, she should bow to persons of the twice-born class, as also to the deities, the instructor (of the family, to which she belongs), to those engaged in the observance of penances, and to those who have won (ascetic) success.[21] †

Women should be made to hear benedictions, corresponding with the kinds of sons they may desire.

When they have heard such benedictions they should be made to sojourn mentally through those countries which abound with children like to those they wish for.

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* 'Cyāma' is a colour that is intermediate between fair and dark. In male persons, this complexion is regarded as very agreeable.

It should be noted, however, that the feminine form of 'çyāma,' *viz.*, 'çyāmā' is used as a substantive and is applied to a woman whose complexion resembles that of heated gold.

'Parivarha' is explained as drink, food, seats, beds, ornaments, robes, &c. To take as its equivalent the word 'environment' would not be improper.

What the Rishi says here is that the 'parivarha' should differ, that is, agreeably to the kind of son desired, the 'parivarha' should be selected. What the 'parivarha' should be in the different cases has been sufficiently indicated in the aphorism.—T.

† What is said here is that as regards women of the Sudra or the lowest of the four orders, the ordinances about *Homa*, &c., laid down in the foregoing aphorisms, do not apply.

'Dwija,' literally, means 'twice-born.' As such, it is applied to Brāhmanas, Kshatriyas, and Vaiçyas. In such places, however, only Brāhmanas are implied. The Sudra woman should bow unto Brāhmanas and obtain their blessings and benedictions.

'Guru' is, literally, a teacher or preceptor. The spiritual guide of a family is so called. Sudra families have Brāhmana Gurus.

Generally speaking, Sudras are not competent to perform the *Homa* or have it performed in their houses.—T.

They should further be instructed to adopt the food and sports and practices and dress of those countries after the manner of the children of which they desire to have children of their own.

Thus have all the rites been set forth which fructify the wishes of persons desirous of having children.[22] *

Not only are the above acts productive of variety of complexion (in the child);

But verily, when the particular *dhātu* called *Tejas* (fire) is predominated by those two other *dhātus*, *viz.*, water and space, the complexion (of the child) becomes fair.

So when *Tejas* is predominated by those two other *dhátus*, *viz*, earth and air, it becomes productive of a dark complexion.

When, however, *Tejas* is combined with all the other dhātus in equal proportions, the complexion becomes neutral (or a mixture of fair and dark, called çyāma).[23] †

The temper of mind of the mother and the father, the subjects constantly heard by the mother during the period of conception, the acts (of previous lives) of the children themselves, and the possession of the kind of mind (by the children in their previous lives) are the causes that deter-

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* From this aphorism it is evident that the Rishis understood the power of suggestion in the matter of children brought forth my mothers. To make a woman think constantly of the best specimens of humanity is the easiest way of making her bring forth excellent children. Fear and other violent emotions make a woman bring forth deformed and monstrous children.

If these emotions are known to have such effect, the mind, it becomes obvious, is a powerful factor in determining the form and attributes of children a woman may bring forth.—T.

† In the constitution of the embryo all the five primal *dhatus* or elements, *viz.*, earth, water, fire, air, and space, enter. The proportions, of course, are different in different cases. Of these five, *Tejas* or fire is the cause of complexion. Under different circumstances, *Tejas* produces different complexions. When mixed largely with water and space, *Tejas* produces a fair complexion. When largely mixed with earth and air, it produces a dark complexion. And, lastly, when mixed in equal proportions with the others, the complexion produced is a mixture of fair and dark, which is called 'çyāma.'—T.

mine the differences in respect of mind of the children that are born.[24] *

Conception is said to set in properly when it results from the man and the woman uniting in sexual congress after the bodies of both have been purified according to the ordinances set forth above; when undiseased semen combines with undiseased blood; when the generative organ of the mother is not vitiated by any obstruction; and lastly, when the womb also is perfectly free from every fault; even as a colouring matter produces excellent colour by only falling upon a piece of cloth that is perfectly white and free from filth of every kind.

Verily, the semen (under the circumstances stated above) acts like milk, which, when mixed with curds, forsakes its own nature and takes the nature of curds in consequence of the fermentation that sets in.[25] †

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* Having explained the causes that determine the difference of complexion in children, the Rishi sets himself to explain the difference of mental temperament with which children are born.

The first cause is the temper of mind of the mother and the father both generally and at the time of procreation.

The second is the subject heard constantly by the mother during the period of gestation. One may hear high and ennobling discourses based upon the Crutis, the Dharma-çāstras, the Puranas, biographies of eminent men, &c.; while another may hear scandalous and immoral discourses, &c. This is a powerful factor in determining the mind of the child to be brought forth.

The past acts of the children themselves are another factor whose effect cannot but be marked.

The possession of the kind of mind by the child in his previous life determines also his mind in this life. Minds have before been classed as 'çuddham,' 'Rājasam,' and 'Tāmasam,' (*vide* Lesson IV, *ante*, of this Division). The subdivisions of each of these principal heads are also shown there, such as 'Brahma,' 'Arsha,' 'Aindra,' &c.—T.

† 'Ranjana' is colouring matter.

'Samuditagunam rāgam' implies colour of excellent attributes.

'Upanipāta' means falling or touching.

What the Rishi says here is this: any colouring matter, if the piece of cloth to be coloured happens to be perfectly white and free from filth, succeeds in producing an excellent colour. If, however, the cloth happens to be filthy and not white, the dye used fails to act properly on it. Some colour is, no doubt, produced, but it does not partake

Of the conception which thus sets in, the causes that determine manhood or feminity have been declared before.[26] *

Even as seeds, whose productivity has not been burnt by fire, when sown, reproduce their respective natures, so that paddy produces paddy and barley produces barley, so the heads of causes laid down above produce male and female offspring.[27] †

Instructions will be laid down about those Vedic rites by which the sex of the child (in the womb), before its manifestation, may be changed.[28] ‡

Verily, of rites duly performed and characterised by propriety of time and place, the capacity to produce desirable fruits is ordained: of all that are otherwise, the result is otherwise.

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the colour of the dye used. So the father's semen, combining with good menstrual blood, (the generative organ and the womb being both unvitiated by disease of very kind) produces an excellent child.

The example of milk and curds also is good. Good milk, mixed with good curds, abandons its own nature and in consequence of the 'abhishavana' or fermentation that sets in, abandons its own nature and partakes the nature of curds with which it has been mixed.—T.

* *Vide* Lesson IV *ante*, called 'Mahati-Garbhāvakrānti,' of this very Division.—T.

† 'Anupataptam' means 'not heated,' or 'not burnt.' Of course, the sense is 'whose productivity has not been burnt by fire.'

'Vrihi Vrihitwam' means 'paddy produces that which partakes the nature of paddy.' The English reader unacquainted with Sanskrit will have some idea of its terseness when the above is reproduced in its Sanskrit garb, *viz.*, 'paddy (produces) that of which *paddiness* is affirmed.'

The different heads of causes that determine the sex of the child have been laid down in Lesson IV, *ante.*

If semen predominates, the child becomes a male; if (menstrual) blood predominates, the child becomes a female.—T.

‡ Rites are actually laid down in the Vedas for performance by the mother and the father with a view to give the child in the womb the sex that is desired. These rites are called 'Pungsavana.' The etymology of the word is—'Pung' (male) 'suyate' (is produced) 'anena' (by this); in other words—'the male-producing rite.' Whether their meaning is understood or not, these rites are performed to this day by every orthodox Hindu of the superior orders.

'Pungsavana' is performed just after the expiration of three months from the date of conception. It should be observed that these rites are accompanied by the administration of some medicines to the mother.—T.

Hence, observing that a woman has conceived, the medicines (with proper rites), called 'Pungsavana,' should be administered to her before the manifestation of the sex of the child in the womb,[29] *

Obtaining two unbroken buds from two twigs procured from the eastern and northern sides of a banian (*Ficus Indica, Linn.*) growing in a cowpen, as also a single grain of paddy and a single seed of 'Māsha' (*Phaseolus radiatus, Roxb*), both well developed, or two seeds of white mustard, and throwing them into a quantity of curds, the woman (that has conceived) should be made to drink it under the eighth lunar asterism, called 'Pushyā.'[30] †

Another 'Pungsavana' medicine consists of the following:

The *kalka* or paste of all these, *viz.*, Jivaka (*a*), Rishabhaka (*b*), Apāmārga (*c*), and Sahachara (*d*), or of each, if desirable. It should be boiled with milk (and given to the woman to drink).[31]

Or, a Kudda-kitaka (*e*), or a little fish, thrown into a

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* 'Deçakāla-sampatupetānām,' literally, 'endued with the wealth (in the sense of propriety, or fitness, or efficiency) of place and time.'

The rites, to be effective, must be performed in proper time and at the proper place. If considerations of time and place are disregarded, the result will be otherwise.

For the meaning of the word 'Pungsavana,' *vide* note above.—T.

† 'Cunga' means a bud. Here it implies the end or sprout of a twig. 'Anupahatā' is 'abhagna,' that is, unbroken.

'Sampatupetābhyām' is 'endued with wealth (of development).'

'Pushyā' is the eighth lunar asterism. It consists of three stars, of which one is the Cancer.—T.

a. One of the constituents of what is known as the 'Group of Eight' or 'Ashtavarga.' It is no longer identifiable or procurable. Hindu physicians find a substitute in Guduchi or *Tinospora Cordifolia, Miqs.*; syn. *Menispermum Cordifolium, Willd.*

b. This also is included in the 'Group of Eight' or 'Ashtavarga.' Like Jivaka, Rishabhaka also is either not identifiable or obtainable. Its substitute is Vangçalochana or Bamboo manna.

c. *Achyaranthes aspera, Linn.*

d. Otherwise called Jhinti, that is, *Barleria cristata, Linn.*

(*e*) 'Kudda' is a mud wall, and 'kitaka' or 'kita,' an insect. Gangādhara identifies it with the insect called 'Valli.' Wilson gives no such word. Chakrapāni takes it as another name of 'Jyesthi' which in the North West

palmful of water, may be given to the woman to drink when the eighth lunar asterism, Pushyā, is ascendant.[32]

Or, the likeness of a man, of very small proportions, made of gold, or silver, or iron, made red-hot in fire and then dipt into a measure of curds, or milk, or water, should be swallowed, without leaving any remnant (in the vessel), under the eighth lunar asterism called Pushyā.[33] *

Under the same asterism, the woman may be made to inhale the hot vapour of a cake that is being baked (on the fire), and then dissolving that cake in a measure of water, the mixture should be cast over the threshold of the door (of the house where the woman resides). This water the woman should then, using a stick of cotton, apply to her right nostril.[34] †

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is called 'Bhith-matsya' or 'wall-fish.' Of course, it is the small house-lizard, called in Bengal 'Tiktiki' from the sound it makes, *viz.*, 'tik,' 'tik,' 'tik.' Although women do much for getting a male child, yet it is difficult to believe that anyone will be found willing to swallow a house-lizard, even if small, with a quantity of water.

One of the Bengali translators remarks that the practice is actually observed to this day by the lower classes as also some of the wild tribes in India.—T.

* In order to enable the woman to swallow it, the likeness of a man must be made very small. The adjective used is 'anupramānām,' that is, of proportions as small as possible.—T.

† 'Pishta' or 'pishtaka' is a cake.

Of cakes there is, of course, a very large variety. What particular kind of cake is meant is not clear.

Probably, the ordinary kind, made of powdered rice and cocoanut mixed together and then dissolved in a little water.

A small cupful of this mixture is thrown into an earthen vessel placed upon the hearth-fire. Two or three minutes suffice to bake or cook the cake. A savoury steam curls upwards from the cake while the process of cooking continues.

It is this steam that is directed to be inhaled.

'Dehali' is an old Sanskrit word, meaning the word that forms the bottom of a door-frame. It corresponds exactly with the English word 'threshold' which, etymologically, signifies the wood that is threshed (or, thrashed) by the feet of persons going in and coming out. In Bengali, 'Dehali' is called 'Gobrāt,' probably a contraction of 'Gobar kāt,' meaning the wood on which (dissolved) cow-dung is daily sprinked for purification. This etymology of

PART XXVII.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH).

PUBLISHED

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ABSTRACT OF CONTENTS.

The contents of this Part are highly interesting.

The practices are first explained which ensure the preservation of the Conception from injuries of every kind which tend to destroy it. (pp. 827—828.)

Those incidents which are injurious to Conception are then laid down. (pp. 828—829).

Next occur those indulgences and habits, on the part of the mother, which lead to vitiated offspring. (pp. 829—830).

The Rishi then explains the manner in which a woman should be treated, when subject to disease, during the period of gestation. (pp. 831—841).

What should a woman do during the successive months of her pregnancy is then laid down. (pp. 841—844).

How should the lying-in-room be constructed and what its equipments should be are then explained. (pp. 844—847).

The symptoms that manifest themselves at the time of delivery are then laid down. (p. 848).

What should the woman do when labour-pains set in, and how she should be treated, are then explained. (pp. 848—850).

What should be done when delivery has taken place, and how the placenta should be extracted if it has not come out, have next been laid down. (pp. 850—853).

How the new-born child should be treated, is then explained. (pp. 853—854).

Then occur directions as to how the umbilical cord should be cut. The ailments that may arise if the umbilical cord be not properly cut are laid down. (pp. 854—55).

How the protection of both the child and the mother should be provided for, is then explained. (pp. 856—857).

The especial treatment of the mother after delivery is then laid down. (p.858).

It will be seen that the Rishis fully understood the topics mentioned above.

Even these are the diverse 'Pungsavan' rites and medicines. Women should observe and use those other 'Pungsavanas' also which inspired Brāhmans may declare as beneficial.[35] *

After this, we shall expound the practices which ensure the preservation of the conception (from injuries of every kind tending to destroy it.)[36]

Aindri (*a*), Brāhmi (*b*), Cataviryyā (*c*), Sahasraviryyā (*d*), Amoghā (*e*), Avyathā (*f*), Civā (*g*), Balā (*h*), Arishtā (*i*), Vātyapushpi (*j*), and Viswaksenakāntā (*k*) :

'Gobrāt' is supported by that of 'Dehali' which is derived from 'Deha' (cow-dung) and the root 'li' meaning to lave or plaster.—T.

* Having especially mentioned some kinds of 'Pungsavanas,' the Rishi generally directs that other kinds of 'Pungasavana,' laid down by the wise, should be observed and used.—T.

a. Chakrapāni explains that by 'Aindri' is meant 'Gorakshakarkati.' It is called in Bengali, 'Rākhāla-sasā ;' a variety of 'karkati' or 'kānkur,' *i.e.* *Cucumis Melo, Linn* ; syn, *Cucumis utilissimus, Roxb.*

b. Gangādhara explains that 'Brāhmi' means 'Brahma-yashthi.' It is called in Bengali, 'Bāmanhāti.' *Clerodendron Siphonanthus* ; syn. *Siphonanthus Indica, Lamk.*

c. White Durvā grass.

d. Black (or dark-green) Durvā grass. Both *c* and *d* are varieties of *Panicum Dactylon, Linn* ; syn. *Cynodon Dactylon, Pers.*

e. Otherwise called 'Pātalā' or 'Pārula.' *Stereospermum suave-olens, DC* ; syn. *Bignonia suave-olens, Roxb.*

f. Otherwise called Guduchi ; *Tinospora Cordifolia, Miers* ; syn. *Menispermum Cordifolium.*

g. Another name of Haritaki. Chebulic myrobolans (*Terminali chebula, Retz.*)

h. *Sida cordifolia, Linn.* It has other names such as Vātyapushpi, Samangā, &c.

i. Otherwise called Katurohini or Katukā, as explained by the commentators. *Picrorrhiza kurroa, Royle.*

j. A variety of Balā. The yellow variety is implied, as observed by both Chakrapāni and Gangādhara.

k. Chakrapāni explains that this means Priyangu or *Aglaia Roxburghiana, W. A.*

Gangādhara takes it as another name of Catamuli or *Asparagus racemosus, Willd.*

'Ayurvedārtha Chandrikā,' on the authority of Amara Singha, takes Viswaksenakāntā (or Viswaksenapriyā) as another name of Vārāhi, called in Bengali, Chubri-ālu, *i.e.*, *Dioscorea globosa, Roxb.*

These herbs should be held with the right hand on the head.

Boiling these with milk or ghee, the woman should drink (the decoction).

Under every successive ascendency of the lunar asterism called Pushyā, the woman should bathe in water in which these have been dipt.

Pounding these and reducing them to a soft paste, she should also frequently use it as an ointmeut for rubbing her person with it. [17]

The uniform use, according to the ordinances laid down for regulating it, of all those herbs which are included in the class called 'Jivaniya,' explains the (topic of the) preservation of conception (when it has set in, from injuries of every kind tending to destroy it). [18]*

The following incidents are injurious to conception (when it has set in):

They are these:

The fœtus of one who sits on her haunches, or on a spot that is uneven, or on a seat that is hard;

or of one who suppresses the urgings of wind, urine, and stools;

or of one who practises hard and improper physical exercises;

or of one who takes, in a large measure, keen and hot food and drink;

or of one who takes very frugal fare;

dies outright in the womb, or is expelled prematurely in point of time, or is dried up. [19]†

So also the fœtus of one that has conceived is expelled prematurely by these acts, *viz*, violent knocks or blows as also violent pressure (on the womb), and frequent sight of deep pits and walls and high precipices;

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* The herbs included in the class called 'Jivaniya' are ten in number. *Vide* p. 30, Sutrasthāna, *ante*.—T.

† 'Hard and improper physical exercises' are explained by the Commentators thus: Hard exercise, such as running with great speed, &c.

Improper exercises imply those to which the woman is not all habituated.

'Tikshna' or keen food implies food that is pungent or which produces violent effects on the body, such as excessive vomiting or purging, &c.—T.

also (riding on) vehicles that move the body violently;
or the hearing very often of sounds that are disagreeable.

Then, again, of a woman that always lies on her back, the umbilical cord of the fœtus twines rounds its neck.[40]*

A woman that sleeps in an uncovered place, and rambles at night, brings forth a child that becomes insane.

One that is accustomed to constant wordy warfare brings forth a child subject to fits of epilepsy.

One that is excessively fond of sexual congress brings forth a child that is deformed of limb (ugly), or shameless, or hen-pecked.

One that always indulges in grief brings forth a son that becomes timid, lean of flesh, and short-lived.

One that always covets the possessions of others brings forth a child that becomes an oppressor of others or is a afflicted at the sight of other people's prosperity, or is hen-pecked.

One that is endued with thieving habits brings forth a child that becomes averse from every kind of exertion, or excessively malicious, disposed to injure others, or addicted to evils deeds.

One that is wrathful brings forth a child that becomes exceedingly irascible, or disposed to hypocracy, or malicious.

That woman that constantly sleeps brings forth a child that is disposed to sleep, foolish, and endued with a weak digestive fire.

The woman that constantly drinks spiritous liquors brings forth a child that becomes always thirsty and that has a mind destitute of firmness.

The woman that is fond of the flesh of the iguana brings

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* 'Abhighāta' implies knocks and blows (on the womb). So also 'prapidana'—pressure—has reference to the womb. The sight of deep pits and wells, as also of high precipices when one stands on them, produces a dizziness of the head that is sure to affect the fœtus in the womb.

Disagreeable sounds imply sudden and loud sounds as well. The sudden roar of artillery has been known to produce miscarriage.

In Sanskrit literature (Mahābhārata in particular), passages frequently occur in which the loudness of a sound is described as capable of producing miscarriage.

There is a full stop after 'vā' and before 'pratata' in all the correct texts.—T.

forth a child that gets the disease called *Meha* of any of these descriptions, *viz.*, with sugar, or with calculus, or dripping urine.*

The woman who is fond of pork brings forth a child that is of bloody eyes, or that becomes subject to asthma, or that has hairs exceedingly hard.

The woman who is addicted to fish brings forth a child whose eyes wink slowly, or seem to be stupefied.

The woman who is addicted to sweets brings forth a child that becomes subject to *Prameha*, or dumbness, or obesity of form.

The woman who is addicted to sour food and drink brings forth a child that becomes subject to bilious hemorrhage, or diseases of the skin and the eye.

The woman who is addicted to salive food and drink brings forth a child that becomes soon subject to wrinkles, whiteness of hair, or baldness.

The woman who is addicted to pungent food and drink brings forth a child that becomes weak, or endued with scanty semen, or incapable of begetting offspring.

The woman who is addicted to bitter food and drink brings forth a child that becomes subject to consumption, or weakness, or leanness.

The woman who is addicted to astringent food and drink brings forth a child that becomes of a smoky colour or subject to epistasy, or suppression of urine and stools. 41

If the woman that has conceived indulges largely, during the period of conception, in those articles (of food and drink) which have been laid down as the inducing causes of particular diseases, she brings forth children that become subject to those very diseases. 42

The faults of the father's semen are explained by the (above) explanation about the mother's improper indulgences.†

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* *Meha* or *Prameha* is of twenty kinds. It includes all diseases of the urinary organs. To render it as Diabetes would be inaccurate, for it includes many ailments unconnected with diabetes.—T.

† What is said here is this: having explained those indulgences of the mother which lead to diverse diseases and defects of the offspring, it is not necessary to explain the indulgences that vitiate the father's semen.

Even thus has the topic been explained of the incidents that are injurious to or destructive of the fœtus conceived. [48]

Hence, the woman who desires the welfare of her offspring should take particular care to avoid such food and sports as are baneful. She should serve herself with food and sports that are beneficial, observing all sorts of healthy, pious and auspicious practices.*

If the woman becomes subject to any disease during the period of gestation, she should be treated with medicines that are mild, sweet, cooling, agreeable, and incaple of producing any kind of pain.

Emetics and purgatives and errhines should not be administered to her.

She should not be subjected to the process of blood-letting.

Except in diseases which have become very dangerous, she should never have enemata of either of the dry or of the oily variety administered to her.

If, when the eighth month of gestation has come, she should be subject to any dangerous disease which is incapable of being cured except by emetics and the rest, she should have emeties and the rest of the mildest description, or such medicines whose action resembles that of these, administered to her.† [45]

A woman during the period of gestation should be treated in the same way as one treats a vessel that is full to the brim with oil and that is, on that account, not to be shaken in the least.‡

If she through injurious food and practices, menstruates in the second or the third month (of gestation), it should be known that the conception would not last.

The fœtus, at such an early stage of pregnancy, does not be-

The same acts which vitiate the mother's capacity to produce good offspring vitiate the father's capacity also to procreate good offspring.—T.

* 'Sădhvăchără' is explained by the commentators as including all practices that are healthy, pious, and auspicious.—T.

† Medicines whose action resembles th t of emetics and the rest are those which, for example, produce excessive salivation. Medicines whose action resembles that of purgatives are such as certain fruits of which enemata of the mildest kind are made. Thus the commentators.—T.

‡ The sense is that she should not be subjected to any treatment that may do violence to her constitution, or give it any violent shock. She is incapable

become endued with, any any firmness (and, therefore, strength for resisting any kind of hostile influencs) [47]

If after conception has set in, the woman menstruates in the fourth or any subsequent month, in consequence of excessive indulgence in wrath, grief, malice, envy, apprehension, fear, sexual congress, physical exercise, acts that shake the body, supression of the urgings of nature, food made of hostile ingredients, uneven beds and seats, and hunger and thirst, or owing to bad food, there are certain courses of treatment which tend to preserve the fœtus. These we shall now lay down.[48]

After the appearance of the menses she should be told,—

" Make a bed overlaid with a soft and cool coverlet, and lie down on it, placing the head a little lower than usual."

Then dipping a soft pencil made of cotton into a mixture made of liquorice and ghee which has been kept for sometime exposed to the night dew (or in cold water), it should be placed upon the genital organ.*

After this, taking a quantity of ghee that has been washed a hundred times, and some that has been washed a thousand times, it should be laved upon the whole of that part of the abdomen of the woman which is below the navel.†

Then taking up a quantity of vaccine milk, or of cold infusion of liquorice, or of the astringent infusion known as 'Nyagrodhādi,' it should be sprinkled upon the woman (on that part of the abdomen which is) below the navel.‡

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of bearing it, even as a vessel full of oil is incapable of bearing any shock or shake if the oil is to be protected from spilling.—T.

* 'Mixture made of liquorice and ghee :' The commentators explain that the liquorice should be boiled in ghee.

'Ciçirabāri' implies either the night dew or cold water. The night dew is preferable ; if it cannot be availed of, cold water is regarded as a good substitute.—T.

† Ghee is washed in water repeatedly before it becomes fit to be used as a medicine in certain cases. The process consists in throwing a quantity of water upon the ghee placed in a flat plate of earth, and then rubbing it with the palm moving in a circular motion.—T.

‡ The astringent infusion known as 'Nyagrodhādi' is well known. The infusion is taken of the following which are all more or less astringents :

. Nyagrodha (*Ficus Bengalensis, Linn* ; syn. *Ficus Indica, Roxb.*), Udumvara (*Ficus glomerata, Willd* ; syn. *Covellia glomerata, Miq.*), Açwattha (*Ficus*

or, she should be made to bathe (by dipping her whole body) in cold water, or rags soaked in the expressed piece of those plants which fall within the class called Kshirins (endued with milky juice) as also of those which are *kashayas* (astringents), should be used as plugs (for preventing the copious discharge of blood).*

or boiling milk or ghee in the infusion known as 'Nyagrodhādhi' and dipping a pencil of cotton therein, it should be inserted in the genital organ.†

or, taking a measure of 2 tolas of the above liquid (*viz.*, milk or ghee boiled in the infusion called 'Nyagrodhādi,') it should be given to the woman to drink.

or, taking a measure of 2 tolas of (pure) milk and ghee, it should be given to the woman to drink.‡

Taking the filaments of Padma (*a*), Utpala (*b*),

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religiosa, Linn.), Plaksha (*Ficus infectoria, Willd.)*, Madhuka (liquorice), Kapitana (otherwise called Amrātaka, *i.e.*, *Spondias mangifera, Pers.)*, Kokobha (otherwise called Arjuna, *i.e.*, *Pentaptera Arjuna, Roxb.)*, Amra (*Mangifera India, Linn.)*, Keshāmra (*Mangifera sylvatica, Roxb.)*, Charaka (difficult to identify, probably, a kind of pot-herb), Patra (the leaves of *Cinnamomum Tamala)*, Jambudwaya (the two varieties of Jamvu, *i.e.*, *Eugenia Jambolana, Lamk*, and a smaller or wild variety of the same, known in Bengal as Van-jām); Piyāla (*Bhuchanania latifolia, Roxb.)*, Madhuka (*Bassia latifolia, Roxb.)*, Rohini (a name applied to Gāmbhāri, *i.e.*, *Gmelina arborea, Linn.*, also to Haritaki, *i.e.*, *chebulic myrobalans*; also to Cirisa, *i.e.*, *Mimosa Sirissa, Roxb.*; (when, however, astringents are spoken of, there can be little doubt that *chebulic myrobalans* are intended); Vanyula (a name applied to Tinisa, *i.e.*, *Cugenia dalbergioides*, Bentham; or to Açoka, *i.e.*, *Saraca Indica, Linn.*; or to Vetasa, *i.e.*, *Calamus Rotang, Linn*; it is difficult which of these three is intended, all being astringents, more or less); Kadamva (*Nauclea Cadamba, Roxb.)*; Vadara (*Zizyphus Jujuba, Lamk.)*; Tinduka (*Diospyrus glutinosa, Kœnig.)*; Sallaki (*Boswellia thurifera*, or *Boswellia serrata, Colebr.*); Lodhra-çavara (white variety of *Symphcos racemosa, Roxb.)*; Lodhra (the ordinary variety of *Symplocoss racemosa, Roxb.)*; Bhallātaka (*Semecarpus Anacardium, Linn.)*; Palāça (*Butea frondosa, Roxb.)*; and Nāndivriksha (*Cedrela Toona, Roxb.)*.—T.

* 'Kshirins' are a group of well-known plants which yield a milky juice. The 'Kashāyas' here referred to are five in number. They are Vata, Udumvara, Açwattha, Plaksha, and Kapitāna. (*Vide* note above).—T.

† *Vide* note above.

‡ An 'aksha' is a measure consisting of 2 tolas, as explained by the Commentators.—T.

a. *Nelumbium speciosum, Linn.*

b. *Nymphæa stellata, Linn.*

and kumuda (*c*) and mixing them with honey or sugar, these should be given to the woman to suck.

Cringātaka (*d*), Pushkaravija (*e*), and Kaçeruka (*f*) should be given to her to eat.

or mixing (the paste of) the buds of Gandha-Priyangu (*g*), Asitolpala (*h*), Cāluka (*i*), Udumvara (*j*), Calātu (*k*), and Nyagrodha (*l*) with goat's milk, she should be made to drink it (a little at a time).[60]

Milk boiled with Valā (*m*), Ativalā (*n*), Cāli (*o*), Shastika (*p*), Ikshumula (*q*), and Kākoli (*r*), or red rice boiled in water, and mixed with honey or sugar, and made soft and cool agreeable to the scent, should be given to her to eat.

or, correcting the decoction of the meat of) Lāva (*s*), Kapinjala (*t*), Kuranga (*u*), Camvara (*v*), Caça (*w*), Harina (*x*), Ena (*y*), and Kālapuchccha (*z*) by means of ghee, it should be given to her

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c. *Nymphœa Lotus, Linn.*

d. *Trapa bispinosa, Roxb.*

e. The seeds of *Nelumbium speciosum.*

f. *Scyrpus Kysoor, Roxb.*

g. *Aglaia Roxburghiana*, W. A., of the scented variety.

h. The same as Nilotpala. *Vide* note *b* above.

i. Roots of different species of *Nymphœa.*

j. *Ficus glomerata, Willd.*

k. Dried pieces of unripe fruits, reduced to powder. Particularly applied to dried fruits of *Ægle marmelos* reduced to powder.

l. *Ficus Bengalensis, Linn.*

m. *Sida cordifolia, Linn.*

n. *Sida rhombifolia, Linn.*

o. Paddy of good species.

p. The paddy which ripens in 60 days. Otherwise called Aus in Bengali.

q. The roots of the sugar-cane.

r. A root brought from Nepal or Morung.

s. A sort of quail. *Perdix chinensis.*

t. Francoline partridge. (Chātaka).

u. A variety of deer.

v. Ditto.

w. Hare or rabbit.

x. The ordinary deer of India.

y. A variety of deer or antelope, described as of black colour, beautiful eyes, and short legs.

z. The black-tailed deer.

to eat, making her sit down on a spot that is agreeable and cool and where cool breezes blow.[51]

She should, again, be protected against everything that may excite wrath or grief, against every kind of toil, sexual congress, and physical exercise.

She should also be treated with amiable and agreeable discourses.

It is by these methods that the fœtus in the womb can be preserved (from premature delivery).[52]

When a woman, again, who, during pregnancy, menstruates owing to indigestion, it is generally seen that that menstrual flow proves destructive of the fœtus, in consequence of the incompatability of the two.[53]*

When a woman, during that period of gestation at which the womb has become large and the substance of the fœtus has become compact or solid, has the menstrual or any other kind of discharge owing to food and drink of hot and keen properties, her fœtus ceases to grow in consequence of such discharge and remains in the womb longer than usual.

Some call such a conception 'upavishtakam' (protracted).[54]†

If a woman, again, during the period of gestation becomes observant of fasts and vows and other religious acts (involving penances), or, if she indulges in bad food and drink, or, if she abstains, through aversion, from oil or oily substances, or, if she indulges in such articles of food and drink as are said to excite the wind, the fœtus in her womb does not grow in consequence of its being dried up (through want of proper nourishment).

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* What is said here is this : the menstrual blood and indigestion are hostile to each other. The treatment in respect of food and drink laid down above, for stoppage of blood, if followed in such a case, is sure to increase the indigestion. On the other hand, if the indigestion be sought to be treated, the fœtus is sure to be expelled by the time the indigestion is cured.—T.

† 'Mahati,' locative of 'mahat,' implies large. The sense is 'when the womb has become large.'

'Sanjātasāra,' as applied to 'Garbha,' implies 'when the fœtus has become compact or consistent.' At first, the substance is liquid. It gradually thickens and becomes compact or solid.

When the gestation is protracted, it is called 'upavishtaka.'—T.

The fœtus, in such circumstances also, remains in the womb for more than the usual period. It becomes also motionless. Such a conception is called 'Nāgodara.'[55]*

We shall now lay down instructions for the treatment of both these classes of women.[56]

The first should be treated with Ghees boiled with such drugs as keep off evil spirits, or such as are Jivaniya (*i.e.*, as prolong life), or such as are Vringhaniya (*i.e.*, as promote nutrition), or such as are Madhura (sweet), or such as are Vātahara (destructive of wind).

In the case of 'Nāgodara' that treatment should be followed which has been laid down in Yonivyāpanna (or diseases of the genital organs of females). The woman may also be given milk, or raw fœtus, or all things that help the growth of the fœtus.

She may also be given Ghees boiled with these, when her appetite has been strongly excited.

She may also have proper vehicles inanimate and animate (for locomotion), baths and wash, and agreeable and encouraging conversation and everything that conduces to the comfort of body and mind.[57]†

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* The correct text is 'aspandanam' and not, as in some Bengal editions 'spandanam.' Being dried up, the fœtus does not move as under conditions of health and growth.

'Nāgodaram' is, probably, 'after the manner of a snake's conception.' The commentators do not explain this expression.—T.

† In the first sentence, 'sarpishām' is used in the plural. Gangādhara correctly explains that different kinds of Ghee are intended, *viz.*, Ghees boiled with each separate kind of drug mentioned.

'Bhautika' are drugs that keep off evil spirits; such as the scent called Guggulu or *Balsamodendron Mukul*, &c. The word may also imply a group of drugs beginning with Bhutikā (otherwise called Yamāni or *Ptychotis Ajowan*).

'Madhura' is applied to a 'Gana' or group of particular sweets beginning with milk. (*Vide* Vimāna-sthāna).

'Vātahara' includes a particular group of drugs which alleviate the excited wind. (*Vide* Vimāna-sthāna).

For 'yoni-vyāpat' or diseases of the generative organs of females, *vide* Chikitsā sthāna.

If the fœtus in the womb of a woman seems to sleep and does not move, that woman should have for food boiled rice of red paddy, mixed with the juice, boiled with ghee, of (the meat of) the hawk, fish, gayal, francoline partridge, hen (or cock), and peacock, or with the juice, mixed with ghee, of the seeds of *Phaseolus radiatus*, or with the juice, largely mixed with Ghee, of the garden radish.

Such rice should be soft (well-boiled), sweetened, and cooled.

Her abdomen, pubic regions, thighs, waist, flanks, and back, should also be rubbed with oil slightly heated.[58]

If a woman during the eighth month of gestation gets suppression of urine and stools, and if the disease cannot be cured by oily enemata, the physician should administer to her dry enemata for the alleviation of her disease.

If such suppression of urine and stools be neglected, it will cause the destruction of the fœtus in the womb, or of the woman herself with the fœtus.[59]

The dry enemata that should be administered to her under such circumstances should consist of the following:

The decoction of the roots of Virana (*a*), Cāli (*b*), Shastika (*c*),

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'Ama-garbha' is raw fœtus, implying eggs of birds, fish-roe, and the fœtus of goats, sheep, &c. It is believed that these help the growth of the human fœtus.

'Ghees boiled with these,' *i.e.*, with milk, raw fœtus, and all things which help the growth of the fœtus.

'Yāna' means vehicles such as cars, carriages, &c.; and 'vāhana' such vehicles as horses and mules and oxen, &c. The former are inanimate; the latter animate. Vehicles proper for women during gestation are boats which glide softly, &c. As regards 'vāhanas' that are proper, probably pālkees borne on the shoulders of men are implied.

'Apamārjjana' includes both wash, and rubbing the body with oils, &c.

'Avajrimbhana' is explained by Gangādhara as including converse which is agreeable and which encourages and consoles, as also other acts that conduce to the comfort of both body and mind.—T.

a. *Andropogon musicatum*, *Retz*.

b. Ordinary paddy.

c. The paddy which ripens in 60 days from the day of scattering it on the ground.

Kuça (*d*), Kāça (*e*), Ikshuvālikā (*f*), Vetasa (*g*), and Parivyādha (*h*), or

The decoction of Bhutikā (*i*), Anantā (*j*), Kāçmarya (*k*), Parushaka (*l*), Madhuka (*m*), and Mridvikā (*n*), should be boiled with milk mixed half and half with water.

This should then be mixed with a paste made of the kernel of Piyāla (*o*), and of Bibhitaka (*p*), and Tila (*q*).

A little salt should be mixed with the preparation.

It should then, be applied while lukewarm.[60]

When the suppression of stools and urine has been alleviated, she should have her whole person washed with water of agreeable warmth.

She should then be fed with such food as is preservative of the embryo and as does not produce a burning sensation.*

She should then, in the evening, have administered to her enemata made of oils (and oily substances) boiled with the group of drugs called Madhuraka (sweets).†

It should be stated that while administering enemata both of the oily and the dry kinds, she should be made to lie down with her face downwards.[61]

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d. *Poa cynosuroides*, *Linn.*

e. *Saccharum spontaneum*, *Linn.*

f. A variety of *Saccharum officinarum*, Linn.

g. *Calamus rotang*, *Linn.*

h. A variety of the above. Gangādhara takes it as a variety of the above that grows in water.

i. Otherwise called Yamāni. *Ptychotis Ajowan*, *D.C*; syn. *Ligusticum Ajowan*, *Flem.*

j. *Hemidesmus Indicus*, *R. Br.*; syn. *Asclepias pseudosarsa*, *Roxb.*

k. Otherwise called Gāmbhāri. *Gmelina arborea*, *Linn.*

l. *Grewia Asiatica*, *Linn.*

m. Liquorice.

n. *Uvæ passæ.* *Vitis vinifera*, *Linn.* Dried grapes.

o. *Buchanania latifolia*, *Roxb.*

p. *Terminalia Bellerica*, *Roxb.*

q. *Sesamum Indicum*, *Linn.* Sesame seeds.

* 'Sthairyakara' is explained by Gangādhara as 'Garbhasthāpanakara,' *i.e.*, preservative of the embryo.

'Avidāhi' is 'not burning,' *i.e.*, 'as does not produce acidity.'—T.

† For the group known as 'Madhuraka' or 'Madhura,' *vide* foot-note p. 836 *ante*.—T.

That woman whose embryo dies in the womb through excessive increase of the faults (wind, bile, and phlegm),

Or, through indulgence, in a large measure, in food and drink that are of keen and heating properties,

Or, through suppression of the urgings of wind, urine, and stools,

Or, through indulgence in food made of hostile ingredients, or use of uneven beds and seats, or through pressure (upon the womb),

Or, in consequence of wrath, grief, envy, malice, fear, apprehension, and the rest,

Or, other acts (which are destructive of the embryo), discovers the following symptoms:

Her womb looks moist (like a piece of cloth soaked in water);* becomes stupefied (or paralysed); extended; and cold. Besides, she feels as if a heavy stone is within her;

The embryo becomes motionless;

Severe pains are felt, yet they are not like the pains of labour;

No discharge takes place from the genital organ;

Her eyes droop down;

She sees darkness all around; feels very uneasy, her head swims; she breathes hard; and she finds no pleasure in anything;

She feels no urgings for evacuations as at other times.

The woman who discovers such symptoms should be known as one whose embryo is dead in the womb.[63]

Some say that for the alleviaton of the pain in the womb (caused by the dead embryo) the expulsion of the embryo is the only means.

Some say that the *mantras* ordained in the Atharva Veda (are the means).

Some say that extraction (of the embryo) by an experienced accoucheur (is the means).†[63]

* 'Stimitam' is explained by the commentators as 'looking moist or like a piece of cloth soaked in water.

'Avi' (plural—'Avyah') means throes or labour pains.

'Srasta,' with reference to eyes, means 'drooping' or 'hanging down'.—T.

† 'Garbha-çalya' is, literally, 'the dart in the womb,' meaning the cause of pain in the womb, *viz.*, the dead embryo.

To the woman of premature pregnancy whose dead embryo has been removed, any one of the following wines should be first given to drink in measure suited to her, *viz.*, Surā, Sidhu, Arishta, Madhu, Madirā, and Asava, for correcting the womb, alleviating pain, and making her cheerful.*[64]

After this, she should be treated with such medicines as belong to the class called 'Vringhana' (*i. e.*, those that promote nutrition and add flesh), and such as support the strength of the body ;

Or, with gruels of barley and other articles, mixed with (medicated) oils ;

Or, with such food (and drink) as is well suited to her at that time.

This should be continued till the faults, the Dhātus, and the discharges are dried up.†[65]

After this she should be treated with drinks of (medicated) oils, enemata, such food (and drink) as would suit her at that stage, and with such drugs as are 'Dipaniya' (provocative of the digestive fire), 'Jivaniya,' (*i.e.*, medicines that prolong life), 'Vringhaniya,'

Among the four Vedas, the Atharvan only contains *mantras* for incantations of all sorts. It contains also the whole of the Ayurveda or Science of Life. Of course, this is only a tradition, for the Science of Life as contained in the Atharvan, if it was ever contained in it, has long ago been lost. All that we have of the Atharvans is rules about incantations for effecting all sorts of objects, such as 'Mārana' or the destruction of foes, 'Uchātana' or depriving foes of their reason or sanity, 'Vaçikarana' or bringing an enemy under control or subjection, &c. 'Indrajāla' or magic also forms a part of the Atharvans.

'Paridrishtakarman' is one who has experience, *i.e.*, one who has performed the operation with success several times.

'Calyahartri' is an accoucheur ; or one who, with the aid of instruments, if needed, performs the operation of extracting children, dead or alive, from the womb.—T.

* Three classes of women are taken : first, 'āmagarbhā,' *i.e.*, she who is not in a mature state of pregnancy ; second, 'paripakkagarbhā,' *i.e.*, she who is in a mature state of pregnan y ; and, third, 'Vimu garbhā,' *i.e.*, she who has been delivered at the proper time. Unto the first, when her embryo has been removed, the wines mentioned here ought to be administered. The treatment of the two others occurs lower down.

Surā, Sidhu, Arishta, &c., are wines of different descriptions. See Lesson on Wines, in Sutras āna, *ante.*—T.

† 'Vilepyādibhih' is added in some texts, after 'Yavāgwādibhih.' This is clearly incorrect. Gangādhara rightly omits it.—T.

(*i.e.*, those that promote nutrition), 'Madhura,' (*i.e.*, those that belong to the group of sweets), and 'Vātahara,' (*i.e.*, those that alleviate the wind).[66]

Unto the woman whose embryo is dead at an advanced stage of gestation (and has been expelled or extracted), as also unto her that is delivered (in course of nature) at the proper time, (medicated) oils may be administered the very day.[67]

After this we shall lay down the treatment which should be observed, month by month, in the case of the woman whose embryo grows without obstruction of any kind (caused by disease).[68]*

If it is suspected that the woman has conceived, then, during the first month, she should drink milk that is unmedicated, in proper measure, in a cold state.

She should also, morning and evening, eat such food as may readily be assimilable.[69]

In the second month her diet should consist of only milk boiled with the group of drugs called sweets.

In the third month, (her diet should be) milk mixed with honey and *Ghee*.

In the fourth month, it should be cheese, churned out of milk, of the measure of an *Aksha* (2 tolas).†

In the fifth month, it should be *Ghee* raised from milk.‡

In the sixth month, it should be *Ghee* raised from milk, boiled with the group of drugs called sweets.

In the seventh month, the same diet is prescribable.[70]

Women say that the hair of the child grows in the seventh month and that this causes the mother a burning sensation.

The illustrious son of Atri said,—This is not so. What really takes place is this: owing to the pressure caused by the embryo, wind, bile, and phlegm, reaching the chest, cause the burning sensation.

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* 'Nirvikāram' implies 'without vikāra,' *i.e.*, without disease or ailment of any kind. What is implied is, those cases in which the gestation goes on without obstruction of any kind.—T.

† Gangādhara explains that cheese churned out of milk, and *not* that raised from curds, is prescribed.—T.

‡ Ghee from milk and *not* that raised from curds is what is meant here.—T.

From this, a sensation of itching arises, in consequence of which the skin (of the chest) becomes torn (through the scratching that becomes a necessity).*

If this happens, she should be given a palmful of cheese boiled with the group of drugs called sweets, mixed with the decoction of Kola (*Zizyphus Jujuba, Lamk*).

With, again, the paste, dissolved in water, of Chandana (*a*) and Mrinãla (*b*), her bosoms should be rubbed; or, they may be rubbed with Cirisha (*c*), Dhãtaki (*d*), Sarshapa (*e*), and liquorice powdered together; or, with the paste, dissolved in water, of Kutaja (*f*), the seeds of Arjjaka (*g*), Musta (*h*), and Haridrã (*i*), or, with the paste, dissolved in water, of Nimva (*j*), Kola (*k*), Surasã (*l*), and Manjishtã (*m*).

Or, it should be washed with the infusion of the triple fruit (*viz.*, Haritaki or *Chebulic myrobalans*, Vibhitaka or *Terminalia Bellerica, Roxb.*, and Amlaki or *Phyllanthus Emblica, Linn.*) mixed with the blood of the *Prishat* deer and the hare.†

Or, the part should be rubbed with oil boiled with the leaves of Karaviraka (*n*).

Or, it should be washed also with water boiled with Mãlati (*o*) and liquorice.

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* 'Kikkaça' is explained by Gangãdhara as 'Charmadãrana.' The sensation of itching becomes so violent that the scratching it necessitates leads to the skin (of the chest as also of the breasts) being actually torn.—T.

a. *Santalum album, Linn.*

b. Stalk of the Lotus.

c. *Mimosa sirisa, Roxb.*; syn. *Albizzia lebbek, Benth.*

d. *Woodfordia floribunda, Salisb.*; syn. *Grislea tomentosa, Roxb.*

e. Mustard seeds.

f. *Holarrhena antidysenterica, Roxb.*; syn. *Echites antidysenterica, Wall.*

g. A variety of *Ocimum Sanctum, Linn.*

h. *Cyperus rotundus, Linn.*

i. *Circuma longa, Roxb.*

j. *Melia Azadirachta, Linn.*; syn. *Azadirachta Indica.*

k. *Zizyphus jujuba, Lamk.*

l. *Ocimum Sanctum, Linn.*

m. *Rubia cordifolia, Linn.*; syn. *Rubia Munjista, Roxb.*

† The porcine deer.—T.

n. *Nerium odorum*; the sweet-scented oleander.

o. *Aganosma Caryophyllata, G. Don.*; syn. *Echites caryophyllata, Roxb.*

The woman, when she feels the sensation of itching, should abstain from scratching the part for avoiding the disfigurement due to sores on the skin.

If the itching be irresistible, she may (without scratching) knead and rub the part for subduing the sensation.

She should have, in small measure, all kinds of food that are regarded sweet and alleviative of wind. Such food should have very little of oil and salt.

After taking such food, she should have for drink a small measure of water.'[1]

In the eighth month she should take, at proper intervals, every day, milk mixed with gruel of barley and boiled with *ghee.*

Such diet is not proper for her, said Bhadrakāpya, for, by taking such diet, her child may catch the defect of having brown eyes.*

Let the defect of brown eyes take place, said the illustrious Punarvasu of Atri's race.

To have recourse to such food cannot be improper, since she who takes it brings forth an offspring that is endued with wealth of health, strength, complexion, voice, and frame, and that becomes the foremost of his kinsfolk.'[2]

In the ninth month, she should have administered unto her enemata made of oils boiled with that group of drugs which is called sweet.

She should have also sticks of cotton, soaked in oil, inserted into her genital organ in order to make the passage oily for facility of delivery.'[3]

All those acts which have been laid down, regarding a woman that has conceived, touching the commencement of her conception and the period of gestation beginning with the first month and ending with the ninth, help to soften her abdominal cavity, loins, flanks, and the back.

The wind also in her body, in consequence of those acts, moves in the normal or usual directions.

The urine and stools also, remaining in their normal condition, reach their channels of outlet without obstruction of any kind.

Her skin and nails, too, become soft,

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* In India, from very ancient times, black eyes, that is, eyes with black pupils, are regarded beautiful in both males and females. Tawny, or brown, or cat-like eyes are regarded as a defect. Manu says that a girl with tawny or brown eyes should not be wedded.—T.

Her strength and complexion also grow.

In consequence of all this, she brings forth, without pain at the proper time, a superior child that becomes happy and endued with wealth of attributes*[74]

Before the ninth month, the lying-in-room should be caused to be erected for her.

It should be constructed upon a spot that is free from bones, gravels, and fragments of earthenware†

The place selected should be foremost in respect of sight, taste, and smell.‡

The construction should have its entrance facing the east or the north.[75]

In that building should be collected a sufficient quantity of wood of Vilwa (*a*), Tinduka (*b*), Inguda (*c*), Bhallātaka (*d*), Vāruna (*e*), Khadira (*f*), and wood of other kinds which Brāhmanas versed in the Atharva Veda may declare to be beneficial.

It should also be equipt with abundance of cloths, plasters and liniments, covers, and coverlets.

With the aid, again, of the essence of the science of buildings

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* What advantage is gained by the skin and the nails becoming soft it is not easy to see. The wind moves in its usual or normal direction, and keeps up her health. During the period of gestation, it is the wind that is most likely to become vitiated.—T.

† 'Asthi' is bones, These are regarded as inauspicious. Frequently, to this day, in India, if a succession of misfortunes overtakes a family, particularly in the form of deaths, priests and astrologers are employed to find out, by incantations, the bones buried in the land whereon the family dwelling house is built.

'Çarkarā is gravels; and 'kapāla', fragments of earthenware. These also are directed to be removed from the spot whereon the lying-in-room is to be erected.—T.

‡ The site should be on a piece of land that is, in respect of sight, taste, and smell, foremost. No barren spot, or no spot which does not command a good scenery, should be selected. Brāhmanas learned in the scriptures bearing upon buildings and other constructions, are employed. In selecting sacrificial compounds, the same rules are observed as in selecting sites of lying-in-rooms.—T.

a. *Ægle marmelos, Corr.*

b. *Diospyros Embryopteris, Pers.;* syn. *Diospyros glutinosa, Kœnig.*

c. *Balanites Roxburgii, Planchon.*; syn. *Ximenia Ægyptiaca, Roxb.*

d. *Semecarpus Anacardium, Linn.;*

e. *Cratæva religiosa, Forst* ; syn. *Capparis trifoliata, Roxb.*

f. *Acacia Catechu, Linn.* ; syn, *Mimosa catechu, Linn.*

the sites should be designed of fire, water, mortars and pestles, privy, bathing, and cooking.

It should meet the requirements of the season.[76] *

There should be kept the following:

Ghee, Oil, Honey, Saindhava salt, Sauvarchala salt, Kāla salt, Vidanga (*a*), treacle, Kushtha (*b*), Kilima (*c*), Nāgara (*d*), Pippali (*e*) Pippalimula (*f*). Hastipippali (*g*), Manduparni (*h*), Elā (*i*), Lāngaliki (*j*), Vachā (*k*), Chavya (*l*), Chitraka (*m*), Chiravilwa (*n*), Hingu (*o*)

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* This aphorism has been mistranslated by the Bengali translators. Gangādhara also has not succeeded in explaining it correctly. The first clause consists of the names of the several trees which occur in the genetive plural; then comes the second clause, beginning with 'vā yāni, &c,' and ending with 'Atharvavedavidah'; after the last word occurs 'tat.' This 'tat' is evidently connected with 'Tatra' at the outset, 'Tatra tat' implies 'there these should be kept'. Then comes the adjective clause 'Vasana &c. sampadupetam.' After this, the correct reading, which Chakrapāni gives, is 'Vāstu-vidyā-hridaya-yogme.' Chakrapāni explains 'hridaya' as 'tattwa.' 'Vāstuvidyā' is the Science of Building. (Gangādhara gives the incorrect reading—'Vāstu vidyāt.' It is pure nonsense.) In consequence of the incorrect reading he adopts, Gangādhara has been obliged to take the words 'Vasana', 'ālepana', 'āchcchādana', and 'apidhāna' in very far-fetched senses. By adopting Chakrapāni's reading, all these words may be taken in their well-known ordinary senses.

The two last adjective clauses qualify 'Sutikāgāram' in the previous aphorism.

a. *Embelia Ribes, Burm.* syn. *Embelia Glandulifera, Wight.*

b. *Saussurea auriculata*; syn. *Aplotoxis auriculata, D. C.*

c. Another name of Devadaru as explained by the Commentators. *Cedrus deodara, Loud*; syn. *Pinus deodara, Roxb.*

d: This word is sometimes used for dry ginger. The Commentators are silent. Ordinarily it implies the *Cyperus pertenuis, Roxb.*

e. *Piper longum, Linn.*

f. The roots of the above.

g. Otherwise called Gajapippali. *Scindaspus officinalis, Roxb.*

h. *Hydrocotyle Asiatica, Linn.*

i. *Elettaria Cardamomum.*

j. *Gloriosa suberba, Linn.*

k *Acorus Calamus, Linn.*

l. Also called Chavikā. *Piper chaba, Hunt.*; syn. *Chivica officinarum, Miq.*

m. *Plumbago Zeylanica, Linn.*

n. Otherwise called Karanja or Dahar-Karanja. *Pongamia glabra, Ventr.*; syn, *Galedupa Indica, Lamk.*

o. *Ferula Assafœtida, Linn.* (The exudation is used.)

Mustard seeds, garlics, Kana (*a*), Kanikā (*b*), Nipa (*c*), Ātasi (*d*), Vallipa (*e*), Bhurya (*f*), Kulattha (*g*), Maireya (*h*), Surā (*i*), and Āsava (*j*).

Also two pieces of stone (currystone and mullar);

Two large pestles;

Two mortars*;

One mule;

One ox;

Two sharp-pointed needles, one of gold and the other of silver, and two skeins of threads, with needle-like ends;†

A few keen-pointed (surgical) instruments of steel;

Two bed-steads made of the wood of *Ægle marmelos*;

Some (well-dried) fuel of *Diospyros glutinosa* and *Balanites. Roxburghii* for (readily) igniting fire.

Many woman should be kept in attendance, who have each brought forth many children; who are well-disposed towards the woman that is about to be a mother, and much attached to her; who are expert in all acts, skilled in understanding all sorts of directions, whose nature is affectionate; who are always cheerful and capable of bearing hardship and pain, and towards

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a. The Commentators take it as another name of Kundaka. Thin or small fragments of rice.

b. Thicker fragments of the above.

c. Otherwise called Kadamba. *Anthocephalus Cadamba, Benth and Hook.*, syn. *Nauclea Cadamba, Roxb.*

d. *Linum usitatissimum, Linn.*

e. Another name of Kusmānda. *Cucurbita pepo, Roxb.* syn. *Benincasa cerifera, Savi.*

f. *Betula Bhojpatra, Wall.*

g. *Dolichos uniflorus, Lamk.*, syn. *Dolichos biflorus, Roxb.*

h. A variety of wine.

i. A variety of ditto.

j. A variety of ditto.

* Those of the larger kind, generally used of wood or stone, are meant. Chakrapāni observes that some texts have 'Kunda-mushala', meaning small pestles.

† Chakrapāni explains 'tikshnān' as 'suchyākārān', *i.e.*, of the form of the needle; in other words, having needle-like ends 'Suchi-pippalakau' may also mean, according to him, two thimbles with needle like ends. I think Chakrapāni does not explain the passage correctly. I think 'Suchi' in the dual number as given by Gangādhara is correct. Hence, two 'Suchis' and two 'pippalakas' are meant. 'Sauvarnarājatau' is misplaced in some texts. It comes after 'Tikshnau'.—T.

whom the woman who is about to become a mother is herself well-disposed.

Brāhmanas conversant with the Atharava-veda ;

Everything else that may be regarded useful in view of the occasion ; and

All else that Brāhmanas and women of venerable years may direct.

All these should be attended to.[78]

Then when the ninth month has set in, on an auspicious day, when the deity, Chandramas, (*viz.*, the moon,) is in conjunction with an auspicious asterism, when the *karana* also is favourable, at an early hour of the morning (called Maitra), having poured libations on the sacred fire for dispelling all evils and obtaining prosperity, having also first caused a cow and Brāhmanas and fire and water to be admitted therein, having given grass and water and honey and fried paddy unto some kine (kept in readiness), having presented unto Brāhmanas sun-dried rice in full measure, as also flowers and such other articles as are productive of prosperity and agreeable fruits, having worshipped in the first instance a vessel of water and then saluted the Brāhmanas seated on the seats (spread out for them), and causing them to perform the rite of 'āchamana,' she should induce them to utter benedictions upon her.

When the Brāhamanas are repeating the word 'Punnyāha', she should, following the Brāhmanas and kine, herself enter the lying-in-room.

Residing therein, she should wait for the time of delivery.*[79]

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* 'When the *karana* is favourable ;' 'karana' is an astrological division of time. They are 11 in number, 7 moveable and 4 fixed ; two of them are equal to a lunar day.

'Muhurta' is a division of time equal to 48 minutes. 'Maitra muhurta' is otherwise called 'Brāhma Muhurta.' It is that hour of the dawn when the Sun has just risen above the horizon.

'Akshata,' literally, is that which has undergone no deterioration. Hence, a measure of rice given to a Brāhmana. The basket or vessel in which the rice is given should be full to the brim. In performing Çrāddhas and other sacred rites, only sun-dried rice can be given, and not that rice which is prepared from boiled paddy.

All articles productive of merit when offered to Brāhmanas and Pitris are called Nāndimukha. 'Udakapurvam' is explained by Gangadhara as worshipping water first.'—T.

Verily the following are the symptoms that manifest themselves at the time of delivery. They are,—

Physical langour or lassitude ;

Sensation of heaviness of all the limbs ;

Flabbiness of the face and the eyes ;

Absence of tightness of the chest ;

Falling of the abdomen downwards ;

Sensation of heaviness in the abdomen ;

Sensation like that of a pricking with needles in the groins, the pubic regions, the waist, the sides of the abdomen, flanks, and the back ;

Discharges from the genital organ; and

Unwillingness to take food ;

After these, the labour-pains manifest themselves, and the discharge of water from the uterus.*[80]

When the labour-pains manifest themselves, the woman should be directed to lie down on the ground, spreading a soft bed over it.

While thus lying down, women possessed of the qualities spoken of above should sit around her.

They should comfort her with agreeable discourses of import already laid down.[81]

If delivery does not take place while she is suffering under labour-pains, she should be directed to rise up and seizing one of the large pestles to strike it repeatedly into the mortar full of paddy.

She should also be directed to stretch out her arms and legs repeatedly.

She should, at intervals, be made to walk.

Even this is what some (physicians) say.[82]

The illustrious son of Atri's race said that all this is not proper. For it is always directed by the wise that a woman who has conceived should never indulge in violent physical exercise, especially at the time of delivery. Of a woman, who is delicate by nature, when all her 'dhātus' and faults

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* 'Klama' is a sensation of fatigue or general exhaustion, or langour, or lassitude.

'Glāni,' generally implies pain or the absence of ease. Here, heaviness. 'Absence of tightness of the chest' implies a sensation like that of the bonds of the chest being slackened.—T.

are in a constant state of motion, the wind, excited by such an exercise as that with the pestle, gets an opportunity to destroy her very life.

The woman that has conceived becomes, especially at the hour of delivery, exceedingly difficult to treat if afflicted by any disorder. Hence, sages think that without taking up the pestle, the woman may have recourse to the stretching out of her arms and legs and to walking.[23]

At such a time she should be given the pulv of the following to smell repeatedly: Kushtha (*a*), Elā (*b*), Lāngaliki (*c*), Vachā (*d*), Chitraka (*e*), and Chiravilwa (*f*).

Also the smoke of Bhurjjapatra (*g*), or of the pith of Cinsapā (*h*), may be given to her at intervals to smell.

Her waist, flanks, back, and thighs, may also be rubbed with oil slightly heated.

The rubbing should be continued gently so as to give her as much pleasure as possible.

By means of this act, the child's head comes downwards. When she feels that the child, leaving her chest, has fallen down into the abdomenal region and reached the head of the pubic region, her throes become violent and she ardently desires to deliver her burden.

At that time, the child's head comes downwards.

When she has reached this stage, she should be placed upon a bedstead, and directed to strain (for expelling the child).

The well-disposed women in attendance upon her should then whisper into her ears the following *Mantras*:

May Earth, Water, Ether, Fire, Wind, Vishnu, and Prajāpati, always protect thee that art with child in thy womb!

May they see that thou art delivered of thy burden! O thou of fair face, do thou, without pain, bring forth a happy child endued with the splendour of Kārtikeya, and may the god, Kārtikeya, protect that child!

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a. *Saussurea auricalata;* syn, *Aplotaxis auriculata, DC.*

b. *Elettaria Cardamomum.*

c. *Gloriosa Superba, Linn.*

d. *Acorus Calamus, Linn.*

e. *Plumbago Zeylanica, Linn.*

f. *Pongamia glabra, Vent.*, syn. *Galedupa Indica, Lamk.*

g *Betula Bhojapatra, Walld.*

h. *Dalbergia Sissoo, Roxb.*

Even this (is what we direct)![14]

She should then be directed by the women endued with the aforesaid qualities who are in attendance upon her in this way:

Do not strain when there are no pains!

She who strains when the pains have ceased finds her exertions fruitless!

The offspring brought forth by such a one becomes deformed and afflicted with diseases, or these diseases (in especial) may come upon an offspring, *viz.*, asthma, consumption, phthisis, and enlargement of the spleen. Just as one, however one may try, does not succeed in bringing about the urgings for sneezing and eructations and wind and urine and stools, before the urgings therefor come in course of nature, or if one succeeds, by strong efforts, in bringing on the urgings for those acts, one only exposes oneself to various diseases, even so is the case with a woman who indulges in straining before the exact time comes for delivery.

As the suppression of the urgings for spittle and the rest becomes productive of injury, even so is the avoidance of straining when the time has come for delivery.

She should be addressed (by the women in attendance) in these words: Do thou bear thyself as we say.

Desirous of following their advice, she should at first strain gently, and then with greater force.

While she indulges in such straining, the women in attendance should exclaim,—Delivered, Delivered! Praise, Praise! It is a such child!

At these words, her heart will be filled with joy.[15]

When the woman has delivered, some one amongst the women in attendance should see whether the placenta has come out or not.

If the placenta has not come out, some one among the attending women should forcibly press with her right hand the part, just above the navel, of the woman who has just delivered, supporting her the while by the left hand placed against her back, and continuously give her a good shake.

Her loins should also be pressed by some one using her heels.

Her lips also should be seized and pressed with force.

The (end of the) braid of the hair on her head should also be inserted into her mouth.[16]

Then taking up some leaves of *Betula Bhojapatra* and

Kashamani and the cast off slough of a snake, these should be set on fire and the vapour applied to the genital organ of the woman that has delivered.

Or, taking the paste of Kushtha (*a*), and Tāliça (*b*), and dissolving it in the decoction of Valwaja (*c*), or the yeast of Maireya (*d*), or the decoction of Kulattha (*e*), or that of Mandukaparni (*f*) and Pippali (*g*), it should be given to the woman to drink.[87]

Also the paste of Sukshma-Elā (*h*), Kilima (*i*), Kushtha (*j*), Nāgara (*k*), Vidanga (*l*), Kāla-vit (*m*), Gura (*n*), Chavya (*o*), Pippali (*p*), Chitraka (*q*), and Upakunchikā (*r*), dissolved in the yeast of Maireya or in any of the decoctions mentioned before, may be given to her to drink.

Or, cutting off the right ear of an old bull-ass, and pounding it on a stone, throw it into any of the aforesaid decoctions, *viz.*, of Valwaja and the rest; then taking it up after a brief space of time, the decoction (from which it is taken up) should be given to the woman to drink.*[88]

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a. *Saussurea auriculata*; syn. *Aplotaxis auriculata, DC.*

b. *Pinus Webbiana, Lindl.*; syn. *Abies Webbiana, Loud.*

c. *Imperata cylindrica*; syn. *Saccharum cylindricum, Lamk.*

d. A variety of wine. : It should be noted that 'Surāmanda' implies the yeast of wine or the froth or scum that comes to the top of any vinous liquor in course of fermentation.

e, *Dolichos uniflorus, Lamk*; syn. *Dolichos biflorus, Roxb.*

f. *Hydrocotyle Asiatica, Linn.* Gangādhara takes Mandukaparni here, on what authority it does not appear, as indicating Danti, *i. e.*, *Baliosperum montanum*; syn. *Croton polyandrum, Roxb.*

g. *Piper longum, Linn.* The decoction recommended is that of Mandukaparni and Pippali taken together.

h. *Elettaria Cardamomum*;

i. Another name of Devadāru. *Cedrus deodara, Loud.*, syn. *Pinus deodara, Roxb.*

j. *Saussurea auriculata*; syn. *Aplotaxis auriculata,* DC.

k. Another name of dry ginger.

l. *Embelia ribes, Burm.*; syn. *Embelia glandulifera, Wight.*

m. Vit salt of the black variety.

n. Treacle. (Old treacle is used in medicine).

o. *Piper chaba, Hunter*: syn. *Chavica officinarum, Miq.*

p. *Piper longum, Linn*; syn. *Chavica Roxburghii.*

q. *Plumbago Zeylanica, Linn.*

r. Another name of Krishna-jiraka. *Nigella sativa, Linn.*

* 'Khara-Vrishabha' is explained correctly, I think, by Gangādhara, as a bull or male ass. Chakrapāni takes it as a 'Chanda-Valivardda,' that

A stick of cotton, soaked in oil that has been boiled with Çatapushpā (*a*), Kushtha (*b*), Hingu (*c*), and Madana (*d*), may be inserted.[89]

The same oil may be administered unto her as enemata.

Taking, again, the paste of these, *viz.*, Phala, (*e*), Jimuta (*f*), Ikshāku (*g*), Dhāmārgava (*h*), Kutaja (*i*), Kirtavedhana (*j*), and Hastiparni (*k*), and dissolving it in the decoctions already mentioned (*viz.*, those of Valwaja and the rest), a dry enemata may be made for administering unto her.[90]

The enemata (prescribed) forces out, along with the (accumulated) wind, urine, and stools, the attached placenta, in consequence of the downward motion which it brings about of the wind.

The fact is, wind, urine and stools, and other execretions having an outward motion, (when accumulated within the body), prevent the placenta from coming out.*[91]

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is, an angry bovine bull. This can hardly be the sense. Although Charaka prescribes beef, yet he does not readily do so. Only when other remedies have failed, beef comes in, probably for those, again, that are accustomed to it.—T.

a. Otherwise called Misreya. *Pucedanum Sowa.*

b. *Saussurea auriculata*; syn. *Aplotoxis auriculata, DC.*

c. *Assafœdita.*

d. *Randia dumetorum, Lamk*; syn. *Prosoqueria dumetorum, Roxb.*

e Whenever the word Phala (fruit) occurs in medical literature, it implies Madana-phala, *i. e.*, the fruits of *Randia dumetorum.*

f. Jimuta is explained as a variety of Ghosaka, Dhāmārgava being another variety of the same. Ghosaka is identified with *Luffa pentandra* or *Luffa acutangula.* The former, which has a synonym, *viz.*, *Laffa cylindrica (Roem)*, is called in Bengali, Dhundul. The latter is Jhinga.

g. A kind of bitter gourd. Called in Bengali Tit-talu.

h. *Vide* note *f* above.

i. *Holarrhena antidysenterica, Wall*; syn. *Echites antidysenterica, Roxb.*

j. Otherwise called Koshātaki (a variety of Ghosaka or Ghosalatā) *Luffa amara, Roxb.*

k. A variety of *Memordica mixta.*

* The sense is 'āsaktām amarām vātādih (saha) nirharati,' *i.e.*, the enemeta administered brings out the placenta along with the wind, the urine, and the stools in a state of constipation.

What is said in the second part of the aphorism is that the 'vahirmukha' excretions, such as wind, urine, and stools, when accumulated within the body, 'amarām antahsajjanti" *i.e.*, cause the placenta to be attached; in other words, prevent it from coming out.—T.

Verily, while these acts are being done for the eduction of the placenta, the following acts should be done with respect to the child, as soon as it has come out of the womb. They are,—

Two pieces of stone should be rubbed against each other near the ears of the babe.

The babe should be washed in either cold or warm water whichever may be regarded agreeable to it (according to the season).

By this, the babe's life-breaths, injured by the pain caused in course of its coming out from the womb, are restored to vigour.

The child should then be fanned with a winnow made of reeds.

Besides these, whatever else is needed for restoring the life-breaths of the baby, injured by the pain of its eduction out of the womb, should also be done.*[92]

When it is seen that the child has got back its life-breaths and been restored to the normal condition of a living being, it should be treated with a bath and wash with water.

Some one then should, with her (fore) finger, from which the nail has been properly pared, and which is covered with a stick of well-washed cotton, begin to gently wipe the child's palate, lips, throat, and tongue.

Having first wiped the mouth (in this way), the crown of the child's head should be covered with a pad of cotton soaked in oil.

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* 'Karmāni kriyamāni,' in the progressive form, evidently means 'while the acts (for the expulsion of the placenta) are being done.' Some of the Bengali translators have misunderstood the passage.

Two pieces of stone are directed to be rubbed against each other to produce a harsh, grating noise which quickly rouses the babe into life.

Chakrāpani explains that cold water or warm water should be used according as it may be regarded agreeable to the babe in view of the season. If it is winter, warm water should be used. If it is summer, cold water should be used. Some texts read 'mukha-pariseka' for 'Sukha-pariseka;' if the former reading be preferred, it would mean that cold or warm water should be used for washing the mouth of the babe. That this reading is plausible appears from the direction in the next aphorism about washing the babe. I think, however, that 'Sukha-pariseka' is correct. The fact is, it is the babe's resuscitation that is directed to be brought about. Babes, abandoned as dead, have been revived by skilful physicians by resorting to the simple process of dipping them successively in cold and warm water. The direction about washing the child, in the next aphorism, therefore, does not necessarily settle the reading.—T

After this, using a little *ghee* mixed with Saindhava salt, the child should be made to vomit.*[93]

We shall now lay down instructions about the cutting of the child's placenta.

Leaving a space of eight fingers from the root of the navel, and setting a mark there, and reaching the place where the umbilical cord is to be cut, it should be cut off between two knots or nodes, with a sharp knife made of gold or silver or iron, with edge turned upwards.

Without losing any time, a string should be tied, at any point, round the uncut portion of the cord, and it should then be loosely attached to the neck of the child.†[94]

If the child's navel begins to rot, it should be anointed with oil boiled with the paste of these, *viz.*, Lodhra (*a*),

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* 'Udaka-grahana' is a technical term; literally, it means 'taking of water,' the sense being 'washing of the private parts' It corresponds with 'washing of hands' in English.

This bath is a different process from the dipping of the child in cold or warm water, adverted to in the aphorism, for restoring the life-breaths. The dipping may be dispensed with, in the case of a babe which does not lie in a dormant state after birth. The bath recommended here is obligatory.

'Anguli,' in the singular, may mean any finger. It is, however, the forefinger that is intended.

'Suparilikhita' implies 'well cut off.' The child, after birth, is frequently seen to have its throat almost choked with phlegmonous matter. It is to cause these to be expelled that the mild emetic (ghee mixed with Saindhava salt) is prescribed.—T

† What is said here is this: beginning from the root of the navel, measure the umbilical cord. In measuring small lengths, the ordinary unit of measurement is the breadth of a finger. When the breadth of eight fingers has been reached, a mark is to be set at the place. The portion of the cord beyond the mark thus set is called 'Cchedanāvakāsa,' meaning the place where it is to be cut. When the 'Cchedanāvakāsa' has been thus ascertained, the cord is to be cut at a point between two knots or nodes, as otherwise there may be hemorrhage. After the cord has been cut off, a string is to be tied at any point of the uncut portion between the root of the navel and the mark at the end of the length measured by the breadth of eight fingers This string should then be attached loosely to the neck of the baby, for preventing the uncut portion of the cord from being bruised or otherwise injured. 'Urddhadhārena' implies that the knife should be placed with its edge upwards. Chakrapāni reads 'ardhadhārena,' meaning 'with the edge placed transversely, as in the case of an Indian 'Banti.'—T.

a. *Symplocos racemosa, Roxb.*

Madhuka (*b*), Priyangu (*c*), Haridrā (*d*), and Dāruharidrā (*e*).

These very drugs whose paste is directed to be boiled in oil may also be reduced to pulv, and such pulv may be applied to the rotten navel.

Thus has been expounded fully the ordinances on the subject of the cutting of the umbilical cord.[95]

If the umbilical cord be not properly cut, there may be fear of the following diseases of the navel arising, *viz.*, Uttunditā of large proportions (*f*), Pindālikā (*g*), Vināmikā (*h*), and Vijrimbhikā (*i*).

In case these diseases appear, considering the gravity or lightness of the case, the child should be treated with such alleviatives of wind and bile as do not cause any burning sensation, as also with *ghee*. The tumorous growth should be rubbed, or chafed, or drenched over with these remedies.

Before this act (the cutting of the umbilical cord), *Jāta* rites of the child should be performed.

At the conclusion of these rites, honey and *ghee* sanctified with *mantras* according to the particuiar Veda of the child's parents, should be given to the child.

After this, agreeably to these very ordinances, the right breast (of the mother) should be first presented (for suck) to the child.

Then a vessel full of water, sancitified with proper *mantras*, should be placed at the head of the child.*[96]

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b. *Liquorice.*

c. *Aglaia Roxburghiana.*, W.A.

d. *Circuma longa*, *Roxb.*

e. *Berberis Asiatica*, D.C.; syn. *Berberis aristata*, D.C.

f. Gangādhara explains that by 'Uttunditā' is meant a tumorous growth, of large proportions, having the shape of a ball (Gudaka). (The Bengali word 'Gond' is evidently a corruption of 'Gudaka').

g. According to Gangādhara, this means a flat, circular tumour. It is not so elavated or globular as the above.

h. A circular tumour with elevated edges and the central portion depressed.

i. A tumour that continually increases.

† 'Tatra' implies 'if the diseases mentioned make their appearance.'

'Avidāhi', literally, 'not burning', *i.e.*, 'not painful in their application.'

'Abhyanga' is gentle rubbing. 'Utsādana' is chafing; it is not so gentle as the previous operation. 'Pariseka' implies drenching or sprinkling.

The protection of the child should then be provided for.

The physician should cause the lying-in-room to be encompassed by branches of Ādāni (*a*), Khadira (*b*), Karkandhu (*c*), Pilu (*d*), and Parusha (*e*).

All around that room mustard seeds, linseeds, and broken grains of rice should be scattered.

Also the auspicious *Homa* with oblations of rice should be caused to be performed every day, morning and evening.

Before the rites are performed in connection with the naming of the child, a pestle (iron or heavy wood) should be placed at the entrance of the lying-in-apartments, in an inclined posture.*

Next, having made a pellet (with a piece of cloth) of Vachā (*f*,) Kushtha (*g*), Kshaumaka (*h*), Hingu (*i*), Sarshapa (*j*), Atasi (*k*);

'Jāta-karma', literally, 'acts or rites relating to birth.' These rites are laid down in the 'Grihya-Sutras.' The 'Girhya-Sutras' are regarded as part of the Vedas. Each sect has its own Veda. For 'Jāta' rites, *vide* 'Girhya-Sutras' of Gobhila, Prapāthaka 2, Khanda 7, Sutras 18—22.—T.

a. A variety of Ghoshaka, or, *Luffa amara, Roxb.*

b. *Acacia Catechu. Linn.*, syn. *Mimosa Catechu, Linn.*

c. A variety of Vadara or Kola. *Zizyphus Jujuba, Lamk.*

d. *Salvadora Persica, Linn.*, syn. *Salvadora Indica, Wight.*

e. *Grewia Asiatica, Linn.*

* 'Mangala-homa' is *Homa* undertaken for securing some auspicious end. Among the 'nitya' or obligatory acts of a Brāhmana is the *Homa.* It must be performed because the Scriptures have said so. When, however, the *homa* is performred for securing any auspicious end; it is generally called 'mangala-homa.' The 'mangala-homa' here referred to is directed to be performed with oblations of rice (Tandula-vali).

The rites in connection with the naming of a child are numerous. For full particulars, *vide* Prapāthaka 2, Khanda 8, Sutras 8—18, of the 'Grihya-Sutras' of Gobhila. The choice of names is determined by astrological conditions The sign of the Zodiac under which one is born determines the letters of the alphabet which must form the initial letters of the names which may be selected. Thus one born under the sign Capricornus, can have such names only as begin with the letters *Kha* and *Gha.* Then, again, a child must have two names. The true name, determined by the sign of its birth, requires to be kept secret. It is used in religious rites. The second name is conferred for all other purposes. It is by this name that one is known to the world. There is no rule for determining its selection.

f. *Acorus Calamus, Linn.*

g. *Saussurea auricalata*; syn. *Aplotaxis auriculata, DC.*

h. A kind of perfume, called in Bengali, Choar.

i. Assafœtida.

j. Mustard Seeds.

k. Linseeds.

Laçuna (*a*) and Kanakanika (*b*), and other herbs and plants which are said to keep off Rākshasas, it should be placed upon the threshold of the northern entrance of the lying-in-apartments.*[97]

Similar pellets should be tied to the neck of the mother as also of the child; also to the cauldron, the water-jar, and the bedsteads.

Pellets of the same drugs should also be placed on both sides of the door (leading to the room).

Broken grains of rice, full of water, fire-wood, fire, fire-wood of Tinduka (*a*), and fire made of that wood, are always to be kept within the lying-in-apartments. *

For ten or twelve nights (after delivery) women of the qualities already mentioned, as also friends (of her own child) should be in attendance without going to sleep.

For the days the mother stays within the lying-in-apartments, gifts, auspicious rites, and the utterance of blessings, hymns, (to the deities), songs, and instrumental music, and feasting, and drinking, should ceaselessly go on within those apartments.

They should also be always filled with cheerful people who are devoted to the mother (or the good of the family to which she belongs).

A Brāhmana, well versed in the Atharva-Veda, should, morning and evening, perform the çānti-*Homa* for the good of both the child and the mother.

The ordinances relating to the protection (of the mother and the babe) have thus been expounded.[98]

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a. Garlics.

b. Broken grains of rice.

* As regards the herbs and plants referred to in the text as capable of keeping off Rākshasas and evil spirits, the Commentatries mention Guggula (*Balsamodendron Mukul*) and other kinds of incense used in worshipping the deities. The fact is, mustard seeds, inspired with *mantras*, are very often used for keeping off evil spirts. With the aid of *mantras* each seed becomes as strong as a cannon ball.—T.

a. *Dyospyros Embryopteris*, *Pers*.

* 'Indhana' is any kind of fire-wood. 'Tinduka-Kāshtendhana' is fire-wood of Tinduka. The mention of fire twice indicates that fires of any wood, and fire of Tinduka wood should be kept. What is intended is that not only fires, but fire-wood in sufficient quantity should be kept ready.—T.

When the physician notices that the mother has become hungry, he should, without regarding the consideration of assimilability, give her as much of *ghee* and oils and fat and marrow as she can drink.

After she has drunk some oil mixed with the powder of these, *viz.*, Pippali (*a*), Pippali-mula (*b*), Chavya (*c*), Chitraka (*d*), and Çringavera (*e*), her abdomen should be gently rubbed with *ghee* and oil, and then it should be bandaged with a large piece of cloth.

By this, the wind, within her womb, will not be vitiated in consequence of the absence of space to move about.*

When the oils taken have been digested, gruel of barley, in which have been boiled Pippali (*f*) and the rest, well mixed with oils, should be given to drink, morning and evening, in a liquid state and in proper measure.

The mother should be washed with tepid water before she is given the oils or the gruel of barley.

Having observed this course (of treatment) for five or seven nights, the mother should then be gradually nourished (to health).

This is the course of treatment for the mother when she is in health.[99]

The diseases which come upon the mother are either difficult of cure or incurable, in consequence of the following reasons:

The waste and relaxation of all the constituting ingredients of the body brought about by growth of the fœtus :

The emptiness of the body brought about by the pains due to straining, the discharge of extraneous matters and blood, and the drying up of all humours:

---

a. *Piper longum, Linn.*, syn. *Chavica Roxburghii, Miq.*

b. The roots of the above.

c. *Piper Chaba, Hunter* ; syn. *Chavica officinarum, Miq.*

d. *Plumbago Zeylanica, Linn.*

e. Dry ginger.

* By rubbing *ghee* and oil on the abdomen and then bandaging it with a large piece of cloth, the wind is checked. 'Anavakāçatwāt' implies 'from absence of space.' The fact is, the bandage presses down the vacant spaces between the nerve-cells, and keeps the part from exposure to chilling winds.—T.

f. 'Pippali and the rest' implies the pulv made of Pippali-roots, Chavya, Chitraka, and dry ginger.

For the equivalents of these, *vide* notes *a* to *e* above.—T.

PART XXVIII

CHARAKA-SAMHITĀ.

(TRANSLATED INTO ENGLISH.)

PUBLISHED BY

AVINASH CHANDRA KAVIRATNA,

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ABSTRACT OF CONTENTS

OF

PART XXVIII.

The contents of this Part are extremely interesting.

The subject is concluded of the manner in which a woman who has just delivered should be treated. (pp. 859—60).

Instructions are then laid down about the names that should be bestowed upon the new-born child. (p. 860).

As pointed out in the foot-notes, those instructions appear to have become obsolete, as few names of even ancient times correspond with them.

Indications are then set forth of longevity of new-born children. These are most interesting. (pp. 861—63).

Then come instructions about the examination of the Nurse to be appointed for the child. What should be her character, what should the qualities be of her milk, what should her food and drink be, what medicines should be given to her for correcting the defects of her milk, are laid down. (pp. 863—66).

Then are laid down the ordinances about the apartments in which the new-born child should be housed ; the beds, coverlets, sheets, &c., that should be used ; how these should be cleaned and fumigated ; and what toys should be given to it.

The child should never be frightened.

If ill, prompt steps should be taken for curing it. (pp. 866—69).
The Division called Çārira is concluded. (p. 870).

The Division, called "Indriyasthānam," begins at page 871. In this Division of the work, the Rishi expounds the premonitory indications of dissolution long before the dissolution actually sets in. These indications are all connected with changes of condition in respect of Complexion, Voice, &c. It will be seen that amongst the various incidents which the physician is directed to observe for ascertaining the measure of one's life, mention is *not* made of the Pulse. Çuçruta also, like Charaka, is silent on the subject of the Pulse. It is true, later physicians came to regard the pulse as a determining factor of great importance but there can be no doubt

that the works on the pulse are all very modern. European physicians also have come to regard the pulse as not of much importance. The truth is, those Hindu physicians who set a high value on the pulse are untrue to Charaka and Çuçruta. It is a mere pretence and nothing else for a Kaviraja to examine the pulse repeatedly and assure the friends of the patient that his pronouncements about the latter's condition are all based upon his observation of the pulse.

What particulars should be examined by the physician in order to ascertain the remnant of one's period of life, are set forth. These are Complexion, Voice, Smell, Taste, Touch, Eyes, Ears, &c. (pp. 871—72).

The six aspects under which the normal condition of a person's constitution should be considered are then set forth. These are the class to which he belongs, his family, his country, the age (Krita, Treta, &c.) to which he belongs, the years he counts, and the nature of his soul.

The first topic, *viz.*, Complexion, is then taken up. What complexions are normal and what abnormal are set forth.

The complexions that indicate death or its near approach are then noticed. (pp. 875—76).

Then is taken up the topic of Voice.

What voice is normal, what abnormal, and the kinds of voice that indicate the nearness of death, are explained. (pp. 876—77)

Some indications are then set forth about both Complexion and Voice, which indicate the approach of death. (pp. 877—78).

Lesson II., called 'Pushpitam,' commences here. The heading is poetical. It means a person who has blossomed; that is, one whose death is near.

The various indications, called 'Arishtas,' about Smell and Taste, of the approach of death, are set forth. (pp. 878—81).

Then comes Lesson III. In it are set forth the indications, bearing upon Touch, of the approach of death. (pp. 881—84).

Then comes Lesson IV. It treats of the indications, connected with all the senses, of the approach of death. (pp. 884—88).

Here begins Lesson V. It lays down certain premonitory symptoms of death. (888—90).

Hence she should be treated according to the ordinances laid down above.

She should, in especial, be treated in accordance with the ordinances laid down in respect of food and drink and of rubbing and chafing and washing and bathing with the paste, boiled in oil or dissolved in water (or used otherwise), of the drugs that fall within the classes called Bhautika, Jivaniya, Bringhaniya, and Vātahara.*

It should be remembered that women, after delivery, become empty-bodied in a great measure.†100

On the day after the expiration of the tenth night, the mother with the child, should bathe in water mixed with those drugs which fall under the class called 'sarvagandha' (all the scents), and into which has been thrown some mustard seeds of the white variety and some wood of *Symplocos racemosa.*

She should then wear a light and untorn piece of cloth, and a few clean, agreeable, light, and beautiful ornaments.

She should then touch the (usual) auspicious articles.

Next she should worship those deities that are proper to be worshipped at such a time.‡

After this she should cause some Brāhmanas who have coronal locks, who are clad in white garments, and who are not defective of any limb, to utter benedictions upon her.§

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* For an explanation of these terms, *vide* note to aphorism 57 of this Lesson, *ante*. As regards Bhautika, it should be here taken as standing for Bhutikā (Ptychotis Ajowan, syn. Legusticum Ajowan) and the other articles included in the group called after it.—T.

† What is stated here is this : diseases to which women become subject after delivery are either those which are difficult of cure or those which are incurable ; in other words, such diseases seldom come to them as are easy of cure.

The reason why the diseases of women after delivery become difficult is that the growth or increase of the fœtus produces the inevitable result of attenuating many ingredients of the body. (Increase of one ingredient is followed by the decrease of others). When, again, the fœtus, or, rather, the child, comes out of the womb, various kinds of *kletha*, and much blood also, come out. The woman becomes empty-bodied. Her vital forces become weakened. Hence any disease that arises then becomes either difficult of cure or incurable.—T

‡ Certain deities are regarded as protectors of new-born babes and of the lying-in-apartments. They are Shasthi, Ganeça, Kārtikeya, &c.—T.

§ Brāhmanas are directed to keep coronal locks. To this day, all orthodox Brāhmanas observe the injunction.—T.

She should then cover the child with an untorn and clean piece of cloth.

After this, the child should be laid down with head towards either the east or the north. The father of the child should then appear, and saying that the new-born one is bowing unto the deities and the Brāhmanas, he should cause the child to be christened with two names.

One of these names should be in accordance with the constellation under which the child is born, the other name may be in accordance with choice (of parents and relatives). Amongst these, the name depending on choice should have one of the 'Ghosha' letters at the beginning, and one of the 'Antastha' letters, or one of those letters which are called 'Ushma,' at the end.*

It should, again, be an old one, not agreeing with that of any ancestor up to the third degree, not new-fangled (but conformable to what is established or usual.)

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* The reading that occurs in many of the printed texts is 'Ghoshavadādyantasthāntam' (compounded of Ghoshavat-ādi-antastha-antam). The meaning is "having 'Ghoshavat' at the beginning and 'antastha' at the end.' The 'Ghosha' letters, according to Chakrapāni, are the fourth letters of the five 'Vargas' or groups, *i. e.*, gh, jh, ḍh, dh, and bh. This is erroneous, for according to 'Siddhāntakaumudi' (based on Pānini), the three last letters of every 'Varga' are called 'Ghosha' letters, the rest of the letters of each 'varga' being 'aghosha.' The 'antastha' letters are y, r, l, w. The 'ushma' letters are s, sh, ç, and h.

Gangādhara adopts the reading given above. In the comment upon it, he excludes the word 'antastha' and, therefore, interprets the compound as meaning 'having ghosha letters in both the beginning and the end.' The Bengali translators blindly follow Gangādhara.

Regarding the correctness of the reading, there is great doubt.

In the 'Griya Sutras' of Gobhila, the compound occurs in another form, *viz.*, 'Ghoshavadādyantarantastham &c.' (*Vide* Prapāthaka 2, Khanda 8, Sutras 9—18). The meaning is 'having Ghosha letters at the beginning, and antastha letters in the middle.' According to Gobhila, the letters at the end should be either a long vowel, or the aspirate, or the nasal dot.

It should be observed that whether Charaka's reading or Gobhila's be accepted, few names of even undoubtedly ancient origin correspond with the rule set forth. Take the names of the seven Rishis, *viz.*, Marichi, Atri, Angiras, &c., or those of the compilers of *Smritis*, *viz.*, Manu, &c.. They do not fulfil the conditions laid down.

Indian Nomenology is a highly interesting subject. Changes have been introduced from time to time in the formation of names. The names of Vedic times can easily be distinguished from those of later times. In Bengal, under the influence of one of the most successful novelists of the generation that is passing away, many new-fangled names have been introduced. They are as yet limited to certain wealthy families.—T.

As regards the name determined by the constellation (of birth), it should consist of two or of four letters taken from the name of the presiding deity of the constellation.[101]

After the ceremony of naming is over, the physician should approach the child for examining him in order to ascertain the measure of its period of life.

In this connection, these are the indications of children having long periods of life.

They are, (as follow) :

Hairs distinct from one another, soft, sparse, oily, with firm roots, and dark in colour, are regarded favourable ; skin tight (or compact) and thick ;

A head that is without defect, that is well-formed, slightly larger than usual yet not disproportionate to the body, and resembling an (open) umbrella,—is deemed favourable ;

A forehead that is large, compact, level, well-knit with the temporal bones equipt with three vertical lines (in the middle), well-developed, furnished with horizontal lines, and resembling the half-moon ;*

Ears that are thick, that have their *pithas* large and level, that are equal (in size), that extend downwards, that bend backwards, and that have well-knit *putas* and large holes ;

Eye-brows slightly longish, having a small interval between (that is, not joined together), equal (in length), thick, and broad ;

Eyes that are equal (in size), with gaze directly falling on the object to which it is turned, (in other words, not purblind), with their white and dark portions clearly defined, endued with strength and brilliancy, and possessed of well-formed lids and lashes and outer corners ;

Nose straight, with nostrils wide enough for large puffs of breath with a spine that is long, and with the tip slightly curved ;

---

* Gangādhara reads 'arddhavyanjanasampannam' which he explains as equivalent to semicircular. The correct reading is given by Chakrapāni. It is 'urddhavyanjam,' meaning 'possessed of three vertical lines.' In many foreheads only two such lines are seen, rising upwards from the point where the brows meet.—T.

Mouth that is large, straight, (and well-placed teeth) ;*

Tongue that is endued with both length and breadth, that is smooth, thin, no way deformed, and possessed of a pink (reddish) colour ;

Palate that is smooth, that is endued with development (in other words, that is proportionately concave), that is possessed of heat, and that is red in colour ;

Voice that is loud, strong, not rough, and resounding, that seems to rise from the depths of the body, and that is deep ;

Lips that are neither thick, nor thin ; that are endued with proper breadth, that cover the mouth properly, and that are red in colour ;

Cheek-bones large ;

Neck not long ;

Chest that is broad and well-developed ;

Shoulder-joint and back-bone that are well-covered with flesh ;

Breasts that are separated from each other by a wide space ;

Flanks that are symmetrical with the shoulders, and compact ;

Arms that are well-rounded, developed, and long ;

Thighs that are of the same kind ;

Fingers that are also of the same kind ;

Hands and feet that are large and well-developed ;

Nails that are strong, curved, glossy, coppery, elevated, and convex like a tortoise shell ;

Navel that has lines circling from left to right, and edges elevated with the centre sunk ;

Waist that is thrice the distance between the navel and the chest, that is even, and that is not endued with flesh ;

Buttocks that are well-rounded, compact, fleshy, neither very elevated, nor very depressed ;

Thighs that are gradually tapering and well-developed ;

Calves that are neither fleshy nor void of flesh, that end in ankles like those of the deer, that have nerves and bones and joints well-covered ;

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* It should be noticed that in examining a child immediately after the ceremony of naming is over, the physician cannot possibly see any teeth. Probably, the well-placed teeth are mentioned as a sign to be looked for when the child has got them. T.

Heels that are neither very fleshy nor void of flesh ;

Feet that are of the kind already indicated, and that are convex like a tortoise shell ;

Wind, urine, stools, and anus, as also sleep, waking hours, motions, smiles, cries, and sucking (of the mother's breast), that are all conformable to nature ;

All else, unmentioned here, that are not unnatural ;

These are favourable symptoms.

The reverse of these are unfavourable.

The indications of longevity are thus set forth.*[102]

After this we shall lay down instructions for the examination of nurses.

Then the physician should say,—Fetch a nurse that should be of the same caste (with the mother), possessed of youth, humble in disposition, having no disease, without any defect of limb, unaddicted to the vices known as 'Vyasanas,'† good-looking, not disposed to speak ill of others, born in the same country, not mean (in disposition), not mean in actions, well-born, fond of children, possessing healthy and living children of her own, mother of male children, having a copious measure of milk, never heedless, undisposed to lie down on and sleep in improper place and time, never sleeping in unclean places, not associating with men and women of classes below her own, dexterous in serving, pure (in mind and body), averse to everything impure, and endued with wealth of breasts and milk (well-developed breasts and copious milk).[103]

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* I am not sure that I have rendered this long passage correctly. The Commentators (both Chakrapāni and Gangādhara) have not explained many of the doubtful words. Some portions of the body seem to have been repeated. 'Sakthi' and 'Uru' are generally understood to imply the same part, *viz.*, the thigh. Yet the former occurs after 'arms,' and the latter much below, after 'buttocks.' The measure of the 'Kati' (by which the waist is understood) has been stated in a very round-about way. Compare the whole of this passage with the measurements given in 'Vimāna-sthāna,' *ante.*—T.

† Certain vices are known by the name of 'Vyasanas.' They are generally classed under two heads, *viz.*, Kāmaja, *i. e.*, born of desire, and 'Kopaja', *i. e.*, born of anger. The first includes ten ; these are hunting, gambling, sleep during day, speaking ill of others, addiction to women, inebriety, addiction to dancing, singing, and instrumental music, and purposeless sauntering. The second includes eight ; these are back-biting, rashness, animosity, jealousy, malice, imputing evil motives, wordy disputes, and affray. T.

In this connection it should be stated that the following indications are regarded as constituting wealth of breasts :

They should be neither too high nor too long ; neither too lean, neither too plump :

They should have proportionate teats, and be easy of suck.

Even this is what is called wealth of breasts.104

As regards wealth of milk, the following are the indications : colour, smell, taste, and touch conformable to nature ; and dissolving completely in water when poured afresh into a vessel of water.

Such milk, in consequence of being natural, conduces to nourishment and health.

Even this constitutes wealth of milk.

When otherwise, it should be known as diseased.105

The following are the varieties of milk :

It may be of darkish or red colour ; astringent in taste ; not slimy ; of no marked scent ; dry ; thin ; frothy ; light ; agreeable ; inducing leanness ; and productive of diseases brought about by (vitiated) wind.

Milk of this kind should be known as affected by wind.106

It may be dark, or blue, or yellow, or coppery in colour ; bitter, or pungent, or sour, in taste ;

Endued with the smell of a corpse or of blood ; having too much heat ;

Productive of diseases brought about by (vitiated) bile.

Milk of this kind should be known as affected by bile.107

It may be very white, endued with exceeding sweetness, or with a slightly saline taste, possessed of the smell of Ghee or oil or fat or marrow, slimy, fibrous, heavier than water and, therefore, sinking in it, and productive of diseases brought about by (vitiated) phlegm.

Milk of this kind should be known as affected by phlegm.108

Carefully examining the nature of these three varietes of defects appertaining to milk, emetics and purgatives and enemata of both the oily and the dry kinds should be administered, agreeably to the nature and the defect seen, for correction.109

The instructions about the food and the drink of a nurse whose milk has become vitiated are these :

Her food and drink should consist largely of these, *viz.*, barley, wheat, Çāli-rice *(a)*, Shashti-rice *(b)*, Mudga *(c)*, Harenukā *(d)*, Kulattha *(e)* Surā *(f)*, Sauviraka *(g)*, Maireya *(h)*, Medaka *(i)*, Laçuna(*j*), and Karanja(*k*).110

Thoroughly examining the particular defect in the milk, the remedies should be selected from the above for administration.111

The infusion of the following are regarded as beneficial for drink: Pāthā(*l*), Mahaushadha(*m*), Suradāru(*n*), Mustā(*o*), Murvā(*p*), Guḍuchi(*q*), Vatsakaphala(*r*), Kirātatikta(*s*); Katurohini(*t*), and Sārivā(*u*).

For the same object the administration is desirable of other drugs that are bitter, astringent, pungent, and sweet.

Thus has the subject been expounded of the correction of milk. Examining the particular defect of milk, the correctives should be applied in proper measure and proper time.112

The following promote the secretion of milk, *viz.*,—

All wines with the exception of *Sidhu*;

Potherbs and rice and meat obtained from inhabited places, marshy places, and water;

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a. Rice obtained from paddy of the ordinary red variety.

b. Rice obtained from paddy that is reaped on the expiration of the sixtieth day from that of sowing.

c. *Phaseolus Mungo, Linn.*

d. Otherwise called Renukā. *Piper aurantiacum, Wall.*

e. *Dolichos uniflorus, Lamk*; syn. *Dolichos biflorus, Roxb.*

f. A variety of wine.

g. A variety of wine.

h. A variety of wine.

i. A variety of wine.

j. *Allium Sativum, Linn.* Garlic.

k. *Pogamia glabra, Vent*; syn. *Galedupa Indica, Lamk.*

l. *Cissampelos hernandifolia, Linn.* syn. *Stephania herandifolia, Walp.*

m. A name applied to dry ginger.

n. *Cedrus deodara, Lond*; syn. *Pinus deodara, Roxb.*

o. *Cyperus rotundus, Linn.*

p. *Sanseviera Zeylanica, Willd*; syn. *Sanseviera Roxburghiana, Schult.*

q. *Tinospora cordifolia, Miers*; syn. *Menispermum cordifolium, Willd.*

r. Otherwise called Indrayava, The seeds of *Holarrhena antidysenterica, R. Br.*

s. *Agathotes Cherayta.*

t. *Picrorrhiza kurroa, Royle.*

u. *Asclepias preudosarsa, Roxb*; syn. *Hemidesmus Indicus, R. Br.* Sārivā also means Syāmālatā, *i. e.*, *Echites frutescens, Roxb.*

Food that is liquid and that abounds with sweet and sour ingredients ;

Herbs having milky juices ;

The drinking of milk ;

Cessation from labour, (or rest) ; and the drinking of the infusions of Virana(*a*) Shastika(*b*), Çālikā(*c*), Ikshuvālikā(*d*), Darbha(*e*), Kuça(*f*), Kāça(*g*), Gundrā(*h*), Itkatamula(*i*).

Thus have these drugs been mentioned which promote the secretion of milk.113

When the nurse (by being subjected to the above treatment) happens to have milk agreeable to the taste, copious in measure, and pure (from every kind of defect), she should then bathe, use fragrant unguents, and dress herself in white robes, and wear these drugs, *viz.*, Aindri(*j*), Brāhmi(*k*), Çataviryyā(*l*), Sahasraviryyā(*m*), Moghā(*n*), Avyathā(*o*), Çivā(*p*), Arishtā(*q*), Vātyapushpi(*r*), Vishwaksena(*s*), and Kāntā(*t*).

Having worn these she should then, sitting with face towards east, give suck from her right breast, to the child.114

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a. *Andropogon muricatum, Retz.*

b. Rice from paddy that ripens in sixty days.

c. Rice from paddy of the ordinary red variety.

d. A variety of reed, *Saccharum spontaneum.*

e. *Saccharum cylindricum, Lamk*; syn. *Imperata cylindrica, Beauv.*

f. *Poa cynosuroides.*

g. A variety of *saccharum.*

h. *Panicum uliginosum, Roxb.*

i. A variety of *saccharum*; generally used in hedges in Assam.

j. Called in Bengali 'Rākhāl-sasā.'

k. Used for Bhārgi (in Bengali, Bāmanhāti). *Clerordendron siphonanthus, R. Br.*; syn. *Siphonanthus Indica, Lamk.*

l. *Panicum Dactylon, Linn.*, syn. *Cynodon Dactylon, Pers.* (The white variety is implied.)

m. The above of the blue variety.

n. Otherwise called Pātalā. *Stereospermum suave-olens D. C.*; syn. *Bignonia suaveoleus, Roxb.*

o. Another name of Haritāki or *Chebulic myrobalans.*

p. Another name of Amlaki : *Phyllanthus Emblica, Linn.*

q. Another name of Nimba. *Melia Azadirachta, Linn.*

r. Otherwise called Balā. *Sida cordifolia, Linn.*

s. Another name of Priyangu. *Aglaia Roxburghiana, W. A.*

t. Another name of Renukā. *Piper aurantiacum, Wall.*

We shall, after this, expound the ordinances relating to the apartments in which the child should be housed (after coming out of the lying in room).[115]

One conversant with the science of building should (be set to) construct a house of the following kind for the child :

It should be large or spacious, delightful, well-lighted, unexposed to the wind, with one portion well-ventilated, strong, free from animals that live by preying on others,* animals that have fangs,† mice, and insects, and with places conveniently situated for water mortar, urination, passing of stools, and cooking.

It should be well-suited to the requirements of the season.

It should have every equipment in respect of beds and seats, and coverlets suited to the season.

It should have everything calculated for the proper protection of the child, and rites should be performed that are ordained for making offerings to the deities, for *mangala-homa*, and for expiation.

It should also be filled with men endued with bodily and mental purity, possessed of years, physicians, and persons devoted to the good of the child and its parents.

Even these are the ordinances relating to the apartments in which the child is to be housed.[116]

The beds, coverlets, and sheets for the use of the child should be soft, light, and clean, and of agreeable smell.

Beds, coverlets, and sheets, when befouled with sweat and dirt and insects and urine and stools, should be taken out.[117]

If other (that is, fresh) beds, &c., be not obtainable, then those befouled should be adequately washed and fumigated and cleaned and dried, and given to the child for use.[118]

The following should be used for fumigating clothes and beds and coverlets and sheets, *viz.*, barley, mustard seeds, linseeds,

* The word 'çwāpada' ordinarily implies beasts of prey, such as tigers, lions, &c. Here it is used to imply smaller animals, such as snakes, &c., which live by preying upon other creatures.—T.

† The word does not mean boars and the like here, but such animals as have fangs, like snakes, &c.—T

assafœdita, Guggula(a), Vachā(b), Choraka(c) Vayasthā(d), Golomi(e), Jatilā(f), Palankashā(g) Açoka(h), Rohini(i) and sloughs of snakes.

These should be (reduced to powder and) mixed with Ghee. (The smoke of these should be applied to the washed clothes).119

Gems should also be worn by the child.

Also little portions should be cut off from the ends of the right horns of living rhinoceruses, Rurus, Gavayas, and bovine bulls.*

Mantras also (written on scraps of paper or bark of Bhurjja) should be worn.†

Such herbs also as Aindri, Brāhmi, &c.,‡ as also Jivaka(j) and Rishabhaka(k), and other objects which Brāhmanas (conversant with the Atharva Veda) may declare as beneficial, should be worn.120

The child should also be given such toys as are well-coloured, productive of sound, delightful, light, not having pointed ends, incapable of being swallowed, not destructive of life, and incapable of exciting fear.121

It is not proper to frighten the child.

Hence, when the child is crying, or not eating, or not doing anything that is proper for it to do, one should never, for the purpose of frightening it, mention Rākshasas and Piçāchas and Putanā, &c.§122

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a. *Balsamodendron Mukul.*

b. *Acorus calamus, Linn.*

c. *Andropogon acicularis, Retz.*

d. Another name of Haritaki. Chebulic myrobolan.

e. White variety of *Panicum Dactylon, Linn.*

f. Otherwise called Jatāmānsi. *Nardostachys Jatamansi, D. C.*

g. A variety of Guggulu. *Vide* note *a* above.

h. *Saraca Indica, Linn.*

i. *Picrorrhiza kurroa, Royle.*

* Ruru is a kind of deer. Gavaya, though classed by Hindu writers under the genus of deer, is, in reality, a kind of cow. It is very furious, and seeks to tear men and other creatures with its large horns.—T.

† These scraps of paper or bark are put into or enclosed in small drums of gold, or silver, or copper, or iron, and worn on the upper arm, or by a string round the waist or hanging from the neck.—T.

‡ *Vide* notes *ante.*

j. Not procurable. The substitute is Guḍuchi, *i. e., Tinospora cordifolia.*—T.

k. Not procurable. The substitute is Vansalochana or bamboo manna.—T.

§ Putanā was a female Rākshasi who was employed by King Kangsa for giving poisoned milk to Krishna born in Brindābana. Not knowing who Krishna was, she killed many children, till at last when she gave suck to Krishna, the latter sucked out her life-blood

If any disease comes to the child, then carefully examining it by the fivefold consideration of Nature, inducing causes, premonitory indications, developed symptoms, and treatment, and attending also to the especial circumstances connected with patient, drugs, place, and time, the physician should set himself to the treatment, using remedies consisting of those that are sweet, mild, light, agreeable to the scent, and cool, since these are well-suited to children.

It is by this means that chiidren recover very soon.

When the child is ill, measures should be taken (promptly) for curing that illness.123

As regards that child which is brought up in practices that are opposed to place, time, and constitution, the physician should cause those practices to be gradually altered and replaced by those that are really suitable.

Abandoning all injurious practices, it attains to wealth of strength, complexion, body and life.*124

It is in this way that the child should be brought up till the attainment of youth and the acquisition of ability for earning religious merit and wealth.†

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and killed her immediately. The word is applied to a class of demons who are supposed to be peculiarly hostile to children.

* It is curious to see how every Bengali edition obstinately adheres to a vicious reading of aphorisms 123 and 124. The fact is, the words ' Deça-kālātmagunaviparyyayena vartamānah' do not form a part of 123 ; they belong to 124. What is stated in 123 and 124 is this : when the child is ill, that should be done which would cure the illness. There are some children who happen to be brought up in practices that are opposed to the attributes of the 'deca' (the country of their birth), the 'kāla' (the season that is going on), and 'ātma' (the body or constitution). What should be done in their case ? Those practices, which are unhealthful, should be gradually altered, and replaced by healthful ones. By abandoning those baneful practices, the child will regain wealth of strength, complexion, &c.—T.

† ' Dharmārthakauçalāgamanāt' does not mean acquisition of ' dharma', ' artha', and ' kauçala' as some Bengali translators have taken it to imply, but the meaning is acquisition of ' kauçala' or dexterity or ability for earning ' dharma' and ' artha.' What is said here is that the boy should be brought up in the way directed till he attains to that development of all the faculties which forms the principal feature of the period called youth or majority. It is when this period is reached that one acquires the ability of earning both religious merit and wealth. Ordinarily, the attainment of majority is spoken of in the Hindu scriptures as ' Kutumvabhāravahanakshamatwam', *i. e.*, attainment of the capacity to bear the burthens of the family including dependant relatives. The test of ' yauvana' or youth, or majority, is the acquisition of this capacity.—T.

Thus has been expounded the subject of those rites and practices which are productive of success unto those who are desirous of offspring.

By observing these acts according to the ordinances laid down, a person endued with honesty succeeds in obtaining the worship, in the measure he desires, of the world.*125

(Here are two verses containing a Summary).

By duly observing, according to the ordinances (laid down), those acts fraught with grave import which have been declared (in the foregoing aphorisms) and which bestow success upon persons desirous of offspring, the man of knowledge and honesty attains the worship, in the measure he wishes, of the world.†1

This Division is called 'Çārira' (that which relates to the Body) because it treats of the whole body in respect of all its aspects and in respect of its human and superhuman wealth.‡2

Thus ends the Eighth Lesson, called Jātisutriya, of the Division called Çārira, of Agniveça's treatise as revised by Charaka.

Thus ends the Fourth Division in the compilation drawn up by that Professor (of the Science of Life), known as the ascetic Charaka.

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* The last word of this aphorism, *viz.*, 'anasuyaka,' literally means one divested of 'asuyā' or malice. Hence, an honest man. It may also be taken as implying 'one having faith in what has been said before.—T.

† The worship or respect of the world is, in this instance, due to the superior virtues of the child which a person is sure to have by a due observance of the acts laid down. There is an oft-quoted adage which runs as follows :

Putre yaçasi toye cha narānām punyalakshanam.

It means, the indications of a man's merits occur in son, fame, and water ; that is, if one's son becomes adorned with every virtue, or if one happens to acquire great fame by good deeds, or if the water becomes good of the tank one causes to excavate, one is regarded as possessed of great merits. Happiness for countless years becomes his in heaven or the life hereafter. It is this that is referred to here—T

‡ Wealth of Body has been treated of in this Lesson from both the human and the superhuman point of view. The first includes all that portion of this Lesson which is concerned with what constitutes the superiority of one Body over another as regards flesh, bone, &c. To the other point of view belongs all that is said about the extraordinary excellences of some bodies or, rather, of men endued with bodies.—T.

INDRIYASTHANAM.

THE DIVISION ON INDRIYAS.*

We shall, after this, expound the Lesson on Indriyas as connected with Complexion and Voice.

Thus said the illustrious son of Atri.[1]

Verily, in this connection,

Complexion, Voice,
Smell, Taste, Touch,
Eyes, Ears, Nose, Tongue, Skin,
Mind, Likes (and dislikes),
Purity, Conduct, Practices,
Memory,
Nature, or normal condition,
Deviation from Nature, or abnormal condition,
Features or countenance,
Intellect (or the power of apprehension),
Strength, Cheerlessness, Cheerfulness, Dryness, Oiliness,
Sleep (including sloth and inactivity),
Activity (including disposition for work),
Heaviness (of the whole body or of particular limbs),

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* The word 'Indriya' in this Division is used in its literal sense. It is derived from 'Indra', meaning 'Prāna' or the Life-breaths; hence 'Indriya' means what appertains to the Life-breaths, or what constitutes the indications of the Life-breaths. In this Division of the work, the Rishi expounds the premonitory indications of dissolution long before dissolution actually comes. Those indications are all connected with changes of condition in respect of complexion, voice, &c. It will be seen that amongst the various incidents which the physician is directed to observe in order to ascertain the measure of one's life, mention is not made of the Pulse. Çuçruta also is silent, like Charaka, on the pulse. It is true, later physicians came to regard the pulse as a determining factor of great importance, but there can be no doubt that the works on the pulse are all very modern. European physicians also have come to regard the pulse as not of much importance. The truth is, those Hindu physicianss who set great importance on the pulse are untrue to Charaka and Çuçruta. It is a mere pretence and nothing more for a Kavirāja to examine the pulse repeatedly and assure the friends of the patient that his declarations about the latter's condition are all based upon his observation of the pulse.

It would seem that about the time of Charaka, the pulse was not regarded as an indicator of health or disease, for nothing is said about the pulse in this Division.—T.

Lightness (of the whole body, or of particular limbs),

Qualities of the body (such as softness or hardness, heat or cold, &c.),

Diet (including drinks, and the likes of the patient for particular kinds of food and drink),

Sports (including all indifferent acts and practices in which the patient indulges or likes to indulge);

Development of diet (implying that into which the food and the drink of the patient is developed, that is, whether they are developed into the juice which is matured into blood and flesh or whether the result is abundance of *kitta* or dross);

Means (or remedies to be applied for alleviation of disease);

Alleviation or cure (of disease),

The disease (that affects the patient),

The premonitory symptoms;

The sensations (of the patient in respect of pleasure and pain);

The supervening complaints;

The aspect of the body in respect of light and shade;

The shadow (of the body on any reflecting surface or water, &c.);

Dreams or visions (of the patient);

Topics connected with the messenger commissioned to fetch the physician;

The omens observed by the physician on his way to the patient's house;

Changes in the normal condition of the relatives of the patient;

Medicines (in view of the disease);

The effects produced by the medicines administered;

Considerations about the applicability of particular medicines to the patient in view of his constitution and the disease that has affected it;

These should be examined and attended to by the physician desirous of ascertaining what the remnant is of the patient's period of life. The examination should be by the help of direct perception, inference, and the instructions of the wise.[2]

Verily, amongst these objects of examination, some do not appertain to the person (the measure of whose life is to be ascertained) and some appertain to that person.

Amongst these, those that do not appertain to the person himself, should be examined by the aid of the instructions of the Wise as also by reason (or inference).

As regards, again, those that appertain to the person himself, these should be ascertained by a careful observation of what is normal and what abnormal.*3

The normal condition (or Nature, or Constitution) of a person is considered under six aspects, *viz.*,

1. That which depends upon the class to which he belongs ;
2. That which depends upon the family or lineage to which he belongs ;
3. That which follows from his habitat (or country) ;
4. That which follows from the age (such as Krita, Tretā, Dwāpara, and Kali) in which he lives, or the season of the year (such as spring, &c.) ;
5. That which follows from the years the person counts (such as infancy, boyhood, youth, manhood, &c.) ;
6. That which is dependant upon the person's Soul.

The constitutions of men, as dependant upon these, cause the differentiating characteristics between man and man.†4

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* Amongst those objects that do not appertain to the person himself the measure of whose life is to be ascertained, are such as relate to the messenger despatched for fetching the physician, the omens observed by the physician on his way to the house of the person to be examined, changes in the normal condition of the relatives of such person, &c. The changes adverted to are often regarded as indicators of grave results. Amongst others, the changes observed in the wife are regarded as very significant. The breaking of particular ornaments, excessive cheerlessness, &c., are taken as indications of widowhood and, therefore, of the death, within a brief space of time, of her husband.—T.

† 'Jāti-prasaktā'—*i. e.*, as adhering to or dependant upon the 'Jāti' of a person ; 'Jāti' means the class, such as Brāhmana, or Kshatriya, or Vaiçya, or Sudra, to which a person belongs.

'Kula-prasaktā' implies that which arises from the peculiar characteristics of the 'Kula' or lineage of a person.

'Deçānupātini' means that which follows the habitat of the person : that is, the country in which he resides. The constitution of one who is born and who lives in a cold climate is different from that of one born and living in a hot climate.

Some texts read 'daçānupātini', meaning 'depending upon the 'daçā' or condition in respect of prosperity or adversity, health or disease, &c., of the person. This can scarcely be the correct reading, for 'deça' and 'kāla' always come together in such connections. Besides, 'deça' determines the constitution more effectively than 'Daçā.

Deviation from normality (*i. e.*, from Nature or natural constitution) is of three kinds, *viz.*,

1. That which appertains to indications ;
2. That which appertains to what is indicated ; and
3. That which is dependant on Accidents (or Omens).

Amongst these, the first is that which has for its cause indications actually arising in the body. It should be stated that there are some indications which are inherent to the body, and others which appear or occur at particular occasions. These, when they arise, produce abnormal conditions of particular kinds.*5

The second is that which has for its determinants all those symptoms which have been laid down in the lessons bearing upon Nidāna.†6

The third is that which follows the exposition of accidents or omens.

It is that which physicians regard as determinants of the remnant of one's period of life notwithstanding the fact of their not having indications appearing in the body.

Then, again, inasmuch as these indicate the decrease of the period of life, they are also regarded as the likes of the symptoms of approaching death.

'Kālānupātini' implies what follows 'Kāla.' The Commentators take 'Kāla' as refering to the great divisions of time, *viz.*, the epochs or large periods, such as, Krita, Tretā, Dwāpara, and Kali. It has been observed, in a previous Division of this work, that constitutions differ in the different ages. Men lived 400 years in the Krita, 300 in the Tretā, and 200 in the Dwāpara, ages ; while the limit, in this the Kali age, is 100 years. Kāla also means the seasons, such as, spring, summer, &c. Constitutions are affected by the seasons.

'Pratyātmaniyatā' is that which is governed by the 'ātman' or self. Each individual Self, in consequence of the acts that determine its birth, becomes encased in a body having a particular constitution.

* The text does not seem to be correct or, at least, complete. What the Rishi wishes to say is that there are some indications which inhere to the body, that is, belong to it as the head, the nose, the eyes, belong to it. There are others which arise or appear at particular occasions. When the question is the ascertainment of the remnant of one's period of life, indications of both these kinds help the physician in his conclusion.—T.

† These are, of course, the symptoms of disease. 'Lakshya-nimittā vikriti,' meaning 'that abnormality which has reference to what is indicated,' is concerned with diseases which, it is well known, are ascertained by observation of the symptoms laid down in the Division called 'Nidāna.'

The wise declare these as capable of assisting at the ascertainment of the period, that is undisclosed by the first and the second period of abnormality, of life. 7

In treating of the subject of abnormality (vikriti), we shall expound the indications, relating to the body, of persons whose deaths are near.

In this connection the first topic is that which relates to complexion (or Varna). 8

As regards this, the following are the complexions of the body which are normal, *viz.*, dark, intermediate between dark and fair, and fair. 9

All else also that are seen to be conformable to (the complexions of) the ancestral lines of persons, should be regarded as their normal complexions ; and those complexions as well, however much they may differ from usual ones that are regarded so by experts in complexion.* 10

Dark-blue, coppery, and yellow mixed with white, are regarded as abnormal complexions. Those complexions also which arise immediately before the appearance of the abnormal complexions, are taken as abnormal. 11

Thus have complexions, both normal and abnormal, been expounded.

Here it should be stated that if the normal complexion be seen in half the body and the abnormal in the other half of the body, that is, if both the normal and the abnormal complexions appear together, separated from one another by well-defined lines, one on the left side and the other on the right side, or one on the front and the other on the back, or one on the lower part and another on the upper part, or one internal and the other external, this should be known as an indication of the near approach of death. 12

Similarly, a difference of colours within the mouth is regarded as an indication of death being near. 13

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* I am not sure that I have correctly understood this passage. Gangādhara's comment is unintelligible. He seems to think that all other colours which agree with the actual colours of existent objects are implied by this passage. This would be absurd, for no colour then would be abnormal. 'Anuka' means, in this connection, race or ancestry. 'Anyathā vāpi nirdishtamānān' may be taken to mean 'other colours differing from the normal but regarded as normal.'—T.

The appearance of grief and joy, of dryness and oiliness, is expounded after the manner of the difference of colours.* 14

So also the appearance of any one of these, *viz.*, Piplava(*a*), Vyanga(*b*), Tilakālaka(*c*), and Pidakā(*d*), on the face of a patient, is regarded as a baneful symptom. 15

The appearance of any of those colours which have been laid down as abnormal, on the nails, the eyes, or the face, in the urine in the stools, on the hands, the feet, or the lips, while the patient suffers from loss of strength, complexion, and (power of) the senses is regarded as a symptom of the decrease of his period of life.

Any other colour, that is abnormal, that was not seen before, that appears suddenly, and that is due to no apparent cause, in a patient that is becoming weak day by day, is a symptom indicating the near approach of death.

Thus has been explained the topic of complexions. 16

The topic of voice.

These voices are called normal (or natural), *viz.*, those which resemble the voices of swans, cranes, 'dundubhi.'† the rattle of car-wheels, sparrows, crow, pigeon, and 'jharjharas'.‡

All other voices which are seen to be conformable to (the voices of) the ancestral lines of persons should be regarded as their normal voices; and those voices as well, however much they may differ from normal ones, that are regarded so by experts in voice. 17

The following voices, when observed in patients, are regarded as abnormal, *viz.*, that which resembles the voice of the parrot, that which is very low, that which is totally choked in the utter-

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* 'Glāni' and 'harsha, rendered 'grief and joy', may be taken as standing for the effects also of grief and joy. The sense is that if there are pains in half the body and the total absence of pain in the other half, it is to be taken, like differences of colour, as an indication of the approach of death.

a. Freckles.

b. Brown spots on the face.

c. Pigmentary nævi or moles.

a. Pimples.

† 'Dundubhi' commonly means a drum. The word is also applied to a kind of bird Perhaps, it is the former that is intended here.—T

‡ A kind of musical instrument. It is a sort of drum. A section, cut off from a hollow earthen globe, overlaid tightly with a goatskin or sheepskin. It is beat by a number of pliant sticks made of the rattan, having a single handle, resembling a cat-o-nine.—T.

ance, that which is indistinct, that which is half-uttered, that which is weak, that which is uttered with pain, and that which is the result of repeated efforts.

Those voices also are regarded abnormal which arise immediately before the appearance of the voices laid down as abnormal.

Thus has the subject been expounded of voices that are normal or natural and those that are abnormal or unnatural. 18

The sudden appearance of voices modified from the normal into the abnormal, or the combination into one of many voices, or the division into many of one voice, is regarded as an unfavourable symptom.*

Thus has the subject been expounded of voices.

Thus have the subjects been expounded of both complexions and voices for ascertaining the near approach of death. 19

Here occur some verses.

He is not (that is, his death is near) on whose body an abnormal colour arises, whether on only its half or on the whole, when there is no cause for the appearance of such colour. 1

If half the face becomes blue, or dark, or coppery, or red, and another colour appears on the other half of the face, it is regarded as an indication of the nearness of death. 2

Oiliness well discernible on half the face, and exceeding dryness on the other half, or pains experienced in one half of the face and joy on the other half, is regarded as a symptom of death. 3

Pigmentary nævi or moles, freckles, brown spots, and well-marked lines, appear on the face of a patient that will give up his life-breaths very soon. 4

White marks like flowers appearing on the nails and the teeth, or a clay-like substance attaching to the teeth, or a white powder, like lime, appearing on the teeth, are symptoms of the near approach of death. 5

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* 'Prakritivaikārika' means 'modified from the normal into the abnormal.' Some of the Bengali translators take it to imply both normal and abnormal, which is wrong. 'Abhinirvitti' is appearance, and 'asu' is sudden.

'The combination of many voices into one' implies an analysis that is extremely difficult if not wholly impracticable.

'The division into many of one voice' practically implies the appearance of many voices in succession to one another.—T.

Abnormal colour on the lips, the (soles of the) feet, and the (palms of the) hands, in the eyes, in the urine and the stools, and on the nails, of a person already reduced in strength, is an indication of the near approach of death. 6

He whose lips have become blue like a ripe jāmva(*a*), should be known as a person whose period of life has run short and death is near, by one that is wise. 7

He is not (*i. e.*, does not live long) whose voice, whether one or consisting of many in succession, has suddenly become abnormal, when he is gradually sinking. 8

Whatever else of what is abnormal in voice and colour appears in a person destitute of strength and flesh, is indicative of the nearness of death. 9

Thus have the topics been expounded of voice and colour, on ascertainment of the symptoms of persons whose death is near. The physician who is not well conversant with those symptoms falls into errors in estimating the unexhausted measure of the period of life. 10

Thus ends the first Lesson, called Varna-swariya, in the Division called Indriya, of the treatise of Agniveça as revised by Charaka.

LESSON II.

PUSHPITAM.

We shall now expound the Lesson called 'Pushpitamindriyam.' Thus said the illustrious son of Atri.*

As a flower is seen here to be the premonitory indication of a fruit to be, so a symptom called 'Arishta' is a premonitory indication of a person about to die. 1

There may, indeed, be a flower that is not followed by a fruit.

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a. Fruit of the *Eugenia jambolana, Lamk.*

* 'Pushpa' is flower. Why this Lesson is called 'Pushpitam' or 'Pushpitamindriyam' is explained below. 'Arishtas' or indications of the near approach of death are likened to flowers, death being the fruit. The approach of fruit is indicated by the appearance of flowers. Sometimes flowers do not develop into fruits; so indications regarded as 'Arishtas' are not followed by death. They may not be real 'Arishtas' and hence the non-appearance of death. The object of this Lesson is to lay down further instructions about 'Arishtas' truly so called.—T.

So also there may be a fruit that has not been preceded by a flower. 2

For all that, there cannot be a disappearance of an 'Arishta' that has manifested itself, without death occurring (as a consequence). There cannot, again, be a death that has not been preceded by an 'Arishta. 3

An ignorant physician regards a symptom as an 'Arishta' which without being a real 'Arishta' only puts forth the appearance of an Arishta.' Similarly, such a person fails to detect an 'Arishta' in a symptom that is really so. Both these are due to a defficiency of the understanding. 4

Listen, for the increase of knowledge we shall, by reference to the indications that precede death, lay down instructions about diverse kinds of persons in whom flowers have appeared.* 5

One from whose body are constantly emanated diverse scents resembling the scents of diverse flowers, like a forest of diverse trees and creepers that has flowered, is regarded by the wise as a person that has blossomed with all the indications of death.

Such a person, it is certain, casts off his body within a year's time. 6-7

Similarly, if a person's body puts forth only individual scents, agreeable or disagreeable, resembling the scents of individual flowers, he also is regarded as one that has blossomed with all the indications of death.† 8

The physician should regard that man also as having blossomed with the indications of death in whose body he smells many disagreeable scents combined into one. 9

If agreeable and disagreeable odors emanate, contrawise and causelessly, from a person's body that is smeared or unsmeared, such person is regarded as having blossomed (with symptoms of death).‡ 10

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* 'Pushpitan narān, literally, 'men that have flowered ;' implying persons in whom 'Arishtas' or indications of death have already appeared.—T.

† What is said here is this : there may be a person whose body produces many scents like a forest of many trees and creepers in the flowery season. There may also be a person in whose body only one scent is perceptible at a time, and that scent like that of a particular flower. The former class of persons is indicated in verse 7 ; the latter, in verse 8.—T.

‡ What is meant is this : a person smears his body with a fragrant odor, but an

As an example of this: Chandana(*a*), Kushtha(*b*), Tagara(*c*), Aguru(*d*), honey, floral garlands, urine, stools, corpses (of animals), human corpses, or all other odors of diverse essences and diverse origin, should upon such condition, be regarded as having become abnormal.*[11-12]

For explaining what has not been expressly said, we shall declare (generally) this principle appertaining to smells, a knowledge of which will enable the physician to tell the time of death.[13]

That man will not live out the year in whose body a scent, agreeable or disagreeable, appears without any apparent cause and continuously.†[14]

This much upon the Science of Smells.

We shall now duly expound the Science of Taste in the bodies of persons afflicted with disease.[15]

That juice which is born of the bodies of men who are in a normal state, assumes an abnormality of two sorts when men reach their last stage.[16]

The juice in some becomes exceedingly tasteless; while in others it becomes exceedingly sweet.[17]

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unfragrant odor arises therefrom. Such a person is regarded as having blossomed with symptoms of death. So if one smears oneself with an unfragrant odor and if a fragrant odor arises therefrom, one is, under such circumstances, regarded as having blossomed. It should be remembered that the emanation of a contrary odor should be due to no apparent cause.—T.

a. *Santalum album, Linn.*

b. *Saussurea auriculata ;* syn. *Aplotaxis auriculata.*

c. *Tabernæmontana caronaria, Linn.*

d. *Aquilaria Agallocha, Roxb.*

* The sense is as follows: Chandana and the rest are agreeable odors. Urine and the rest are disagreeable odors. If a person smears himself with the agreeable odors with the result that disagreeable odors issue from his body, or if he smears himself with disagreeable odors with the result that agreeable odors arise from his body, the conclusion should be that he has blossomed with the symptoms of death. The very odors, agreeable or disagreeable, should be regarded as having become abnormal through contact with such a person.

'Mritāni,' Chakrapāni explains, refers to corpses of animals, while 'Kunapāni' refers to human corpses.—T.

† 'Viyoni' is 'without any apparent cause.' 'Vidura' is continuous. When the smell is such that it does not disappear after a bath or in consequence of anything that one may do, it is then that death is regarded to be certain before a year expires.—T.

It is by the following consideration that the juice should be regarded as having become abnormal.

In what manner can men become acquainted with the taste of the juice in men?

Flies, leeches, gad-flies, and gnats, keep away from the tasteless body of a person whose death is near. 18-19

Flies come from all directions to the body, which has a very sweet taste, of a person whose time is up, even if the body be well-washed and smeared with fragrant unguents. 20

Here occurs a verse containing a Summary.

By these indications which I have set forth of juice and smell, the physician should tell the fruit, which is death, of the person, who has blossomed.* 1

Thus ends the Second Lesson, called Pushpitamindriyam, in the Division called Indriya, of the treasise of Agniveça as revised by Charaka.

LESSON III.

We shall now expound the Lesson called 'Parimarshaniyam-indriyam.'

Thus said the illustrious son of Atri.† 1

The indications have been duly set forth of persons whose death is near, in respect of colour, voice, smell, and taste. Listen now to the indications in respect of touch. 2

The physician desirous of ascertaining the remnant of a patient's period of life principally by touch, should himself touch the

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* The correct reading, in the second line, is 'etaih' and not 'etat' as occurs in Gangā-dhara's text. 'Yāni &c., (tais or) etais &c.' is grammar. 'Etat' would give no sense.—T.

† 'Parimarshana' is touch. Having expounded those indications of colour, voice, smell, and taste which help the physician in ascertaining the near approach of death, the Rishi proceeds to expound those indications which appertain to the sense of touch. The meaning of the word used for naming this Lesson will appear clearly from the succeeding verses.—T.

patient's body with his own healthy hand, or cause it to be touched by another.* 3

Verily, the following particulars should be ascertained by the physician by touching the body of the patient.

These are,—

The cessation of motion of those parts of the body which are (normally) in a state of constant motion.

Coldness of those parts which are (normally) always warm.

Hardness of those parts which are soft.

Roughness of those parts which are smooth.

The absence of parts that are (normally) existent.†

Dislocations, fractures, emfastenings of joints;

Absence or loss of flesh and blood;

Hardness of the flesh;

Appearance of perspiration or its total stoppage or suppression: Whatever else also of abnormality arising without any apparent cause.

Even this is an abridgment of the symptoms of the conditions perceptible by touch.‡ 4

We shall now expound them in detail.

If upon an examination, severally, of the limbs of the patient by touch, it is found that his feet, calves, thighs, lips, abdomen,

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* 'By another,' *i. e.*, if the patient happens to be a lady. So exclusive are Hindus, and Mussulmans too, in the matter of everything concerning their ladies that the physician unless he happens to be a relative or, indeed, an exceptionally trusted person, is not allowed to touch the bodies of female patients. The only part that can be touched is the wrist for feeling the pulse. The abdomen is seldom allowed to be touched; still more seldom, the chest. In certain families, if the eyes of a female patient have to be examined, she is covered up with a piece of thick cloth, or made to sit behind a screen. Two small holes are kept in the cloth or the screen through which the eyes only are seen. Difficulties can, therefore, be easily imagined which physicians have to encounter in India in treating the diseases of women. The movement inaugurated by the Countess of Dufferin for training lady-physicians for the treatment of lady patients in India is a step in the right direction.—T.

† This implies the absence of testicles, which in some diseases, cannot be felt by the touch, for they actually go upwards,

‡ The correct reading of the last line is 'lakshananānām samgraha spriçyānām bhāvānām.' Gangādhara has 'driçyānām' for 'spriçyānām,' which is evidently incorrect. Some texts wrongly omit 'sangraha.' The use of 'vyāsatat' in the succeeding sentence proves the correctness of the reading 'sangraha.'—T.

flanks, backbone, hands, neck, palate, hips, and forehead are covered with sweat, cold, motionless, hard and destitute of flesh and blood, he should then be regarded as one whose life has already expired or is about to expire. 5

If upon an examination, severally by touch, of the patient's limbs, it is found that his heels, knees, groins, anus, testicles, pennis, navel, shoulders, breasts, wrists cheeks, ribs, nose, ears, eyes, eyebrows, temples and such other parts, have fallen away from their positions, he should then be regarded as one whose life has already expired or is about to expire. 6

The physician should also keep his eye upon these, *viz.*, the inspiration and expiration of the patient, his carotid arteries,* eye-lashes, eyes, hair, bristles on the body, abdomen, nails and fingers.

If the inspiration and expiration be either very long or very short, the patient should be regarded as already dead.

If upon touching his carotid arteries it is found that they do not tremble (or move), he should be regarded as one who is dead.

If his teeth appear to be filthy, excessively white, and overlaid with a sort of white dust, he should be regarded as dead.

If his eye-lashes be found to have become matted, he should be regarded as dead.

If his eyes be found to have lost their normal aspect and become abnormal, bulged out, or sunken, or excessively crooked or curved, or exceedingly expanded, or productive of copious secretions, or always unwinking, or excessively winking, or rolling, or of vision entirely misdirected, or of weakened or failing vision, or colour-blind so that they see everything as white or dark,† or red as burning coals, or overlaid with any of these abnormal colours, *viz.*, dark, yellow, blue, dark-blue, coppery, green, and white, he should be regarded as dead. 7

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* 'Manyā' is generally used to signify the nape of the neck. Here, as correctly explained by Chakrapāni, it is used to mean the carotid artery, Lower down it is used in the dual number, meaning, of course, the two carotid arteries.

† Here two kinds of colour-blindness are mentioned, *viz.*, 'Nakulāndha' and 'Kapatāndha.' The first literally means 'blind like the mongoose' the second is 'blind as the pigeon.' The first is supposed to see everything as white; the second, everything as dark.—T.

The hair on the head and body of the patient should be pulled.

If the hair on the head and body, when pulled, comes out without giving any pain to the patient, he should be regarded as one who is dead. 8

If upon examining the abdomen the veins be found to be visible and if those veins be dark-blue, or coppery, or blue, or yellow, or white, he should be regarded as dead. 9

If his nails be dried up and bloodless, and if their colour be like that of a ripe jāmva(*a*), he should be regarded as dead. 10

The fingers of the patient should be pulled.

If upon pulling the fingers they do not produce the usual sound, the patient should be regarded as dead. 11

(Here occurs a verse containing a Summary).

The physician who, upon examination by touch, succeeds in ascertaining in the patient all those diverse conditions appertaining to touch, never falls into error in the matter of (calculating) the period of life.1

Thus ends the Third Lesson, called Parimarshaniyamindriyam, in the Division called Indriya, of the treatise of Agniveça as revised by Charaka.

LESSON IV.

INDRIYANIKAM.

(ASSEMBLAGE OF SENSES.)

We shall now expound the Lesson called Indriyanikam) or the (assemblage of senses).

Thus said the illustrious son of Atri.* 1

Learn from us as to how a physician conversant with distinctions, desiring to ascertain the measure of life's period, should examine the several senses of a human being. 2

Vision and the other senses are, with a view to understand them rightly, examinable by Inference (and not direct perception); for,

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a. Fruit of the ***Eugenia jambolana*, *Lamk.***

* The word 'anikam' implies an assemblage or collection. Hence, 'Indriyānikam' 'assemblage of senses', that is, 'the various senses taken together.'—T.

verily, the true knowledge of the senses is not derived from the senses.* 3

When a person's sense-derived knowledge is seen to disagree, without any apparent reason, with that of one in health, it should be regarded as a symptom of death.† 4

The symptoms, productive of evil, in respect of the senses, have thus been said (in brief).

Listen now, again, to the same more elaborately. 5

These contrarieties of visual appearances, *viz.*, beholding empty space (or ether) as a solid substance, and the earth as ether, are symptoms of approaching death.‡ 6

The physician should regard the life of that person as run out who sees the air which is perceptible by touch alone, or who sees not the blazing fire.§ 7

That man (soon) casts off his life-breaths who beholds a net spread out in a piece of crystal water in which no net has really been spread, or who sees a stable (or fixed) object as moving.¶ 8

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* What is stated here is this : The senses of the patient, *i. e.*, his powers of vision, hearing, &c., are examinable by Inference only and not by direct perception of the physician. If it is the vision of the patient that is to be examined, the physician cannot possibly do so by means of his own eyes. What he can do is to apply the powers of reasoning or take the help of Inference for ascertaining whether the vision is impaired or not. Colour-blindness, for example, cannot be ascertained except by exposing different colours before the patient and marking the result by Inference. So whether a patient's sense of smell is right or not, the physician cannot ascertain by direct perception but by Reasoning or Inference. The word 'atindriyam' in the second line of the verse implies 'underived from direct perception.' The word has another signification when applied to knowledge which Yogins have of things beyond the ken of the senses. The latter signification, however, is not entirely unconnected with the former.—T.

† A healthy person sees a thing to be red. One afflicted by disease sees it white. This is a sign of death being near.—T.

‡ Literally, 'by seeing these contrarieties a person (soon) meets with death.'—T.

§ 'Amvaragochara' implies 'perceptible by touch.' Literally, it means 'occurring in or occupying space or ether.'

A misprint occurs in Gangādhara's text, *viz.*, the omission of a *refa* (or *r*) after 'Agni' in consequence of which the latest Bengali translator of Charaka makes utter nonsense of the second line. The fact is, every one of the five principal elements is referred to successively, in this order, *viz.*, ether, earth, air, fire, and water.—T.

¶ Gangādhara makes a ridiculous blunder in explaining the second line of this verse. He takes 'sthite' and 'gachchhati' as adjectives qualifying 'jale' in the first line like 'suvimale.' According to him the meaning of the verse is—' He who sees a net in a piece of

He does not live long who, in (even) his waking hours, sees ghosts, and Rākshasas of diverse kinds, and anything else that is strange. 9

He who sees a blazing fire of ordinary complexion as blue, or without splendour, or dark, or white, lives for only seven nights. 10

He who sees light in the skies when there is no light, or clouds when there are no clouds, or flashes of lightning in the absence of clouds, meets (soon) with death. 11

He who sees the bright sun or moon as having the appearance of an earthen pot covered with a dark cloth, does not live long. 12

He who, in health or sickness, sees an eclipse of the sun or the moon, on days other than those of the new-moon and the full moon, dies at the time of seeing it. 13

He who sees the sun at night, or the moon when there is no moon, or smoke when there is no fire, or who sees a fire at night to be without splendour, meets with death very soon. 14

Men who are about to cast off their life-breaths behold these adverse phenomena : effulgent objects as divested of effulgence, or objects without effulgence as effulgent ones. 15

Men, when the period of their life has run short, behold well-formed objects as deformed, discoloured, and incorrect in respect of number. 16

He who sees what is invisible, and sees not what is visible, both of them, doubtless, see the abode of Yama very soon. 17

He who hears (a sound) when there is no sound, and does not perceive sounds (when there are sounds), the physician possessed of learning should know both of them as already dead. 18

That patient who, upon shutting his ears with his fingers, does not hear the sound of burning fire, should be regarded as already dead and abandoned by an intelligent physician.* 19

He who smells the agreeableness or disagreeableness of odors contrawise, or who has no smell of odors at all, should be known as one whose life has run short.† 20

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clear water, which is either unmoving or moving, and in which no net has really been spread &c., &c.'—T.

* 'Abandoned,' *i. e.*, his treatment should not be taken up. A healthy man, upon shutting his ears with his fingers, hears the sound of burning fire.—T.

† The sense, of course, of the first line is, he who perceives agreeable odors to be disagreeable, or disagreeable odors to be agreeable.—T.

He who, in the absence of the disease 'Mukhapāka,' fails to distinguish the different tastes or to perceive tastes at all, should be regarded by skilful physicians as ripe for death.* 21

One whose death is near, having touched things that are hot, or cold, or rough, or smooth, or mild, or keen, perceives them to be otherwise (than what they really are).† 22

He who, without rigid penances or yoga duly practised, perceives what is beyond the ken of the senses, soon meets with death.‡ 23

He who fails to perceive by his senses other than the eye the objects of those senses, or who perceives them contrawise, should be known as one whose period of life has run out.§ 24

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* In the disease called 'Mukhapāka,' the mouth becomes filled with sores.—T.

† This verse may be translated otherwise as follows : 'one whose death is near, receives impressions of touch contrawise, that is, perceives a thing that is hot to be cool, or a thing that is rough to be smooth, or a thing that is mild to be keen.' I prefer the wider meaning.

‡ It should be asked that by practising rigid penances or Yoga, one attains to superhuman powers. A Yogin, for example, beholds the whole earth as a fruit on the palm of his hand. He has knowledge, again, of the past, the present and the future. If, however, a person without yoga puissance perceives things beyond the ken of the senses, that is abnormal and indicates the near approach of death.—T.

§ The Bengali translators, following Gangādhara, make utter nonsense of this verse. If Gangādhara's reading, which has been adopted above, be correct, what the Rishi says is this : without speaking of the eye, but speaking of only the other four senses, he who fails to perceive by those four senses their respective objects, or perceives them contrawise, soon meets with death. In reality, a dying man loses the other four senses first. His eyes do not (generally) lose ther power till the very last.

According to Gangādhara this verse means—he dies soon who perceives by his eye the objects of the other senses.' This is simply ridiculous. Can any one, in illness, perceive smell or sound or taste or touch by the eye? Chakrapāni, however, adopts an entirely different reading, *viz.*,

Indriyānāmrite drishterindriyārthānadoshajān
Narah paçyati yah kaçchidindriyairna sa jivati.

Following Chakrapāni, the version should be,—" He who, without possession of the power of the senses, perceives such objects of the senses as are not made manifest through any vitiation of theirs, meets with death."

An example is necessary to make the meaning clear. One afflicted by jaundice sees things to be yellow that are not, in reality, yellow. This yellowness of every object is due to a vitiation of the eye. If, however, one whose eyes are not afflicted by jaundice, sees white or red or green things to be yellow, he does not live. Then, again, if one who has totally lost the power of vision, suddenly begins, in illness, to see things, that symptom indicates the near approach of death.

If even healthy men in consequence of confusion (or loss) of understanding, perceives on many occasions contrary impressions of the objects of the senses, the physician should assign their death to be near. 25

(Here is a verse containing a Summary).

That physician who is truly conversant with the Science of the senses (as expounded above) is fully acquainted with the subject of death and life.

Thus ends Lesson IV. called Indriyānika, in the Division called Indriya, of Agniveça's treatise as revised by Charaka.

LESSON V.

OF PREMONITORY SYMPTOMS.

We shall now expound the Lesson on the Premonitory Symptoms, relating to the senses, of life and death.

Thus said the illustrious son of Atri. 1

Generally, when such objects of the senses as are not manifested through any vitiation of the senses, become perceivable notwithstanding the fact that the senses themselves have lost their powers, it is regarded as an abnormal sign foreboding death. Hence, the sudden recovery of a sense, during illness, after its loss for a long while, is an abnormal symptom indicating the near approach of death.

The adjective 'adoshajān' (qualifying 'indriyārthān') is used simply for excluding such cases of perception as do arise in consequence of a vitiation of the senses. In other words, all perceptions which would not be possible if the senses were in their normal state, indeed, which become possible owing to a vitiation of the senses, are excluded by this adjective. Of course, those perceptions are abnormal, but then they do not indicate death, being, as they are, due to known and explicable causes. The fact is, when there is no vitiation of the senses,—when, indeed, the senses themselves are not,—and yet perception takes place, it is a sign of death, such perception being exceedingly abnormal.

In the verse immediately preceding, perceptions have been adverted to of a kind that transcend the powers of the senses. Such perceptions are possible for Yogins. When, however, they occur to ordinary men, they are abnormal and, therefore, indicate the near aproach of death.

Chakrapāni's reading is undoubtedly better than that of Gangādhara. It has been already observed how Gangādhara, having adopted an incorrect reading, has explained the verse incorrectly.—T.

For enhancing the knowledge of physicians we shall now declare the general and especial premonitory symptoms of incurable diseases naming the latter separately. 2

Death, with fever as his harbinger, enters into that person into whom all the premonitory symptoms spoken of in connection with fever enter in an excessive degree. 3

The death of that man also is certain into whom the premonitory symptoms of any other disease enter in the same measure.* 4

We shall speak of certain other premonitory symptoms of a fierce character, which keep company with certain diseases, and by which death may be inferred. 5

The consumption of that man increases for bringing about death whose strength decreases, whose phlegmonous secretions (through the mouth) increase, and who becomes addicted to sexual indulgence.† 6

That person who, in his dream, goes in a southward direction, riding on a dog, or a camel, or an ass, gets phthisis and casts off his life.‡ 7

He who drinks wine, in his dreams with the dead, or who is dragged (in his dreams) by a dog, gets severe fever and does not live for the fever does not forsake him. 8

He who beholds the welkin in his vicinity looking like a sheet of cloth dyed red as if with lac, gets bilious hemorrhage and is borne to the presence of Yama. 9

He who, in his dreams, sees himself decked with garlands of red flowers, and clad in red clothes, and his whole body dyed red, and who, while laughing continually, is dragged by a woman, gets bilious hemorrhage and succumbs to it. 10

He who has deep-seated pains (in the abdomen), or flatulence, or rumbling noise in the intestines, and weakness in an excessive degree, and discolouration in the nails and other parts of the body, meets with death if afflicted by 'Gulma' (abdominal tumour). 11

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* 'In the same measure,' *i. e.*. in an excessive degree.—T.

† In consumption, the sexual apetite is seen to increase inordinately. Hence the use of the word 'nāriprasakta' in the sense of 'addicted to women.' Patients, even when they know that sexual indulgenge is sure to bring about death, repeatedly indulge in it unless restrained by proper arrangements made by relatives and friends.—T.

‡ The second line is read differently in some texts, though there is no difference of meaning. Instead of 'yakshmānamāsādya jivitam sa vimunchati,' those texts read—'yakshmā tamāviçya na jivannavasrijyati.'—T.

That man who sees, in his dreams, hard and thorny creepers grown on his chest, is borne to Yama's abode by the disease called Gulma that has afflicted him in a fierce form. 12

He whose body, upon being slightly scratched, becomes exceedingly cracked, producing sores that do not heal, is taken away by Yama with the aid of leprosy (of diverse forms). 13

He who, in his dreams, sees himself naked, his body smeared with ghee, and engaged in pouring libations on a fire that has been quenched, and who, besides, sees lotuses growing upon his chest, is borne away to the regions of death by leprosy. 14

If flies attack a persons's body that has been washed and smeared with unguents, that person is certain to catch any of the urinary diseases called 'Prameha', which puts him to death. 15

He who drinks, in his dreams, various kinds of oily substances such as (milk, ghee, &c.) in the company of Chandālas, becomes afflicted by Prameha and touched by (marked for) death. 16

He who becoms subject to moods of thoughtfulness, sense of fatigue (without toil), anxiety, and stupefaction when there is no cause for it, absence of pleasure in anything, and loss of strength, meets with death through insanity.* 17

A physician possessed of wisdom should regard that man as on the point of death through fatal insanity whom he sees to have an aversion for food, whose mind is a perfect void, and who is afflicted by urticaria evanida.† 18

Insanity kills that man who gives way to wrath, who yields to fear in an excessive degree, whose face is very rarely lighted up with smiles, who is frequently subject to swoons, and whose thirst is insatiable. 19

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* 'Dhyāna' is deep meditation or reflection. Here it means moods of thoughtfulness. 'Ayāsa' is explained as sense of fatigue without toil. 'Moha' is stupefaction : it may also mean 'delusion.' The adjective 'asthānasambhava' implies 'not born of a proper cause.' Thus, one may grieve for the death, that has not taken place, of a friend or relative. 'Arati' is the absence of 'rati' or pleasure. What is implied by it is a disgust for everything. Gangādhara takes it as implying restlessness of mind. This, however, is a consequence of 'arati,' and not 'arati' itself.—T.

† The last word of the second line is either 'udardda,' meaning urticaria evanida, or 'udardha' implying scarlet fever. The reading which Gangādhara adopts, as regards the first line, is,—'āhāradweshanam yasya luptachittamudardditam.' The last compound is explained by him in a way that is utterly unintelligible.—T.

PART XXIX

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH)

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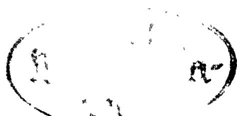
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ABSTRACT OF CONTENTS

OF

PART XXIX.

The contents of this part are, perhaps, most interesting. It begins with the concluding portion of Lesson V. which is mainly taken up with such dreams as are near precursors of death. In Lesson VI. occurs certain indications of the near approach of death, at the sight of which a physician should not take up the treatment. Lesson VII. also treats of certain features which prognosticate the near approach of death. The subject matter of Lesson VIII. is of the same kind. In Lesson IX., X and XI. also the Rishi speaks of symptoms which should lead a physician to avoid a patient inasmuch as those are precursors of death. Lesson XII. treats of messengers despatched for fetching the physician and omens good and bad connected with them.

To Western readers many portions of these Lessons may appear fanciful. But it should be borne in mind that the facts stated are all based upon observation. The Rishis were acute observers. To convict them of superstition and prejudice would argue an unscientific mind. Every practitioner of Hindu medicine daily meets with cases in which the truth of one or other of these observations is abundantly established. The fact is, these should not be condemned as groundless or fanciful or *a priori* reasoning. As regards the indications connected with the body of the patient, there is nothing that is opposed to medical science. If European treatises on medicine do not mention them, it is because medical men do not accurately observe them. If, again, the truth of some of those statements becomes manifest to every practitioner, the inference is not unscientific that careful observation will establish the truth of the other statements occuring in these Lessons. At any rate the subject is most interesting. It should be studied before dismissed as baseless superstition. It seems to be a fashion to dismiss dreams as indicating nothing. Yet in the experience of many men, dreams have been found to foreshadow the truth in at least some instances. Fashionable wisdom seeks to satisfy itself by calling these cases as strange coincidences. But is not this

explanation an instance of drawing enquiry by deception? Strange coincidence! What does the expression mean? A moment's thought reveals the truth that what is meant by the words is that dreams do correspond with subsequent facts; that the number of instances is few; and, lastly, that such correspondence does not admit of any explanation. It should be borne in mind that the Rishi, in these lessons, does not say that every dream foreshadows the reality. What he says is that certain dreams of persons afflicted with illness *are* fulfilled. As already observed, the subject deserves to be investigated and studied with care before dismissing it as the raving of ignorance and superstition.

The omens connected with messengers despatched for fetching the physician, or those connected with the physician's doings or condition at the time or the sights he sees while on his way to the patient's house, are, no doubt, difficult to swallow. It should be remembered, however, that they are not mentioned as exercising any influence of their own on the result of treatment, *viz.*, death or cure. On the other hand, they are sanctioned as accidents or co-existing facts. Even here the value of observation cannot be ignored. That men whose minds were acutely logical should set importance on such accidents and connect them with such a grave fact as the life or the death of a patient, may not, perhaps, mean much, for the grossest superstitions have been seen to exist side by side with the advanced notions of science in minds of undoubted culture. There is no exploded theory in science that cannot be revived if such an argument be regarded to have much force. For all that, when men of advanced culture put forth a statement alleging observation to be its foundation, the truth or otherwise of such statement may easily be tested by observation. The Rishis do not pretend to the possession of a sixth sense by help of which they come forward to interpret certain dreams of diseased persons. They appeal only to those senses which all men possess. As such, they should not be shut out of court on the strength of our own prejudices. THEY ARE ENTITLED to a fair hearing. Science regards nothing to be superstition without a careful examination. It is earnestly expected that statements made in these parts, however wild and fanciful apparently, will not be rejected without a careful examination.

That man goes to the world hereafter who, in his dreams, dances with Rākshasas and sinks in water. 20

He who sees darkness when there is no darkness, and who, in his waking hours, hears many sounds of various kinds, is carried off by epilepsy. 21

Death, with epilepsy as his harbinger, bears away that man who, in his dreams, is borne away, head downwards, while dancing in intoxication, by a person that is dead.* 22

Tetanus seizes and kills, without doubt, that man who is attacked, while awake, by any of these diseases, *viz.*, paralysis of the cheeks, wryneck, and paralysis of the eyelids. 23

That man dies who having eaten, in his dreams, cakes of sesame seeds and rice, vomits something like them upon waking from sleep. 24

The physician who is well acquainted with these premonitory symptoms becomes conversant also with the diseases which they bring about and their result (*viz.*, death). 25

Certain other dreams, of a fierce kind, mentioned below, should be attended to as they also prognosticate either death or severe sufferings of diseased persons. 26

He who, in his dreams, sees bamboos, clumps of plants and trees, and creepers growing in his head, and birds coming into them, or who sees his head clean-shaved, 27

Or who, in his dreams, sees himself surrounded by vultures, owls, dogs, crows, and other carrion birds, or by Rākshasas, dead men, Piçāchas, women, Chandālas and Asuras of the class called 'Dravita Andhakas', 28

Or who, in his dreams, finds himself surrounded by pathless forests of bamboos, of canes, of creepers, as also of grass and prickly plants, and confounded in their midst, and falling down while endeavouring to come out, 29

Or who, in his dreams, falls down on the bare ground covered with dust, or upon an anthill, or upon ashes, or upon a crematorium, or into a hole, 30

Or who, in his dreams, sinks in a ditch or pond of dirty water, or into a mire, or in a dark well, or who is borne away by a rapid current, 31

Or who, in his dreams, drinks oily drinks (such as ghee, milk,

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* 'Avidhya' implies 'head downwards,' that is, seized by the hair and dragged away with head bent down.—T.

&c.), or rubs his body (or causes to be rubbed) with oil, or undergoes defeat and capture, or gets gold, or engages in a quarrel, or vomits, or defecates, 32

Or who loses both his shoes and sandals, or sees the skin of his feet peeling off, or feels joy, or gets a severe rebuke or chiding from his deceased ancestors, 33

Or who sees, in his dreams, the fall or destruction of (his own) teeth, or of the moon or the sun, or the stars and constellations, or of (burning) lamps, or of (images of) Daityas, or of (his own) eyes, or the cracking of a mountain, 34

Or who, in his dreams, enters a forest of trees with red flowers, or a place where sinful acts are perpetrated, or the funeral pyre, or a place where his progress is obstructed by thick darkness like to what occurs in a cave, 35

Or who, in his dreams, sees himself proceeding towards the south, himself decked with garlands of red flowers, laughing aloud, and perfectly naked, or who enters a terrible forest, riding on a vehicle drawn or borne by apes, soon meets with death or is plunged into great distress. 36

The sight, again, in one's dreams, of persons clad in yellow garments, or of men who are of unamiable features, or of men who are naked, or of men bearing staves,* or of men of dark hue (or clad in dark clothes), or of men with red eyes, is never regarded but as an ill omen (by those who are conversant with the effects of dreams). 37

The sight of a woman who is of dark colour, who is sinful, who is unobservant of the practices of the good, who has long hair and nails, and hanging breasts, or who is clad in garlands of red flowers and red garments, is regarded to be as fatal as a fatal night. 38

Even these are terrible dreams by seeing which one that is afflicted by disease meets with death.

If a man in health sees such dreams, his life becomes doubtful, and rarely does he escape. 39

When the ducts which carry impressions of external objects to the mind, are obstructed by the three faults exceedingly excited, it is then, *viz.*, at that exceedingly unpropitious time, that one sees such terrible dreams. 40

One, when one's slumbers are light, sees various kinds of

* That is, men who have renounced the world and betaken to the life of Bhikshus; in other words, who support themselves by eleemosynary alms.—T.

dreams, that are either realised or not realised, through one's mind which, of course, is the lord of the senses. 41

The learned know that dreams are of seven kinds, *viz.*, Seen, Heard, Felt, Desired, Imagined, Prognosticating, and Fault-born.* 42

Amongst these, the first five, as also the dreams one sees during daytime, and all dreams that are exceedingly short, and those that are exceedingly long, should be regarded by the intelligent physician as not likely to be realised. 43

The dream that is seen during the first part of the night is realized partially. He, however, who having seen a dream does not sleep after it, (for the rest of the night), soon meets with a complete realisation of his dream,† 44

It should be known that if a person having (first) seen an evil dream, (afterwards) sees, without waking up, another dream that is auspicious and of beneficial form, he meets with good results‡. 45

Here occurs a verse containing a Summary.

That physician who is conversant with those premonitory symptoms (of diseases, which bring about death), as also with these terrible dreams, never takes up, from ignorance, the treatment of diseases that are incurable. 1

Thus ends the Fifth Lesson, called Purvarupiyam-Indriyam,

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* The seven kinds of dreams are thus explained : When dreams arise from what has been seen, they fall under the class called Seen ; when from what has been heard, they fall under the class called Heard ; when they spring from what has been felt, they fall under the class called Felt ; when they are due to desires actually cherished, they fall within the class called Desired ; when they are caused by the action of the imagination (such as golden cow, which is a combination of gold and cow) they fall within the class called Imagined, When they indicate what is to happen, they are called Prognosticating ; lastly, when they are especially due to the action of the excited faults, they are called Fault-born.—T.

† In the second line, the pronouns 'yah' and 'sah' refer to the person who dreams, and not to the dream which is dreamt. 'Mahāphala,' therefore, is an adjective of 'sah' as indicating the person. Gangādhara correctly explains the word as implying 'mahāphalaprāptah syāt.' 'Sadyah', meaning soon, implies, as explained by the commentators, a period of three days.

It should be noticed that under the circumstances indicated, dreams, both good and bad, are realised, and not the good only as the use of the word 'mahāphala' may, at first sight, seem to imply.—T.

‡ In other words, the evil dream is not realised.—T.

in the Division called Indriyasthānam, of Agniveça's treatise as revised by Charaka.

LESSON VI.

We shall now expound the Lesson on 'Indriyas' (indications of life) as connected with the several sorts of persons.

Thus said the illustrious son of Atri. 1

O great Muni, how many kinds of diseased persons are there in whom treatment does not produce any result and whom (therefore) the physician should refuse to treat? 2

Listen now to what the illustrious son of Atri's race, thus asked by Agniveça a question that is difficult to answer, expounded the topic to the latter.* 3

The physician should forsake that man the upper part of whose chest is exceedingly pained while he speaks, from whose stomach the food taken issues out, or in whose stomach, the food, if it does not come out, is not digested; whose strength decreases, and thirst increases; and who is afflicted with a deep-seated pain in the region of the chest.† 4-5

Remembering the directions of Atri's son, no medicine should be given to that person whose hiccup rises from regions deep below, and who has copious bloody motions.‡ 6

The life of that man becomes difficult to save whom either of these two diseases, *viz.*, suppression of urine and stools, and diarrhœa, assails when he is already weak and ill.¶ 7

The life-breaths soon abandon that man whom these two dis-

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* This verse shows that the speaker here is not Punarvasu of Atri's race. It is somebody else who recites the words of Atri to Agniveça. This is the first time when somebody else steps in as the narrator. This person may be Charaka himself, the editor and reviser of Agniveça's treatise. It is curious that neither Chakrapāni nor Gangādhara, nor any of the Bengali translators, notices this change in respect of the agency of narration.—T.

† The physician should not take up the treatment of that man who shows the several morbid symptoms indicated in these two verses. 'Chyavate,' with reference to the food taken, implies motion downwards as also upwards, in other words, one who purges and vomits.—T.

‡ 'Gambhirajā' is, literally, 'deep-born.' Deep-born hiccup means hiccup rising from the intestines, or such regions as lie deep beneath the throat.—T.

¶ 'Anāha' here evidently means suppression of stools or of both urine and stools. In many medical works, it is supposed to m n suppression of urine only.—T.

eases, *viz.*, suppression of urine and stools, and excessive thirst, assail while he is already weak. 8

He, indeed, is like a dead man who gets an accession of fever in the morning, who has a dry and painful cough, and who is without flesh and strength.* 9

He, indeed, is like a dead man who gets an accession of fever in the afternoon, who has a phlegmonous and painful cough, and who is without flesh and strength. 10

That man does not live whose urine becomes dense, whose stools become knotty, whose digestive fire becomes weak, who has abdominal dropsy, and who is afflicted by asthma or difficulty of breathing.† 11

That man whose dropsy extends to the hands and the feet, dies of that very disease after giving much pain to his kinsfolk.‡ 12

The physician should not take up that man for treatment who has got dropsical swelling on his feet, whose calves have lost all compactness, and whose thighs have become exceedingly weak. 13

That man should not be treated with medicines whose hands, feet, anus, and abdomen show signs of swelling, who has become divested of complexion, strength, and appetite. 14

That man should be forsaken (by the physician) from a distance whose chest is largely filled with phlegm which is of a blue, or yellow, or red colour, and which comes out constantly. 15

The physician possessed of knowledge should forsake from a distance that man the hairs on whose body stand erect, whose urine becomes dense, who has fever with a dry cough, and whose flesh has been reduced. 16

That man has no treatment whose faults have all been excited, causing sufferings of diverse kinds, who has lost flesh, and who is divested of strength. 17

Fever with diarrhœa, appearing after the disappearance of dropsical swellings, or dropsical swellings appearing after the disappear-

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* The commentators explain this verse in the following way: the morning is the time for phlegm. Dry cough has the wind for its cause. Appearance of a dry cough, therefore, in the morning is a very morbid symptom which indicates grave consequences.—T.

† Chakrapāni explains that 'grathitam', as applied to 'mutram' or urine, means 'ghanibhutam', *i. e.*, dense.—T.

‡ The fact is, this disease lasts long and causes much suffering to kinsfolk. It is certain to end in death, yet as death does not come soon, kinsfolk have to attend to him and nurse him long.—T.

ance of the former, lead to death, especially in the case of one who has already become weak. 18

The physician possessed of knowledge should forsake that man who has become pale and exceedingly emaciated, who is afflicted by great thirst, whose eyes have become motionless, and whose breath has become quick.* 19

That man should be forsaken who is afflicted by dislocation of the cheek-bone, and wryneck, and excessive thirst, whose strength has been exceedingly diminished, and whose life-breaths move about in the chest only. 20

That man soon meets with death who sees darkness after physical exertion, who fails to obtain ease, whose flesh, and strength, and food have diminished. 21

That man soon dies who is afflicted by diseases which increase rapidly in severity, which spring from opposite causes, and which cannot be treated without having recourse to operations of opposite consequences.† 22

That man dies soon whose strength, knowledge, general health, *Grahani*, flesh and blood, rapidly decrease. 23

Death rapidly takes away the life of that man whose diseases increase rapidly (in severity) and whose nature (disposition) rapidly alters for the worse. 24

(Here occurs a verse containing a Summary).

Even these kinds of diseased bodies the physician should not take up (for treatment).

Wise physicians do not expect (when such men come to them) the slightest success from treatment. 1

Thus ends the 6th Lesson, called "that appertaining to how many kinds of body are there." in Agniveça's treatise as revised by Charaka.

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* 'Damvau', as explained by Chakrapāni, means a person with fixed or motionless eyes. 'Kupita', meaning angry, as applied to 'breath', probably means quick.—T.

† 'Diseases springing from opposite causes', *i. e.*, complicated diseases some of which arise from cold, some from heat, some from dryness, some from oiliness, &c, Treatment involving operations of opposite consequences, *i. e.*, purgatives and astringents, &c.—T.

LESSON VII.

We shall now expound the Lesson called "Pannarupimindriyam."

Thus said the illustrious son of Atri,* 1

The physician should never desire to take up the treatment of that man in whose eyes, upon examination, he fails to discern the images, caused by reflection, of objects before them.† 2

That man is almost dead whose shadow in the light of the moon, the sun, or the candle, in water, or in a mirror, seems deformed in respect of (particular) tints.‡ 3

Reflections that are torn, or broken, or disturbed, that are less or more, that are faded or thin, or divided into two, that are headless or otherwise deformed,—these and others that are defective should all be known to be of those whose end is near, if (of course) these are not due to intelligible causes.¶ 4-5

That man is already dead who sees his shadow, in a dream, to differ in respect of *samsthāna* (features), or *pramāna* (measure), or complexion, or brilliance.§ 6

By *samsthāna* should be understood features (or aspect). It is of two kinds, *viz.*, well-formed and ill-formed.

As regards *pramāna* (measures) of men, it is of three kinds, *viz.*, small, large and middling. 7

By *Pratichcchāyā* (reflection) of a person is meant that shadow in a piece of water, or a mirror, or in the light of the sun and the

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* 'Panna-rupi' implies something whose form or aspect has disappeared. The sense of the word, as applied to 'Indriyas' or the senses, will appear clearly further down.—T.

† 'Kumarikā' means the image, reflected on the pupil, of any object before the eye. Pratichcchāyāmayim' means 'consisting of what is only a reflection.'

'Panna-rupām' is an abreviation of 'āpanna-rupām', implying ill-formed or confused in respect of shape. Here it is the total absence of the image that is referred to. The inability of the eye, or, rather, the pupil of the eye, to reflect the image of an object before it, is regarded as a sign of approaching death.—T.

‡ It is believed extensively in India that a man who is on the point of death sees his shadow in a mirror, &c., deformed of a limb, such as headless, or armless, &c. See the following verses.—T.

¶ 'Intangible causes' such as the action of the wind, or some defect in the medium, or the absence of vivid light.—T.

§ Some texts read 'sasthepi' for 'sapnepi.' If the former reading be preferred, the sense will be this : not only the sick and afflicted die soon when their shadows become abnormal, but the healthy also are to be regarded as certain to die soon if their shadows also appear to be abnormal.—T.

rest, which corresponds with his measure and features, and which auswers to his complexion and brilliance.* 8

The sheen, which is of five varieties, of ether and the rest, has varied characteristics.†

Amongst these, the reflection which appertains to ether is stainless, blue, oily, and effulgent. 9

That sheen which is dry, dark and red in colour, and divested of effulgence, is regarded as appertaining to air.

That which is of the hue of pure blood, is regarded as appertaining to fire. It is, besides, of blazing effulgence and agreeable to sight. 10

The sheen which is as stainless as that of a pure stone of *lapis lazuli*, and which is oily, is regarded as appertaining to water.

That which is steady, oily, thick, and glossy, and which is either dark or white, or both, in hue, is regarded as appertaining to earth. 11

Of these five separate varieties of sheen, that which is regarded as appertaining to the air is censurable. The four others are fraught with happiness. The sheen appertaining to the air soon ends in the destruction of the individual, or bringing upon him great misery. 12

All kinds of colour have Light in their composition.

Colour is of seven kinds : these are 1. Red, 2. Yellow, 3. White, 4. Brown, 5. Green, 6. Pale, and 7. Dark (black).‡ 13

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* One's reflection in a mirror certainly corresponds with one's measure or proportions, features, complexion, and brilliance. In sunlight or moonlight or candle-light, however, one's shadow may be larger or smaller than one's body, according to the position in which one may be placed. Only reflections in the looking glass are meant here.—T.

† In the previous verse, the Rishi has explained the meaning of the word 'cchāyā.' Ordinarily, it implies a shadow, or the reflection of an object in a mirror or other polished surface. Thus the shadow of a person standing sunlight or moonlight or candle-light is a 'cchāyā.' The image reflected in water and in a mirror is also a 'cchāyā.' This 'cchāyā', the Rishi says, is called 'Pratichcchāyā,' The word 'cchāyā', however, has a different meaning. In medical scriptures, it is sometimes used to signify the sheen or or light which a person's body seems to possess. This sheen is fancifully classed under five heads, and is supposed to appertain to the five principal elements of which the body is composed. The characteristics of each class of sheen are explained in this and the following verses. A certain kind of sheen or light is supposed to appertain to Ether, not because the body which possesses it has Ether for its predominating element, but because in consequence of its especial characteristics it is fancifully regarded as etherial.—T.

‡ In verse 13, the Rishi, it seems, speaks of colour. The colour or complexion of the body is certainly distinct from the sheen or light which colour or complexion displays. In the enumeration, it will be seen, both the primary and the secondary colours occur.

Amongst these, those that are effulgent, cool, and stainless, are regarded as auspicious. Those, on the other hand, that are dry, filthy, and cheerless, are regarded as inauspicious.* 14

That which is called Shadow overwhelms the complexion, while that which is called Lustre brightens the complexion. Then, again, Shadow is noticeable only when a person is near ; while Lustre is noticeable from even a distance. 15

There is no man that is without Shadow, as, indeed, there is no one that is without Lustre. It is not, however, every kind of Shadow, or every kind of Lustre, that indicates the good or the bad that is in store for a particular person. Only particular kinds of Shadow and particular kinds of Lustre do so. Times also come when Shadow becomes dependent upon Lustre. 16

The physician should abandon that man whose eyes betray the symptoms of jaundice, whose face is full, whose cheeks are fleshy, who is always afraid, and whose body is hot. 17

That man does not live for even a week who loses consciousness as often as he is raised to a sitting posture from his bed, and who expresses a disgust for everything.† 18

That man who suffers under a combination of diseases some of which are of an upward and some of a downward tendency, and whose Grahani is about to be afflicted, lives for half a month. 19

That man who, attacked by disease, has been emaciated, who eats little but whose evacuations in the form of stools and urine are copious, should be avoided by the physician. 20

That diseased man who, reduced in strength, eats more food than before, but whose evacuations in the form of stools and urine are scanty, should be regarded as already dead. 21

That man who while eating such food as is possessed of nourishing virtues but whose strength and complexion continually decrease, lives for a short while. 22

It is evident that the Rishis had little knowledge of an analysis of colours. There is really an infinity of colours in the world. It is evident that the seven mentioned here were taken as primary colours.—T.

* It is very difficult to give correct readings of the adjectives used in this and the other verses.—T.

† 'Vikathwana' is explained by Chakrapāni as implying one who expresses disgust for everything. Gangādhara explains it as referring to the physician in the sense that the physician can with boastful certitude, &c., Gangādhara is certainly wrong, as his interpretation violates grammar.

That man whose throat emits a cooing sound, whose breath has become hard, whose stools have become liquid, whose strength has been reduced, who is always thirsty, and whose mouth is dry, does not live. 23

That man whose breath has become short, and who staggers or reels in moving, Punarvasu of Atri's race regards him as already dead.* 24

He whose breath has gone upward, and who is overwhelmed by phlegm, and whose complexion, strength, and food have decreased, does not live.† 25

That man whose eyes have become upturned, or whose eyes tremble constantly, whose strength has been reduced, who is afflicted by thirst, and whose mouth has become dry, does not live.‡ 26

That man whose cheeks have become swollen, whose fever and coughing are intense, who has got deep-seated pains in the abdomen, and who has a disgust for food, is not a subject upon which treatment can succeed. 27

That man whose mouth and tongue have been displaced, whose eye-brows have fallen down, and whose tongue has been covered with prickles, should be regarded as already dead.§ 28

That man whose penis has gone inwards so as to almost disappear, and whose testicles hang downwards in a measure much beyond what is usual, or one in whom is seen the reverse of this in consequence of any abnormality, is regarded as betraying the indications of the near approach of death.¶ 29

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* 'Whose breath has gone upward.'—The breath is supposed by Hindu physicians to traverse through the whole body. When a man dies, the breath is seen to gradually come upward; that is, it is withdrawn from the lower extremities to the navel; then to the chest; then to the throat; then it is stopped. In certain diseased constitutions, the breath moves through only the upper half of the body.—T.

† It is curious to see how all the Bengali translators have mistaken the meaning of the words 'vyābiddham spandyate'. It simply implies 'staggering or reeling motion in walking' and has no reference to the trembling of the body.—T.

‡ Both Chakrapāni and Gangādhara read the second half of the first line in the same way, *viz.*, 'yasyā vrārate kampane', meaning 'whose eyes continually tremble.' Some texts read 'yasya manye chānatakampane', implying 'whose cheeks continually tremble.' There can be no doubt that Chakrapāni's reading is correct.—T.

§ Some texts read 'vyāvrittamurdhajihvākshah,' implying 'one whose head, tongue, and eyes have fallen off.' This can hardly be correct. 'Vyāvrittamukhajihvasya' seems to be the true reading.—T.

¶ 'In consequence of any abnormality.' This implies that the conditions noted should not be normal, but should be due to disease.—T.

That man whose flesh has been excessively reduced, whose bones are seen to be covered by the skin alone, who has become weak, and who does not take any food, lives for a month at the most.* 30

(Here occurs a verse.)

That skilful person who possesses a knowledge of all the indications called *Arishtas* (which prognosticate the near approach of death) succeeds in acquiring the appellation of "one conversant with the Science of Life."

Thus ends Lesson VII., called Pannarupiyam, in the Division called Indriya, of the treatise of Agniveça as revised by Charaka.

LESSON VIII.

We shall now expound the Lesson called 'Avākçirasiyam' in the Division called Indriya.

Thus said the illustrious son of Atri.† 1

The physician should not entertain even the wish to undertake the treatment of that man the shadow of whose person (in water, in a mirror, or in the light of the sun or the moon or a candle or lamp) appears to be inverted, or crooked, or entirely headless.‡ 2

That person whose eyelashes become matted together, and whose vision is weakened (on that account), should never be treated with medicines by a physician possessed of wisdom. 3

That person suffering under dropsical swellings, whose eyelids, becoming swollen, do not come together (when he shuts them), or whose eyelids cling together (in consequence of sticky secretions), should be looked upon as a dead man. 4

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* 'Tagasthinyeva driçyate' is the reading that occurs in many editions. There can be very little doubt that it is wrong. The correct reading is 'tagasthishyeva driçyate.' The sense, of course, is this: one whose flesh has dried up, and who is only bone and skin, &c.—T.

† This Lesson is called 'Avākçirasiya', implying that which relates to shadows which are either inverted or headless, &c. The fact is, the first verse only refers to such shadows. The entire Lesson, however, is called after the subject of the first verse.—T.

‡ 'Avākçiras' is head downwards and feet upwards; *i. e.*, inverted. 'Vakra' is crooked or curved. A crooked shadow probably means a shadow that is not straight whether such shadows are ever seen may well be doubted. —T.

The physician should predict the near approach of death of that person in whose eyebrows or on whose head lines and circles, not seen before and not made (by means of the brush or the comb), appear.* 5

If it is an ailing person in whom such signs are seen, he lives for only three days. If, on the other hand, it is a healthy man in whom these are noticed, he lives, at the most, for six days. 6

That man who does not feel any pain when the hairs of his head are extracted with force, lives for only six days, be he in health or otherwise. 7

The physician possessed of wisdom should not take up the treatment of that person, since his death is near, whose hair, though unrubbed with oil, presents the appearance of having been rubbed with oil. 8

That ailing man the bridge of whose nose becomes thick, and appears to be swollen even when he is not suffering from dropsy, should be avoided by the physician possessed of knowledge. 9

That man whose tongue falls out or becomes contracted exceedingly, or whose nose becomes dried up, does not live. 10

That person whose face, ears, and lips, become, through disease, white, or dark, or exceedingly red, or blue, never succeeds in getting rid of that disease.† 11

He whose teeth, while he is afflicted by a disease, assume a bony whiteness of hue, or look like flowers, or become coated with filth, never succeeds in regaining health by shaking off that disease.‡ 12

The tongue that is paralysed, bereft of sensibility, heavy, covered all over with prickles, dark-coloured, dry, or swollen, and that hangs out, is regarded as the tongue of a dead man.§ 13

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* 'Simanta' is a line made by parting the hair with a brush or a comb.

'Vartmaka' is a circular line. What is said here is that if such lines and circles are seen in one's eyebrows or on one's head, and if these be not the result of brushing and combing, one's death should be regarded as near.—V.

† Gangādhara adopts a different reading. There can be no doubt that it is wrong. Chakrapāni supports the reading I have adopted.—T.

‡ It is difficult to understand what is meant by the adjective 'pushpitāh' as applied to the teeth. Chakrapāni does not explain it. Gangādhara takes it as implying that whiteness of hue which the skin assumes when one is afflicted by vitiligo. Probably, variegated in hue is the sense.—T.

§ 'Visarpini' implies 'hanging out,' as explained by Gangādhara.—T.

That man who having breathed long for some time is forced to take short breath and swoons away (or sees darkness around him) should be avoided by the wise physician as one the period of whose life has run out. 14

When the period of one's life runs out, one's hands, and feet, and cheek-bones, and palate become exceedingly cold, or very hard, or very soft. 15

That patient who frequently presses his knees together, or drawing up his legs stretches them again, and who frequently turns his face, does not live.* 16

That man never recovers from disease who cuts off his nails with his teeth, or who tears off his hair with his nails, or who scratches on the earth with a piece of wood. 17

That man who grinds his teeth in his waking hours, and weeps or laughs without adequate reason, and who does not feel any pain (or exertion) at all this, does not succeed in shaking off his disease. 18

That man who, while ill, laughs and weeps frequently, who strikes his bed with his feet, and who frequently touches the holes in the upper part of his body (such as the holes of the ears and the nose), does not live. 19

The physician should predict the death of that person who derives nothing but pain from those things which formerly used to give him pleasure. 20

Of a patient who is about to die, the neck fails to support the head, and the backbone the weight of the upper part of the body, and the jaws the food inserted into the mouth.† 21

In a man who is about to die the following symptoms appear: sudden accession of the heat and pain of fever; thirst; swoons; loss of strength; and slackness (dislocation) of joints. 22

That man who is afflicted with fever brought about by vitiated phlegm and characterised by a sensation of slight cold, and upon

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* Gangādhara reads 'vaktram' in the second line as 'vakram.' This is incorrect. Chakrapāni reads 'vaktram.—T.

† Gangādhara reads 'sahanu' for 'na hanu.' In the first line also, he reads çirogribam' and 'prishtham vā bhāramātmanah.' These are curious readings. The interpretation also which he gives is curiously wrong. Many of the vernacular translators follow him more or less. The only correction which the verse requires is 'gribā' for 'gribām.' It is a simple verse, and the sense is very plain.—T.

whose face there is copious perspiration in the early morning succeeds very seldom in shaking off his disease.* 23

When one's period of life has run out, the following symptoms are observable: food (placed in the mouth) does not reach the throat; the tongue is withdrawn into the throat; and the person's strength disappears.† 24

That man is on the point of death who frequently tosses his head and who frequently contracts his arms and stretches them, upon whose forehead copious perspiration appears, and the joints of whose body become slack.‡ 25

Here occurs a verse.

The physician of intelligence should frequently examine the patient with attention for these indications. Some of them, manifesting themselves for a short while, disappear. Not one of these, however, which have been mentioned here, is unproductive of consequences. 26

Thus ends the Eighth Lesson, named Avākçirasiya, in the Division called Indriya, of the treatise of Agniveça as revised by Charaka.

LESSON IX.

We shall now expound the Lesson called 'Yasya Çyāva-nimittiyam' of the Division called Indriya.

Thus said the illustrious son of Atri.§ 1

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* 'Gosarga' is early dawn; the hour when kine are let off from the pen or fold to graze in the fields. Evening is called 'Godhuli,' *i. e.*, the hour when the air becomes saturated with the dust raised by the hoofs of kine returning to the fold from the pasture.

'Lepa' fever is that which is brought about by vitiated phlegm and in which the patient feels cold as long as the fever lasts. It is characterised by the heaviness of the limbs and copious perspiration also.—T.

† The patient becomes unable to move his tongue and jaws for bearing the food placed in his mouth to the entrance of the throat preparatory to the deglutition. The tongue becomes contracted and almost enters the throat. These are signs of the near approach of death.—T.

‡ Krichcchrāt' is correctly explained by Chakrapāni as implying 'çighram,' *i. e.*, frequently. Some of the Bengali translators take it as implying 'painfully.' The correct reading is 'anchayitwā' and not 'munchayitwā,' although Chakrapāni is for the latter.—T.

§ This Lesson is called 'Yasya çyāva-nimittiyam,' or, as some texts have it, 'yasya-çyāviyam,' after the first word of the first (or following) verse. Short poems or sonnets,

The physician possessed of knowledge should regard the disease of that patient to be fatal whose eyes have become brown, or green, and have fallen down (from their usual place).* 2

The physician of wisdom should avoid that man as one the period of whose life has run out, who, when afflicted by various diseases, becomes unconscious and whose mouth has become dry. 3

That man whose nerves have become green, and the pores of whose body have become closed (so that no perspiration appears on his skin), dies of vitiated bile if he feels a hankering after food and drink possessing an acid taste. 4

Phthisis kills that man the ends or extremities of whose body seem to thrive and assume a healthy complexion but the other parts of whose body become dry and wasted, and whose strength also decreases.† 5

Of one who is afflicted by consumption, the following are regarded as fatal signs, *viz.*, heat in the shoulders, hiccup, vomiting of blood, epistasis, and pains in the sides.‡ 6

The man who is afflicted by distempers brought about by excited wind, he who is afflicted by epilepsy, he who is afflicted by leprosy, he who is afflicted by dropsy, he who is afflicted by abdominal dropsy, he who is afflicted by abdominal tumour, he who is afflicted by diabetes, and he who is afflicted by phthisis,—all these should not be taken up for treatment if they have lost strength and flesh. If afflicted by other diseases as well, the physician should avoid them (upon loss of strength and flesh).§ 6-7

If a person whose epistasis has been removed by purgatives

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or songs are very generally named in this way. The Eighth Lesson has been named in the same way.—T.

* 'Çyāva' is brown; 'harita' is green. It is evident, therefore, that the two words are to be taken disjunctively. 'Vidhwasta,' meaning fallen down, applies to both cases.—T.

† 'Anta' implies end or extremity. 'Çarirāntā' mean hands and feet, face with nose and ears, &c.—T.

‡ Some texts read 'darçanam' for 'ccharddanam.' The latter is evidently the correct reading.

'Heat in the shoulders' implies that the other parts of the body are cooler.

All deep-seated pains go by the name of Çula.—T.

§ Some texts read 'rakti' for 'sophi.' 'Rakti' implies one who is afflicted by bilious hemorrhage. 'Sophi' implies one that is suffering from dropsy or dropsical swellings in general 'Udari' is one afflicted by abdominal dropsy in particular. In the last line,

becomes afflicted by thirst, and if one,.after being purged, becomes subject to flatulence, they should both be regarded as already dead. 8

That person does not live who is incapable of drinking water or milk, or any other liquid, when his mouth, throat, and chest are dry.* 9

The physician should predict the dissolution of that man in whom he notices a weakening of the voice, loss of strength and complexion, and an aggravation of the disease without any (apparent) cause. 10

The physician endued with intelligence should forsake that man whose breath moves in only the upper regions of his body, whose body has lost all heat, who has got deep-seated pains in his groins, and who does not obtain ease by any means. 11

The physician should avoid from a distance that man who often exclaims in a broken voice that his death is near, and who hears sounds that do not exist.† 12

Atri's son regards the life of that man whose disease disappears at a time when he is very weak, to be very doubtful.

If his kinsmen with bows and prostrations implore the physician to take up his treatment, the latter should, without administering any correctives, direct that he should be treated with the (nourishing) juice of meat.

If in course of even a month no improvement takes place, he should be directed to have the juice of diverse other kinds of meat. (No medicine, however, should be given). His life is exceedingly difficult to save. 13-15

The wise are of opinion that the period of life has run short of that man whose spittle, fæces, and vital seed sink in water. 16

He in whose spittle diverse colours are seen occurring separately, and whose spittle sinks in water, does not live long.* 17

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some texts read 'madeshu' or 'anyeshu.' The sense then would be—'in other diseases of even a mild form, &c.' It should be remembered, however, that loss of strength and flesh in other diseases of a mild form is *not* generally regarded as a fatal indication. Hence, 'anyeshu' seems to be the correct reading.—T.

* Some texts read this verse differently. The sense, however, remains unaffected.—T.

† 'Exclaims in a broken voice that his death is near,' that is, who often says, in an unnatural and hollow voice that he will die or not live. 'Sounds that do not exist,' that is, 'imaginary sounds.'—T.

‡ 'Sidati is explained by Chakrapāni as equivalent to 'majjati' or sinks. Gangādhara takes it as meaning 'dissolves.' This is evidently wrong.—T.

That man whose bile, following the heat of the body, goes up to the temples and increases there in intensity, is said to be afflicted by the disease called 'Sankhaka' which kills him in three nights. 18

That man from whose mouth, blood, mixed with froth, comes out frequently, and whose abdomen is afflicted with deep-seated pains, should be avoided by the physician. 19

That patient in whom these symptoms are noticed, *viz.*, loss of strength and flesh, excessive aggravation of the disease under which he is suffering, and disgust for food, does not live for more than three days.* 20

(Here are two verses.)

When death is near of human beings, even these symptoms manifest themselves. Indeed, other symptoms also, resembling these, may be seen. 21

Verily, all these symptoms become observable, although all of them do not appear in all men who are about to die. Hence, an observant physician should study all these symptoms properly. 22

Thus ends the ninth Lesson, called 'Yasya-çyāviyam,' in the Division called 'Indriya,' of the treatise of Agniveça as revised by Charaka.

LESSON X.

We shall now expound the Lesson called 'Sadyomaraniyam.'

Thus said the illustrious son of Atri.† 1

I shall now, O Agniveça, speak of the symptoms of those persons who cast off their life-breaths immediately. Verily, when afflicted by these symptoms, death becomes inevitable. 2

That man in whose chest is located a violent form of globular

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* Gangādhara reads 'trin pakshān' for 'trin-ahān.' The latter seems to be the correct reading. Here 'arishtas,' that is, such symptoms as indicate the near approach of death, are being expounded. When death is indicated after three fortnights, such indication is not a violent 'arishta.'—T.

† In this Lesson the Rishi will expound those symptoms which indicate the immediate proximity of death. By 'sadyah' or immediate, some understand three days, and some seven days. It does not, as used here, imply instantaneousness.—T.

Vātāshthilā, and who is exceedingly afflicted by thirst, casts off his life-breaths soon.* 3

When the wind moves in the body in such a way as to slacken the compactness of the calves (of the legs) and bend the nose (on the right or the left side), it deprives the man very soon of his life. 4

That man whose eyebrows fall down from their usual place, and who feels a burning sensation within his body, is soon carried off if he happens to be afflicted by any disease which causes hiccup. 5

Of one whose blood and flesh have decreased, the wind, moving upwards and bending the tendons of the neck, soon takes away the life-breaths.† 6

If the wind suddenly enters the rectum and the navel and then afflicts the groins of a patient who has become emaciated (through loss of blood and flesh), it succeeds in taking away his life-breaths soon.‡ 7

If the wind slackening the ends of the ribs seizes the chest of a patient whose body has been paralyzed and whose eyes have expanded, it takes away his life-breaths soon.§ 8

If the wind, becoming powerful, seizes both the chest and the rectum simultaneously of especially a person who has become weak, it succeeds in taking away his life-breaths soon. 9

If the wind, becoming powerful, seizes both the groins and the rectum simultaneously of a person and makes the breath asthmatic, it succeeds in carrying him off soon. 10

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* The word 'Vātāshthilā' is compounded of 'vāta,' meaning wind, and 'ashthilā', meaning a globular or round pebble or stone. Hence 'Vātāshthilā' means a globular swelling below the navel, produced by vitiated wind. In this disease, an entire stoppage occurs of wind, urine, and stools. Though generated below the navel, that is, in the abdomen, it sometimes travels upwards.—T.

† The correct reading is 'samāyamya' (in the second line) and not (as occurs in Gangādhara's edition) 'same yasya.' The fact is, by reading 'same yasya' the verse becomes ungrammatical. The sense is, if a patient loses blood and flesh, and if the wind moves in an upward direction in his body, and if, while so moving, it bends the tendons of the nape of the neck, death comes soon.—T.

‡ 'Antarena' is explained by Chakrapāni as equivalent to 'madhyam.' Gangādhara wrongly takes it as implying 'vinā' or without. Indeed, by taking the word as implying 'without,' the verse would be unmeaning, for the sense then would be,—'if the wind, without entering the rectum and the navel, suddenly seizes the groins of a weak patient, &c.'—T.

§ 'Vitatya' is slackening or separating, or disjoining. Sometimes, by the action of the wind, the ends or extremities of the ribs seem to be slackened. 'Stimitasya' implies 'of one whose body has been paralysed or become heavy and stupefied.'—T.

If the wind, obstructing the navel, the upper part of the pubic region, urine, and stools, causes excruciating pain, it succeeds in carrying off the person soon.* 11

That man whose groins seem to be pierced in all directions in consequence of pains generated by obstructed wind, whose stools become liquid, and who feels a keen thirst for drink, casts off his life very soon. 12

One whose body seems to be overwhelmed by (vitiated) wind, whose stools become liquid, and who feels a keen thirst for drink, casts off his life very soon. 13

That person whose body shows dropsical swellings in consequence of dropsy brought about by vitiated wind, whose stools become liquid, and who feels a keen thirst for drink, casts off his life very soon. 14

He who feels cutting pains in his 'āmāçaya,' who feels a keen thirst for drink, and who is afflicted with excruciating pains in the rectum, casts off his life soon.† 15

If the wind, staying in the 'Pakkāçaya,' deprives a person of consciousness and generates a gurgling sound in the throat, it carries him off very soon. 16

Of a person whose death is very near, the following are the symptoms that manifest themselves: the teeth appear to be laved with mud: the mouth seems to be laved with lime powder; the body perspires copiously.‡ 17

A patient quickly casts off his life-breaths if he is afflicted by these symptoms, *viz.*, thirst, difficulty of breath, head-ache (and other complaints in the head), swoons, weakness, and cooing of the throat, and liquid motions. 18

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* The correct reading, as indicated by Chakrapāni, is 'vastiçirsham', meaning the head or upper part of the 'vasti' or pubic region. The Bengali translators, following the incorrect reading of Gangādhara, take 'vasti' and 'çirah' (changed into 'çiro') separately, meaning 'vasti' and the head. The action of the wind in the lower regions of the body is being spoken of. Hence, the absurdity of reading 'çirah' independently, implying the head.—T.

† That part of the stomach into which the food is received after deglutition is called 'āmāçaya.' The other part, in which digestion is carried on, is called 'pākkāçaya.'—T.

‡ 'Siprā' is the name of a river. Hence, as Chakrapāni explains, 'Siprāyante' means 'resembles the Siprā', *i. e.*, perspires copiously. The word is sometimes used to signify horripilation. Chakrapāni gves some other meainngs. It seems, however, that copious perspiration is what is intended.—T.

(Here occurs a verse.)

That physician who is conversant with these indications becomes acquainted with the (period of) life and the (approach of) death of human beings. 19

Thus ends Lesson X, called 'Sadyo-maraniyam,' in the Division called 'Indriya,' of the treatise of Agniveça, as revised by Charaka.

LESSON XI.

We shall now expound the Lesson called 'Anu-jyotiyam in the Division called 'Indriya.'

Thus said the illustrious son of Atri.* 1

That man whose digestive fire is weakened, who is incapable of concentrating his mind on one object (for any length of time), the splendour of whose body has become dimmed, who is always cheerless of mind, and who fails to derive pleasure from anything, departs from this world for the next within a year.† 2

When the offerings (of food) duly presented by a person are not eaten by those animals which subsist upon such offerings, such person, repairing to the next world within a year, himself subsists upon the rice-balls (presented by his nearest of kin).‡ 3

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* This Lesson is named, as the previous ones, after the first two words of the first verse.—T.

† 'Anujyoti' is explained by Chakrapāni as 'of weakened fire or energy as regards the entire body.' In view, however, of the subsequent adjectives, he takes it as implying 'of weakened digestive fire.'—T.

‡ 'Vali' means offerings of food presented to the deities, deceased ancestors, and animals and birds like dogs, crows, &c., which subsist upon the gifts of householders or the remnants of their dishes. The Hindu religion is exceedingly considerate towards the lower animals. Householders, if they cook any food, are directed to present a portion to animals and birds. Such food is placed on a particular spot in the front of the house. These gifts are especially called 'vali.' The presentation of 'vali' to animals and birds is dignified by the name of the 'viçwadeva-sacrifice.' 'Valibhuj' or 'valibhrit' means an animal or a bird that subsists upon the offerings of food made by householders. When the autumnal harvest is gathered, the custom prevails in many European countries among agriculturists of tying a thick sheaf or two to a long pole and setting it up at a place adjacent to the barn where grain is stored, the object being to offer food to the birds of the air during the winter. The European nations may have carried this consideration for the lower animals from their Aryan home in Central Asia.

He who does not see (the star) *Arundhati* which occurs in the vicinity of the constellation called Saptarshi (the seven Rishis or Ursa major), sees thick darkness within a year from that date.* 4

That man who acquires, abnormally and without any reason, beauty of features and development of form, as also wealth, or loses them abnormally and without reason, meets with death before the year is out.† 5

Of a person who is to die within six months, these six disappear without (adequate) reason: *viz.*, devotion, good conduct, memory, liberality, intelligence, and strength.‡ 6

That person upon whose forehead is seen a beautiful network of veins (not seen there before) dies within six months. 7

That man whose forehead is covered by a number of lunar crescents, should be regarded as one the period of whose life is to end in six months. 8

It is needless to say that I have followed Chakrapāni in the interpretation of this verse. Chakrapāni has followed the Paurānic belief.

Some of the Bengali translators have taken the word 'vali' in the sense of the remnant that is thrown away of a dish. They think that dogs and birds instinctively keep away from the offals of persons afflicted by certain diseases.

They maintain that the remnant, thrown away, of the dish of a consumptive person is *not* touched by dogs and crows. This, however, does not accord with the facts. It is true that animals and birds do keep away from the blood vomited by a patient afflicted by phthisis, but it is not true that they keep away from the remnants of the dishes of such persons. Besides, unless violence be done to the word 'vali', it can never be taken for the remnant of a dish. Hence, Chakrapāni's interpretation is, no doubt, correct.—T.

* 'Arundhati,' as seen by us, is a little red star, numbered with those which constitute the constellation called Ursa major, or Saptarshi (the seven Rishis). The principal stars, numbering seven, are named after the seven Rishis, Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vaçishtha. The tradition that he who fails to see Arundhati dies within a year is very general in India. 'Mahattamas' or the great darkness is, of course, Death.—T.

† 'Vikrityā,' *i. e.*, abnormally. 'Çobhā' is beauty of features; 'upachayam' is development of form. 'Vikrityā' applies to 'çobhā' and 'upachayam.' 'Vinimittyam', literally, without reason, is explained by the commentators as implying 'in the absence of *rekhās* or lines on the palm indicating the accession of wealth.'

The fact is, a sudden accession of wealth, or of beauty and development of body, or a sudden loss of the same, in the absence of adequate cause, is regarded a prognostication of death.—T.

‡ 'Ahetukam' is 'without reason,' that is, in the absence of adequate reason. It is seen that one who is noted for devotion to the gods suddenly ceases to discover devotion. One's conduct, memory, liberality, &c., suddenly disappear. If these disappear in consequence of adequate reason, such disappearance is not regarded as a prognostication of

That man does not live for a month whose body trembles, and who swoons away, and walks, and speaks like a person under intoxication.* 9

That person whose vital seed, urine and stools sink in water, and who cherishes hatred for his kinsfolk, sinks in the sea of death within a month. 10

That person who, while afflicted by some wasting disease, has his arms and legs and face emaciated without the other parts of his body showing signs of emaciation, does not live for a month.† 11

That man upon whose forehead, or upon the upper part of whose pubic region, rows, blue in colour, of lunar crescents appear, dies very soon.‡ 12

That man on whose body variola appear, of the size of round corals, and disappears quickly, does not live long.§ 13

The physician should regard that man as ripe (for death) who has got a violent pain in his neck, a swollen tongue, and inflammation (with suppuration) of the bubonic glands, the mouth, and the throat.¶ 14

Of one who is bound in the chains of the Destroyer, these three set in, *viz.*, great delusions, excessive delirium, and excessive pain in the bone-joints.‡‡ 15

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death. It is only when the disappearance is not due to adequate reason that it is regarded as a sure prognostication of death.—T,

* 'Mattwa' is a person under intoxication. If a man, without being intoxicated, trembles and swoons and moves unsteadily and stutters like one that is intoxicated, his death is regarded to be near.—T.

† 'Çushyatah' is 'of one who is being wasted or emaciated', of course, under the effects of some of the diseases that are known to bring emaciation, such as consumption or phthisis. If the arms and legs and face of such a man become emaciated while the rest of his body is *not* so, he dies within a month.—T.

‡ The first line is incorrectly read in many editions. The correct reading is 'vasti-çirshe', meaning 'upper part of the pubic region.'

'Vālendukutilā' implies 'curved as the young moon.' Of course, lunar crescents are meant.—T.

§ Variola or Small pox of this species is regarded as fatal. If the pimples appear and ripen after sometime and then disappear, the disease does not prove fatal. When the pimples disappear soon after manifesting themselves, it is then that the disease ends in death.—T.

¶ The bubonic plague which is just now devastating Bombay and the other parts of India seems to be identifiable with this disease mentioned or indicated in this verse. At least, some of the symptoms seem to be identical.—T.

‡‡ The correct reading of the second half of the first line is 'parvabhedaçcha dārunah.'—T.

That man is driven by Time (on his way to the regions of Yama) who, in fits of senselessness, tears his hair, and who, although very weak, takes copious food like one in health.* 16

The man who is driven by Time (on his way to the regions of Yama) becomes stupefied and placing his hands and fingers before his eyes, searches for them ; or, unconscious of time, remains in wonderment, with eyes unwinking and upturned ; or searches his bed, or seat, or his own body, or wooden furniture (in the room) or the walls, for something that is not there.† 17-18

One who, becoming stupefied, laughs at something that does not provoke laughter, or who licks his lips, and whose feet and hands and breath have become cold, does not live. 19

He whose mind is about to be eclipsed by the Great Darkness, calls for kinsmen and others that are even near to him and although his eyes are upon them, does not, as a matter of fact, see them.‡ 20

The physician possessed of intelligence should not administer medicines to a patient in whose organism he sees an absence of correlation, or an excess of correlation, in respect of ether and the rest, simultaneously.§ 21

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* Chakrapāni reads 'parigrihnāti' for 'pratigrihnāti', and explains it as governing 'āhāram' in the objective case.

In the second line for 'avalah' some texts read 'vachanam.' If this reading be accepted, the meaning will be 'who talks and takes food like a healthy man.' Gangādhara, upon what authority it does not appear, reads 'parāngrihnati &c.' meaning 'who seizes others with violence or great force.'—T.

† In the first line of 17, some texts read 'anguliyakam.' Chakrapāni notices the reading 'angulikarau.'

'Kālāndha' is, literally, 'blind to or unconscious of time', that is, without knowing whether it is night or day, or, if day, whether it is morning, noon, or night.

In the first line of 18, some texts read 'vasanāt' for 'āsanāt.' The former means dress or garments ; the latter, a seat.

'Kāshtāt' comes abruptly. Probably, the wooden furniture in the sick room is meant.

'Kinchit asat' means 'something that is not there' or 'something non-existing.' When these signs of a stupefied or vacant mind are seen, it should be held that death is near.—T.

‡ It is frequently seen that men who are about to die lose their power of vision. Kinsmen and others standing in close adjacence to the sick bed, become invisible to the dying ones. The latter call after them by name, thinking they are absent.—T.

§ In Sutrasthāna it has been explained that there are four kinds of 'Yoga' or correlation between the senses and the external objects. The senses are five, *viz.*, the eyes, ears, nose, tongue, and touch. The external objects are five, *viz.*, earth, water, fire, air,

Through the excessive excitement of faults, and loss of strength of mind, the Self very soon abdicates its abode called the body. 22

Towards the end of one's period of life, strength of complexion, of voice, and of digestive fire, as also strength of speech, of the senses, and of the mind, decreases, and continuous sleep or entire sleeplessness comes over the man. 23

Those men who have an aversion to physicians, drugs, drinks, food, superiors, and friends, should be known as already brought under the control of Yama.* 24

Disease, when it afflicts such men, increases in intensity. Medicines, if administered, produce no effect. Their food should not be eaten. Their drink should not be touched.† 25

If all the four, each endued with efficacious qualities, be united together, they would be utterly powerless in the presence of one the period of whose life has run short. There can be no exhibition of properties when the substance is not present to which they inhere.‡ 26

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and ether (or space). The earth is supposed to have the property of smell; water, of taste; fire, of form; air, of touch; and ether, of sound. The four kinds of Yoga or correlation are Samayoga (harmony of correlation), Ayoga (absence of correlation), Atiyoga (excess of correlation)' and Mithyā-yoga (false correlation). Take the case of ear and and ether. Between the ear and sound (which is the property of ether) there is Samayoga when nothing but agreeable sounds enter it. When the ear is perfectly unexercised, that is, no sound is allowed to enter it or is heard, the case is one of Ayoga. The ear may, again, continually hear sounds. This is Atiyoga. Harsh and dissonant sounds, again, may enter it and destroy the very power of hearing. This is Mithyā-yoga, It is practically included in Atiyoga. Chakrapāni explains that 'ether and the rest', as used in this verse, imply the relation between their properties and the respective senses by which they are seized.

What the Rishi, therefore, says here is this; when a physician observes either Ayoga or Atiyoga in several of the senses at the same time, he should abstain from treating the patient. Simultaneous indications of Ayoga would be the incapacity of the ear to hear, of the eye to see, of the nose to smell; &c. Similarly, simultaneous indications of Atiyoga would be excessive noises in the ear, various imaginary sights seen by the eye, and imaginary scents smelt by the nose, &c., &c.—T.

* 'Samavartin' is Yama. It literally means one whose behaviour is equal towards all. Yama being the great leveller of distinctions is fitly called 'samavartin.'—T.

† The food and drink of these men should not be eaten and touched. The sense is, they are very sinful. Hence, the food or drink they offer is polluted and should not be accepted.—T.

‡ In Sutrasthāna, there are two Lessons, one called 'Vrihatchatuspāda' and the other 'Khudrachatuspāda', that is, 'aggregate of four in full' and 'aggregate of four in brief.' For successful treatment these four should have desirable attributes, *viz.*, physician, drugs nurses, and patient. The physician should be competent; the drugs should be efficacious;

The physician should examine the period of life of one that is hale as also of one that is ill.

The sum total of the fruits of Science of Life is the period of life.

He that is invested with body follows this period of Life.* 27

(Here occurs a verse.)

When the three faults (*viz.*, wind, bile and phlegm), transgressing the path of treatment, pervade the whole body and cause especial indications to appear, these latter are called by the name of 'Arishta.'† 28

Thus ends the eleventh Lesson, called 'Anujyotiyam', in the Division called Indriya, of the treatise of Agniveça as revised by Charaka.

LESSON XII.

We shall, after this, expound the Lesson called 'Gomayachurniyam' in the Division called 'Indriyam.'

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the nurses should be intelligent and obedient to the orders they receive; and the patient should be obedient and trustful. If otherwise, success can hardly be achieved. What is said by the Rishi in this verse is that even if all these four, each possessed of efficacious attributes, exist together, yet if the patient's period of life or vitality has run short, treatment cannot be successful. The physician may be competent; the drugs may be good; the nurses may be skilful and attentive; and the patient himself thoroughly disposed to abide by the injunctions of the physician; yet if there be no vitality in the patient, in other words, if his period of life has run short, he cannot be cured or saved from death.

It will be remembered that Charaka, following Agniveça, does not believe in each man having an allotted period of life, called 'āyus.' The science of treatment would be unmeaning if any such thing as 'āyus' in this sense, be admitted. 'Ayus', therefore, as used in this verse, means vitality.—T.

* In the previous Divisions of this treatise, the Rishi has laid down many considertions by which the period of life may be ascertained of a healthy man. The physician who aspires to skill in the cure of disease should attend to those considerations. The Science of Life has one object, *viz.*, the ascertainment of the period of life, and teaching the means of lengthening it. When, therefore, it is said that the sum total of the fruits of the Science of Life is the period of life, what is meant is that the ascertainment of the period of life and its lengthening are the objects which the Science of Life has in view.

'Dehin' is 'he who is invested with body or material case', that is, the Self. The Self, when invested with body, is, of course, dependent upon 'Ayus' or period of life. Hence, the latter has certain other names, *viz.*, 'dhāri', 'anubandha', &c. *Vide* Lesson I., Sutrasthāna.—T.

† 'Transgressing the path of treatment' implies that the faults become so excited that

Thus said the illustrious son of Atri.* 1

He on whose head dandriff appears resembling dried cow-dung powder, and which goes off when the head is rubbed with oil, does not live more than a month. 2

He who, while afflicted with disease, rubs his feet, or in moving about feels that his shoulder-joints have become dislocated, does not live long in this world. 3

If the chest of a person, who has bathed and laved his body with sandal-paste and other unguents, becomes exceedingly dry when the other parts of the body are still wet, that person lives for only a fortnight. 4

The life of that patient is difficult to be saved for whom the physician, in spite of all his efforts, fails to manufacture (the intended) medicines. 5

That man is beyond the pale of treatment in whom a medicine whose success has been repeatedly tried produces no change for the better even when well-applied. 6

That man who derives no benefit from even such food as has been properly cooked for him by the physician himself, is difficult to save. 7

In the Lesson on messengers we shall lay down certain symptoms which prognosticate the near approach of death. Apprehending these, the physician possessed of wisdom should certainly avoid the patient.† 8

If the physician, when his own hair is unkempt, or when he is naked, or when he is weeping, or when he is impure, sees the messenger come to fetch him, he should at once conclude that the patient on whose behalf the messenger has been sent, will die.‡ 9

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they can no longer be controlled by treatment; or their excitement manifests itself notwithstanding the check which treatment seeks to put upon them.

'Kevalam' means 'samagram' or entire.—T.

* This Lesson, like the previous ones, is called after the first words of the first verse following. 'Gomaya' is cow-dung; 'churna' is powder. Hence 'Gomoyachurniyam' implies that which relates to cowdung powder.—T.

† 'Dutadhikāra" *i. e.*, in the Lesson on messengers sent for fetching the physician to the patient's bed-side.—T.

‡ Some Bengali translators understand the verse to imply that the words 'muktakeça &c.', apply to the messenger and not to the physician, so that the sense is this: if the messenger arrives with unkempt or loosened hair, or in a state of nakedness, &c., the physician should regard the patient's death to be near. This interpretation seems to be more natural. If the messenger's hair is disordered, if he is undressed, if he is weeping,

The physician should never attend to those patients whose messengers come to him when he is sleeping or when he is cutting or piercing anything. 10

Those messengers who come to the physician when the latter is engaged in pouring libations on the sacred fire, or while he is offering the rice-ball to his deceased ancestors, are to be regarded as desirous of killing their master and do actually kill them. 11

Those patients are to be regarded as about to die whose messengers come to the physician when the latter is speaking or thinking of something that is evil. 12

Those patients should be regarded as on the point of death whose messengers come to the physician when the latter is engaged with a dead person, or a burnt or broken thing, or when he is talking of some such evil.* 13

If the physician beholds the messenger come to him when he is seated at a place that is endued with attributes similar to those of the disease under which the patient is suffering, or if he sees the messenger come at a time that agrees in its attributes with those of the disease which is to be treated, he should not take up the treatment.† 14

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or if he is impure, not having had time, that is, to dress his hair and person, or go through the usual rites of purification, before setting out for the physician's house, the physician should judge death to be near.—T.

* 'Engaged with a dead person', *i. e.*, in cremating a body or in making arrangements for its cremation.

'A burnt thing,' *i. e.*, when the physician is engaged in helping to extinguish a fire. 'Vinashta' is, literally, 'lost;' hence, injured or damaged or broken objects. A physician may be engaged in repairing it when the messenger comes to fetch him.—T.

† Suppose the physician is seated on a spot that is exposed to severe sunheat. A messenger comes to him and reports that the patient for whom he has come is suffering under a disease characterised by excited bile. The physician should not take up the treatment of the patient. Or, suppose the messenger arrives after dusk, and reports that the patient is suffering from a disease characterised by phlegm. The physician should not then take up the treatment. The fact is, certain places possess attributes agreeing with those of wind, or bile, or phlegm. So also certain hours of the day are similarly circumstanced. Thus the morning is the time for phlegm, the noon for bile, and the afternoon for wind. A spot exposed to heat, agrees in respect of attributes, with bile; a spot exposed to breezes agrees with the wind; a spot contiguous to water or damp owing to such contiguity, agrees with phlegm.

Susruta says that by 'kāla' or time. especial reference is made to certain planetary conjunctions and constellations.—T.

Those patients should be regarded as on the point of death who send messengers that are cheerless or terrified, or that arrive at a running speed, or that are hasty, or ill-dressed, or that are of the female sex and unchaste in character, or that are three in number, or that are of deformed limbs, or that are eunuchs.* 15

The physician should not go to the patient if he see the messenger to be one who is defective in respect of a particular limb, or one who has adopted the symbols of religious mendicancy, or one who is diseased, or who is a doer of fierce deeds.† 16

The physician should conclude that the patient would succumb to the disease if the messenger arrived on his account has used a mule or camel, or a car for his journey. 17

Those messengers betray the last stage of the patients, who, before seeing the physician, have touched any of these articles, *viz.*, straw, kernless paddy, flesh, bones, hair of the head, bristles, nails, teeth, broom, pestle, winnow, shoes torn and thrown away, grass, wood, husks of paddy, charcoals, clods of earth, and stones.‡ 18-19

If the physician sees inauspicious signs when the messenger is reporting to him the condition of the patient, he should not follow him. 20

Thus one that is plunged into distress, one that is dead, the ornaments of a dead person, some object that is broken, or burnt, or lost, or conversation relating to these, some pungent taste, some keen scent, or an exceedingly fœtid odour of a dead body, or some fierce touch (as of a fierce gale or storm) or the touch of some wicked animal, or anything else of an inauspicious nature that may occur : hearing the report made by messengers either immediately before the occurrence of these or after their occurrence, the physi-

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* The number three is regarded unlucky by the Hindus. Three persons should not set out on a journey together. Three things should not be given. Three messengers despatched for fetching the physician is highly inauspicious.—T.

† 'A doer of fierce deeds' is one who is a robber or murderer by profession.—T.

‡ The two verses are to be construed together. In the first line of 19, the true reading is 'spriçantah.' It qualifies 'dutāh' in the last line. 'Mumurshatām' is 'state of being mumurshu.' It is not a genetive plural. Gangādhara reads 'spriçantām' and takes the verses to mean that what the messengers say unto a physician who has, before their arrival, touched the articles named, should be regarded as appertaining to patients who are on the point of death. The fact is, even if 'spriçantah' be altered into 'spriçantām', grammar would not support the construction put by Gangādhara. He is obliged to introduce 'yat' after 'vyāharanti' and construe the last line as 'yat dutāh vyāharanti, tat mumurshatām vyāharanti' This is very far fetched —T

cian should conclude the death of the patient to be certain. Or, if these inauspicious omens occur while the report is being made, the same conclusion should be arrived at.* 21-23

Thus has the whole subject been explained of the messengers of those patients whose death is near.

I shall now speak of the death-indicating omens noticeable by the physician on his way to the patient's house. 24

Sneezing, loud notes of sorrow, tripping, falling down, loud cries of rage or brawling, affrays and free fights, prohibiting, censures or abuse, sticking of the cloth worn or of the head-dress and of the upper garments to any hook or nail or any other substance, breaking or tearing of the umbrella or the pair of shoes worn, or the sight of such mishap to anybody else's umbrella or shoes, sight of one plunged into distress on account of a death, the fall of a sacred tree, or of a flagstaff, or of a banner, or of a vessel full of water, talk upon a dead man, or upon a mishap that has overtaken a person, clouding of the atmosphere by dust or ashes raised by the wind, crossing of the path by a cat, a dog, or a snake, cries of fierce and wicked animals and birds against the direction lighted by the sun, sight of beds, seats, and coveyances upturned,—all these have been declared by the wise to be inauspicious omens.† 25-29

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* The grammatical construction of the last verse (numbered 23) seems to be this: 'Tatpurvamabhitāh dutānām vyāhritam vākyam.' The 'tat' here has reference to 'yat' in the previous line.

'Vākyakāle' ought to be taken separately.

Gangādhara reads 'tathā' as the first word of verse 21. This is incorrect. It should be 'yathā.' In verse 20, inauspicious indications are spoken of in general terms. In 21 and 22 these are specified.—T.

† 'Avakshuta' or 'kshavatu' is sneezing. It is regarded as an evil omen. If one happens to sneeze just as another person is on the point of starting on a journey, the latter gives up the journey either completely or postpones it by a few minutes. 'Utkrushta', meaning the loud notes of sorrow, is another unfavorable omen, just as all sounds of cheerfulness or religion (such as the chanting of Vedic hymns), are auspicious prognostications. 'Skhalanam' is tripping or sliding; 'patanam', falling. The physician may trip or fall down himself, or may see another person tripping or falling down. A fall is sometimes regarded as an evil omen. The story of William the Conqueror may be recalled to the reader's mind. 'Akroça' means cries of rage or challenges directed to others present or absent. 'Pratishedha' implies prohibition. Somebody is intent upon doing something. Somebody else is loudly forbidding him to do it. The physician hears it. It is the custom to take prohibitions as applying to one's own self. Hence the physician takes it as directed to himself. It is otherwise called 'Narānkita.' The Hebrews called it 'the daughter of an echo or voice.' 'Asanga' is attachment or sticking. The physician's own garments

Seeing or hearing these on his way to the house of the patient, the physician possessed of wisdom should refrain from going thither. Thus has the subject been expounded of the death-indicating omens on the way which are always condemned by physicians. The following should be known to be the condition of the house occupied by a patient whose death is near. 30-31

When the physician enters the house of a patient that is about to die, he beholds the following, *viz.*, a jar or vessel full of water, firė, earth, seeds, fruits, *ghee*, a bull, a Brāhman, jewels, and images of deities, coming out of the house. Entering the house he sees vessels for the keep of fire broken or the fire itself without a blaze. 32-33

The inmates of the house of a patient that is on the point of death are seen to use things that are torn, or pierced, or burnt, or broken, or crushed, or weak. 34

There is no treatment for that patient whose bed, seats, vehicles (for locomotion, such as carriages and cars, &c.), movements (in walking), and eating, and cries are heard to be inauspicious.* 35

That patient should be regarded as already dead whose kins-

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or head-gear may stick to a hook or nail, or the branch of a shrub or tree. Or, he may see the garments of another person thus sticking and causing obstruction to his progress. Either of these is to be regarded as an unfavourable omen. 'Chaitya' is a large tree, generally a banian or a peepul, growing in, or adjacent to, a village, and held sacred by the inhabitants. Generally speaking, stones, representing particular deities, are kept at the foot of a Chaitya. These trees are circumambulated by the villagers on certain auspicious occasions. A Chaitya sometimes stands at a place where four roads meet. 'Purna' implies full. It stands here for a jar or pot full of water. An empty jar or pot is an inauspicious omen, while a full one is an auspicious one. A journey becomes fruitless if the person undertaking it sees an empty jar at the point of setting out. 'Pathachccheda' implies the crossing of one's way. If a cat, a dog, or a snake crosses one's way, it is regarded as highly inauspicious. The Thugs, or professional stranglers, always regarded the crossing of their way by a hare as inauspicious. Enterprises on the point of success were abandoned if a hare crossed their path. See "Confessions of a Thug" by Colonel Meadows. 'Diptām diçam' is that point of the compass which is lighted by the sun. Thus in the morning, it would imply the east; in the afternoon, the west. Chakrapāni gives another meaning of the word; according to him it may imply the south or the region towards which is situated the abode of Yama.—T.

* If from the reports the physician hears, he thinks that the patient's bed and seats, &c., are inauspicious or abnormal, he should conclude that death is near. What circumstances, however, are inauspicious in respect of beds, &c., are not laid down here.—T.

folk and friends are seen to use beds and seats and vehicles and other (personal) surroundings resembling those of the dead.* 36

There is no treatment for that patient whose food (even when carefully cooked) becomes spoiled, and in whose house a fire ignited in a windless place, even when fed with fuel, becomes extinguished. 37

The life of that patient is exceedingly difficult to save in whose house vessels break or fall down with a loud crash.† 38

(Here occur some verses.)

Those death-indicating symptoms of persons who are on the point of death, which have been laid down in detail in these two and ten Lessons, we shall now recapitulate in brief, adopting a different order (or method).

Statements made according to order or method help to a right comprehension of the meaning. 39-40

It is not desirable that this topic should once more be elaborately explained, since it has been already discussed in the (previous) Lessons devoted to it. 41

Of embodied beings dwelling in bodies, while their last hours come, of those longing for dissolution, of those that are about to leave their material tenements, of those that are on the point of renouncing their life-breaths which are very dear, of those that are for forsaking their beloved residence, of those who, upon the breaking and tearing of their arteries and organs are about to enter the great darkness, certain symptoms and changes of condition occur, indicating death. I shall declare them, agreeably to what is stated in the medical scriptures and to what has been said above.‡ 42-43

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* Perhaps, filthy and torn and broken beds and bedsteads and seats and vehicles are intended.—T.

† 'Amatra', as explained by Wilson, is a vessel or pot. The correct reading, of course, is 'amatra', and not 'amitra' or 'amātra' as some texts have.—T.

‡ The Rishi indulges here in various modes of expression for indicating a dying person.

'Çaririn' is the Self invested with body.

'Abhyugra' (and *not* 'Atyugra') is the correct reading. It means intent or longing.

'Kāntam vāsam' is 'the dear or beloved dwelling'; of course, the body is implied.

'Tantra' implies the tubular ducts of the body, *i. e.*, nerves and arteries.

'Yathoddeçam' is 'agreeably to the object (set forth).' The object, as stated in verse 40, is statement or enumeration according to a different or new method.—T.

The life-breaths become afflicted ;
Consciousness becomes suspended ;
Limbs cast off their strength ;
Exertions cease ;
The senses lose their functions ;
Perception becomes obstructed ;*
The mind becomes subject to anxiety ;
Fear overwhelms the heart ;
Memory leaves (the mind) ;
Intelligence also (does the same) ;
Modesty and brightness of complexion depart ;
Disease and all its afflictions disappear ;†
Anger and energy are lost ;
Conduct or (disposition) undergoes a thorough change ;
Strength flies away ;
The shadow (or reflection) becomes abnormal ;
The brightness of complexion becomes lost ;
The emission takes place of vital seed (without adequate cause) ;
The wind moves in an upward direction ;
The flesh becomes wasted ;
The blood also sustains diminution and decay ;
The heat (of the body) disappears ;
The joints become slackened ;
The smells become abnormal ;‡
The complexion and the voice suffer a change ;
The body becomes dry ;
The pores of the body are dried up ;
Vapours are generated on the crown of the head ;
Scabs occur on the head, of the kind called 'Dāruna' ;
Those limbs of the body which were seen to move continuously become paralyzed and do not move at all ;

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* The reading I adopt is 'khilibhuteva chetanā.' Some texts read 'kilibhuteva vedanā.' If 'vedanā' be accepted, it should be taken as implying knowledge, or perception, and not pain or agony.—T.

† 'Pāpmāna', as explained by Chakrapāni, means disease and the pains it brings about. The pains of disease are often seen to disappear a short while before death. This is called 'the lightning before death.'—T.

‡ Gangādhara takes it to mean that the body of the patient produces abnormal smells. I think the sense is that the organ of smell becomes deranged, so that agreeable odours seem disagreeable, and *vice versa*.—T.

PART XXX.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH)

EDITED AND PUBLISHED BY

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ABSTRACT OF CONTENTS

OF

PART XXX.

In this part, the Division on Indriyas is concluded and that on Nidānam commences.

In the concluding portion of the 12th Lesson, which is the last in the Division on Indriyas, some more premonitory signs of death are mentioned.

The physician, even when he sees that death is near, should not say so unasked; nor should he say so if it be productive of immediate injury.

Some symptoms of recovery are mentioned, under the headings of (1) messengers sent to fetch the physician, (2) the incidents he observes on his way to the patient's house, (3) incidents connected with the patient's family, and (4) the conduct and disposition of the patient himself.

The whole subject is exceedingly curious and deserves to be studied. Experience seems to confirm many of the observations of Punarvasu.

The Division called 'Nidānam' commences at page 928.

The first Lesson of this Division treats of the 'Nidānam' or the causes of Fever.

The several synonyms of 'Nidānam' are given.

'Nidānam' or the causes of disease, is stated to be of three kinds: (1) union with such objects of the senses as are unassimilable; (2) faults of judgments; and (3) the development of evil acts of both this and previous lives.

Explanations are then given of various technical terms in connection with disease. It is highly important to understand these terms as they frequently occur in medical treatises.

The first disease taken up is Fever.

It is of eight kinds. The symptoms of the several kinds of fever are then fully set forth.

Lesson II also commences in this Part.

It treats of Blood-bile. The causes and the symptoms of this disease are set forth elaborately.

Then occurs Lesson III, which treats of 'Gulma' or abdominal tumours, the causes and symptoms whereof are explained fully.

These three Lessons, particularly the first, deserve to be carefully studied. The observations of the Rishi upon the causes, &c., of Fever, are fraught with great wisdom. These will prove that Hindu medicine, instead of being quackery, is a science that is as much based upon observation and thought as any other system.

THE AYURVEDIC INSTITUTE.

The Second meeting of the Ayurvedic Institute was held on the 10th of September last, at 5-30 P. M., in the premises of the Albert Hall, College Square, Calcutta. The invitation cards were signed byBabu Norendra Nath Sen, Editor, *Indian Mirror.* The audience was a respectable one, numbering from two to three hundred. Amongst those present were Rajah Peary Mohan Mookerjee, the Hon'ble Justice Saroda Churn Mitter, Babu Norendro Nath Sen, Editor, *I. M.*, Moulvi Buzlall Karim, Deputy Magistrate, Sealdah, Mr P. N. Mukerjee, Municipal Magistrate, Mr. R. N. Mukerjee, of Messrs. Martin & Co., Babu Satindra Nath Roy Choudhuri, Zemindar, Satkhira, Dr. Hem Chandra Sen, M. D., Rai Chandra Narain Sing Bahadur, Collector of Calcutta, Rai Khettra Nath Chatterjee Bahadur, Babu Kali Prasanna Dey, proprietor, *National Magazine*, Pandit Tejash Chandra Vidyananda and others of note. There was a strong muster of Kavirajes, amongst whom were some possessing a large practice. We may particularly mention Kaviraj Hari Nath Visharad, Kaviraj Rajendra Narain Sen Gupta, Kaviraj Avinash Chandra Kaviratna, Kaviraj Romesh Chandra Sen Gupta, B. A., Kaviraj Dina Nath Shastri, Kaviraj Mahananda Sen Gupta, Kaviraj Bhubuneswar Sen Gupta, Kaviraj Aghore Nath Sarma Shastri, Kaviraj Mani Mohan Sen Kaviraj Prakriti Mohan Sen, Kaviraj Kader Nath Kavyatirtha, and Kaviraj Hari Narayan Kaviranjan. Letters were received from Babu Ganesh Chandra Chandra, Kumar Manmatha Nath Roy

Chowdhury, Babu Kali Nath Mitra, Rai Chuni Lal Bose Bahadur, announcing their inability to attend owing to prior engagements. The chair was taken by Kaviraj Mani Mohan Sen Gupta.

The proceedings were opened by the chairman calling upon the well-known Pandit Tejash Chandra Vidyananda, Editor of the (late) *Brahman*, to read his discourse on the authenticity of Ayurveda as a portion of the revealed scriptures of the Hindus. The discourse contained many thoughtful observations. The lecturer proved the obligation of the world to the Rishis of ancient India. He endeavoured to establish that except the blind forces of nature, nothing moves in the world that is not Brahmanic in origin. The lecturer was repeatedly cheered and sat down amidst acclamations of applause. The next speaker was Kaviraj Hari Nath Visharad. His topic was food and drink according to Charaka and others. The discourse proved eminently interesting and showed the wisdom of the ancients in many directions. It will be no exaggeration to state that there would be fewer diseases and premature deaths if people strictly followed the dietary instructions of the Rishis. Kaviraj Visharad showed himself to be a thorough master of his subject. The third speaker was Pandit Satya Charan Shastri whose subject was the drugs of the Ayurvedic Pharmacopœa. He deplored that the Hindus did nothing to cultivate the plants mentioned in their medical scriptures but were content to cull them from forests and mountains where they grow spontaneously. In course of time many plants have become unidentifiable. This meant the defective preparation of medicines and consequent diminution of success in treatment. The establishment of Ayurvedic gardens would achieve a great desideratum. The meeting was then addressed by Kaviraj Kedar Nath Kavyatirtha. His voice, his gestures, his language, and the thoughtfulness of his observations, electrified the audience. His discourse was an intellectual treat. Kaviraj Avinash Chandra Kaviratna then addressed the meeting in brief, after which it was dissolved. There can be no doubt that the meeting was a successful one. The promoters will do much good by printing and publishing the several discourses.

The attributes of particular limbs of the body, *viz.*, coolness, heat, softness, hardness, &c., occur in a state of contrariety. In other parts, a similar condition becomes noticeable.* 53

Flowers (*i. e.*, marks having the shape of flowers) grow on the nails; clay-like filth appears on the teeth; the eyelashes become matted; lines appear on the head, at which the hair is parted. 54

Medicines (in such cases) fail to reach the disease and do not become suitable. Those which are administered do not succeed in showing their potency (or puissance). 55

Many fierce diseases, of diverse natures, and having various medicines laid down for them, quickly arise (in the case of those whose death is near and certain), overcoming both strength and *ojas*, as also hearing, touch, taste, sight, smell, exertions, and (cheerful) thoughts. 56

In course of the treatment of such diseases (as end in death), various inauspicious signs manifest themselves. Terrible dreams are seen. Various supervening symptoms, of a disturbing and frightful character, manifest themselves. 57

Servants become disobedient and act against the wishes of their master (lying ill). The appearances of a corpse show themselves in the patient. His normal character and disposition become exceedingly altered. 58

Sudden and terrible symptoms of death become noticeable.

Even these are the signs of men whose death is near. 59

The physician, even if he marks these symptoms of death which have been laid down (in the above verses) agreeably to medical scriptures and in accordance with the purpose in view, should never, unasked, say that death is near.

Even when asked, he should not say so when his declaration is

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* What is stated in the first sentence is this: a contrariety of conditions becomes noticeable in a dying man. Such parts of the body as remain cool in health become hot when death approaches, and such as are hot, become cool; such as are soft, become hard; and such as are hard, become soft. This change of condition occurs in 'çarira-deça', that is, particular parts of the body.

In the second sentence, it is said that the same change of conditions is noticed in 'anyeshu sthāneshu', *i. e.*, 'in other places'; what are those other places which do not fall within 'çarira-deça?' Chakrapāni takes 'çarira-deça' as implying generally those parts of the body which have the attributes of coolnes and heat, softness and hardness, &c.; while 'anyeshu sthāneshu' is taken by him to mean those other parts which have attributes other than coolness and heat, softness and hardness, &c. Hence, according to him, the changes implied in the second sentence refer to those of another class of attributes, such as oiliness and dryness, &c.—T.

capable of producing injury, that is, when the patient himself or anybody else is likely to suffer pain or torture in consequence.

Without telling him that his death is near, the intelligent physician should simply decline to take up the treatment of that patient in whom signs of death may become noticeable. 60-63

When the physician, guided by (his observation of) messengers,
inauspicious incidents occurring on his way (to the patient's
house), similar incidents connected with the patient's family,
the conduct and disposition of the patient, and
the signs connected with the possessions of the patient,
sees symptoms which are the reverse of those that are called death-indicating, he should declare the certain recovery of the patient be to at hand.* 64-65

A messenger who is of good behaviour, who is cheerful, who is not defective of any limb, who is endued with fame, who is dressed in white garments, whose head is not shaved, who does not bear matted locks, whose dress and acts correspond with his caste, who is not mounted on a camel or a mule, who does not come at any of the twilights (*viz.*, morning or evening), who does not come when some inauspicious planet is ascendant or when some fierce or inauspicious asterism is so, who does not come when the asterism called Dhruba is ascendant, who does not come on the fourth, or the ninth, or the fourteenth lunar day, who does not come at midday or midnight, or when an earthquake or an eclipse (solar or lunar) happens, who comes to the physician when the latter is not in a filthy or impure place, and who comes at a time when no inauspicious sign is noticeable, and who is not in a hurry, should not be regarded as inauspicious. 66-69

Curds, a vessel full of *Atapa* rice,† members of the twice-born

* 'Autpātikairbhāvaih' is connected with both 'pathi' and 'āturakulāçrayaih.' Inauspicious incidents connected with the patient's family include those which are noticeable in the patient's house and among his kinsfolk.

'Dravya-sampatti-lakshanaih' has reference to the possessions and wealth of the patient. Unless the patient happens to have good rooms and good clothes, &c., in short, the ability to carry out the instructions of the physician, his cure cannot be brought about. According to Charaka, the treatment of those that are poor should not be taken up.

"Guided by messengers, &c."—This implies that if messengers do not arrive at unlucky hours, if inauspicious incidents are not observed on the way or in the house of the patient, or among his kinsfolk, if the patient's conduct and disposition be favourable, &c., the physician should then declare recovery to be at hand.

Chakrapāni reads 'autpādikairbhāvaih' for 'autpātikairbhāvaih.' 'Autpādika' for 'utpādika' cannot but be far-fetched.—T.

† 'Akshata' is, literally, uninjured, or not defective, that is full. A vessel, generally a

class (*viz.*, Brāhmans), bovine, bulls, kings, gems, jars full of water, a white horse, flags and banners raised in honour of Indra,* fruits, a beggar, growing maidens, a single animal tethered (to a post or tree), a field in course of being ploughed, a blazing fire, sweetmeats, white flowers, sandal wood, agreeable viands and drinks, carriages and vehicles full of men, a cow with her calf, a mare with her colt or filly, a woman with her child, a partridge (jivanjivaka), or 'siddhārtha', or crane (sārasa), of sweet notes, swans, parrots, blue jays, peacocks, fish, a goat, ivory, conchs, meat, ghee, any brilliant object, mirror, white mustard seeds, the yellow pigment of the cow, fragrant odours, white colours, objects endued with sweet taste, auspicious sounds uttered by superior animals and birds and human beings, umbrellas and standards and banners set up and fluttering in the wind, the sound of drums and kettle-drums and conchs, rejoicings such as are heard on sacred days, the chanting of Vedas, delicious breezes blowing from the south,—the sight and hearing of these by the physician while he is on his way to or entering the house of the patient, are regarded as indications of recovery.† 70-78

If all the inmates of the house along with the patient himself be endued with auspicious behaviour, possessed of faith, helpful to one another, with command of all needful things in abundance, in the enjoyment of wealth, affluence, and happiness, and capable of obtaining with ease whatever object is desired, and if there be administra-

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dish or plate, full of Atapa rice, is called an 'akshata.' By *ātapa* rice is meant that rice which is brought out of paddy by simply exposing it to the sun, that is, without boiling it.

* Since the days of king Uparichara or Vasu of the Chedis, bamboo poles are set up on the fourteenth lunar day (lighted) of the month of Bhādra (August-September) decorated with banners, in honour of Indra. Those poles are duly worshipped, and are called 'Çakradhwajas' or flags in honour of Çakra or Indra, the chief of the deities. When set up by kings and wealthy men, feasting with merriment goes on for days together. At one time, the setting up of these flags was very popular. May-poles in England are, perhaps, a prototype of 'Çakradhawjas' in India.—T.

† In verse 71, the reading in many editions is 'yāchakasya', meaning 'of a beggar.' Gangādhara reads 'pāvakasya', meaning 'of a fire.' This can hardly be correct, for in the first line of 72 occurs 'vahneh prajwalitasya', meaning 'of a blazing fire.' 'Vaddhasyaikapaçoh' means a single animal, generally a cow or a bull, tethered (to a post or tree).

'Modaka' is any ball-shaped sweet-meat or article of confectionery.

'Chandana' or sandal; of course, the white variety is used. The red variety is not regarded auspicious.

The adjective 'savatsāyāh' qualifies 'dhenwāh', 'vadavāyāh', and 'striyāh.'

'Jivanjiva' is a 'sārasa' or what is called the Greek partridge.' It is sometimes applied to a pheasant. Another form of the word is 'jivajiva.' Its cry is supposed to resemble the sound 'jiva-jiva', meaning 'live—live'; hence, it is an auspicious bird.

tion of those drugs and appliances that are suited (to the disease), success (of treatment) cannot but ensue. 79-80

Getting up, in dreams, on the tops of houses and mansions and hills, riding on the backs of elephants and bovine bulls and steeds and human beings, crossing the sea, beholding the rise of its waters, escaping dangers connected with the sea, conversing with the deities and deceased ancestors in cheerful mood, seeing the moon, the sun, the blazing fires, Brāhmanas, kine, famous men, white clothes, and lakes of crystal water, 80-83 accepting gifts of meat, fish, poison, unclean things, umbrellas, and mirrors, the sight, which is very auspicious, of white flowers in dreams, the sight of such vehicles as horses and bullocks and cars, journeying towards the east or the north, crying, rising up after a fall, and crushing one's foes, these are favourable signs which indicate recovery. 84-85

Presence of indications of a strong mind, and devotion to the physician and Brāhmans, are signs of recovery, if the disease itself be curable and if the patient be not penetrated by despair. 86

The result of recovery is (return of) strength, life, and great happiness. A person of auspicious indications, derives, through cure, many other desirable acquisitions (such as penances, religious merit, and emancipation). 87

'Siddhārtha' is unidentifiable.

'Hansa' is applied to ducks and geese and swans. The latter are sometimes called 'Rāja-hansa.'

'Çatapatra' is applied to various birds. Literally, it means a bird of a hundred plumes. It means also a lotus in consequence of its possessing a hundred petals.

In the first line of 75 occurs 'dwija.' Literally, it implies anything which grows twice ; hence, it applies equally to the teeth, hair, nails. Some of the translators take it for ivory, which is an auspicious article. In the same line occurs 'māngsasya', meaning meat. In some editions, occurs 'Priyangunām', meaning *Aglaia Roxburghiana.* It is difficult to settle which is the correct reading. In the second line of 75 occurs 'Rochiska', meaning, as I suppose, any brilliant substance, Some texts have 'ruchaka' which some Bengali translators render 'salt of a particular variety.' Even if 'ruchaka be the correct reading, it can hardly mean a particular kind of salt. It should be remembered that only auspicious things are mentioned here. The oldest grandmother has never heard of salt being regarded as an auspicious article.

'Rochonā' is often used for 'Gorochanā' or the yellow pigment of the cow. It is a sacred thing, used in many religious rites. Whether, however, it is the dried bile of the cow, or something obtained from its head, is not precisely known.

'Bheri' is a drum or kettle-drum.

'Mridanga' is also a drum or kettle-drum, the cylinder being made of earth or clay instead of wood. 'Mridanga' is compounded of 'Mrit', earth or clay, and 'anga, body or limb. Its sound is deep and grave, and it forms an accompaniment of religious songs and higher music.

(Here occur two verses containing a summary.)

In this Lesson called 'Gomayachurniya' have been set forth the signs of death and recovery, in connection with messengers, dreams, the patient himself, calamitous occurrences, treatment and success.* 87

Thus has been expounded the entire subject agreeably to truth. The physician possessed of wisdom should always study these (signs which have been laid down above). By so doing, he will achieve success and eternal fame, and wealth.† 88

Thus ends Lesson twelfth, called 'Gomayachurniya,' in the Division called Indriya, of Agniveça's treatise as revised by Charaka.

The Division called Indriya *finis.*

'Punyāha' is, literally, a sacred day. 'Punyāhaçavda', literally, implies sounds of rejoicings such as are heard on sacred days. Sometimes a number of Brāhmans utter the word repeatedly in chorus (Punyāha—Punyāha—&c.)- That is also known as 'Punyāha-çavda.' In Bengal and Behar where the permanent land settlement of Lord Cornwallis prevails, a certain day, in the year, is fixed for commencing the collection of rents from the tenants. That day is called 'Punyāha.'

'Sukho vāyuh pradakshinah' means delicious breezes blowing from the south. In India, in most parts, the south wind, blowing as it does from the sea, is really enjoyable.—T.

* Both kinds of signs, *viz.*, those indicating death, and those indicating recovery, have been expounded. So far as they are connected with messengers, dreams, patients, and calamitous occurrences which the physician may ohserve while on his way to the patient's house or in the house itself of the patient, &c., no explanation is needed. As regards 'yukti-vyapāçrayam' death-signs, they are explained in verse 5 of this Lesson. Then, 'yukti-vyapāçrayam' recovery signs are referred to in verses 79—80. The same verses also illustrate 'siddhivyapāçrayam' recovery signs. 'Siddhi-vyapāçrayam' death-signs are referred to in verse 6. By 'yukti' is implied the administration of proper medicaments, or their non-administration through inability to obtain the articles needed, &c.—T.

† 'Siddhakarmā (Sans.) siddhim labhate' is a pleonastic form which cannot be rendered into English without incurring ridicule. Literally rendered, it comes to this: 'Becoming successful in treatment, he will earn success.'—T.

NIDANA STHANAM.

LESSON I.

We shall now expound the 'Nidāna' of Fever.

Thus said the illustrious son of Atri.* 1

Verily, (it should be stated) in this connection that the words 'Hetu,' 'Nimitta,' 'Ayatana,' 'Kartri,' 'Kārana,' 'Pratyaya,' 'Samutthāna.' and 'Nidāna, are expressive of the same meaning.†

Nidāna' is of three kinds, *viz.*, union with such objects of the senses as are not assimilable, faults of judgment, and the developments in course of time, of evil acts (done in this life or previous ones).‡

From these arise three kinds of diseases, *viz.*, those relating to Agni (heat), those relating to moon, and those relating to the wind.

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* The meaning of the word 'Nidāna' will appear clearly from what is said in this Lesson—T.

† Although the eight words given here are declared to be of the same meaning, yet there are differences between their senses, or at least in their use. Thus 'Hetu' is generally limited to the circumstances that precede. Of course, mere priority does not constitute 'Hetu.' There must be an aptitude in those circumstances to produce the change of condition called disease.

'Nimitta' implies such omens of a calamitous nature as are succeeded by disease.

'Ayatana' is confined to the seat of the disease.

'Kartri' indicates those active agents which bring about the effect or disease.

'Kārana' is cause as usually understood.

'Hetu', 'Kartri', 'and Kārana' are regarded as identical.

'Pratyaya' implies accidents that come upon a person, like suffixes upon roots, and cause the change of condition called disease.

'Samutthāna' is something which gives rise to something else. It is 'hetu' or 'kartri', or 'kārana' viewed in a particular light.

'Nidāna is generally taken to be of much wider signification. It includes 'purvarupa' (symptoms of incubation), 'rupa' or 'linga' (actual symptoms of the disease), 'upaçaya' (certainty derived from experimental prognosis), and 'samprāpti' (ascertainment of the strength or otherwise of the disease).

The word 'nidāna' is explained as 'something by which disease is ascertained correctly.'

All these terms will be explained fully in course of this and the following Lessons.

‡ The three general causes of disease, *viz.*, 'asātmasamyoga', 'prajnāparardha', and 'parināma' have been fully explained in the previous divisions of the work.

There are two other kinds of diseases, *viz.*, those arising from the attribute of 'Rajas', and those from the attribute of 'Tamas.'* 2

In this connection it should be stated that the words 'Vyādhi', 'āmaya', 'gada', 'ātanka', 'yakshman', 'jwara', 'vikāra', and 'roga', are of the same import.†

The ascertainment of disease is to be had from 'Nidāna', 'Purvarupa', 'Linga', 'Upaçaya', and 'Samprāpti.'

Amongst these, 'Nidāna' (Hetu) is the cause, as said at the outset.

'Purvarupa' implies those indications which manifest themselves before the appearance of the disease. (These are the symptoms of the period of incubation).

By 'Linga' is meant those symptoms which manifest themselves on the appearance of the disease.

In this connection it should be stated that 'Linga', 'ākriti', 'lakshana', 'chihna', 'samsthāna', 'vyanjana', and 'rupa', are words of the same import.‡

In this connection, 'upaçaya', again, is the prescribing, followed by happiness (or recovery) as the result, of medicines, diet, and prac-

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* Physical ailments, as regards their nature, are of three kinds, *viz.*, 'Agneya', 'Saumya,' and 'Vāyavya'; in other words, these relate to bile, phlegm and wind.

The two other kinds of disease, *viz.*, Rājasa and Tāmasa', are, of course, mental.—T.

† The etymology of these words is certainly instructive.

'Vyādhi' comes from the root 'vyadh', to beat or belabour. Disease, owing to the pain it causes, is regarded as 'beating' or 'belabouring' the person who is afflicted by it.

'Amaya' is from 'ām' which means pain.

'Gada' is from 'gad', meaning inarticulate sounds Incapacity to speak clearly being one of the symptoms of disease, the word 'Gada' has come to be applied to it.

'Atanka' comes from the root 'tank' meaning distress or misery.

'Yakshman' is from 'yaksh' meaning to worship. Patients become generally disposed to worship the deities or honour them for obtaining relief as soon as possible.

'Jwara' is from 'jwar', implying heaviness of body.

'Vikāra' is from 'vi' and 'kri', meaning the reverse of what is normal.

‡ 'Linga' comes from the root 'Ligi' to go. Hence, anything by which one can go to or proceed to an inference is called 'Linga.' It is a sign or symptom by which disease is to be inferred.

'Akriti' is literally, appearance, or manifestation.

'Lakshana' is from the root 'laksha' to see or observe. Hence, that by which anything else is seen is called 'Lakshana.'

'Chihna' is, literally 'a mark.'

'Samsthāna' is from the prefix 'sam' and the root 'sthā' which means to remain or stay; hence, anything that remains or appears on the patient and resides in him as long as the disease.

'Vyanjana' is something which expresses or indicates.

'Rupa' is form.—T.

tices, that are contrary to cause and disease, or contrary, as regards their effects, to the same.* 4

'Samprāpti, 'jāti', and 'āgati' of disease, are words of the same import.† 5

'Samprāpti' is distinguished by these considerations, *viz.*, number (or enumeration), predominance, kind (or order), solution of doubt, strength (or intensity), and Time. 6

By Number or (or enumeration) is meant such as these: Eight kinds of Fevers, Five kinds of tumours, Seven kinds of leprosy, and so on. 7

Predominance, again, applies to faults, and consists in judging which is the stronger or the strongest.

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* 'Hetu', as already explained, is the cause of disease.

'Upayoga' is administering or prescribing.

'Sukhānubandha' is 'having happiness or recovery as the result.' By 'heturvyādhi-viparitānām' are implied medicine, diet, and practices which are contrary to the cause or causes of the disease that is treated, or to the disease itself that is treated, or to both the cause or causes and the disease.

By 'Viparitārthakārinām' are implied such medicines, diet, and practices as are, without being actually contrary to cause and disease, produce effects that are contrary to them, that is, lead to recovery or cure. What s meant by 'viparita' (contrary) and 'viparitārthakāri' (productive of contrary effects without being actually contrary), will be clearly understood from the examples adduced by the Commentators.

Among medicines contrary to the cause is dry ginger, which has heating virtues, prescribed in fevers brought about or characterised by cold and phlegm. Rice mixed with soup of meat is food that is contrary to fevers brought about by toil or exhaustion and vitiated wind. Among practices contrary to cause is night-keeping in vitiated phlegm brought about by sleep at daytime.

Of medicines contrary to disease is *Stephania hernandifolia* (Pāthā or Aknādi), which has constipating virtues, in diarrhœa. Of food contrary to disease is *Vicia lens* (Masura) in diarrhœa. Of practices contrary to disease is straining in looseness of bowels.

Of medicines which, without being contrary to the disease, produce effects that are contrary, are the fruits of *Randia dumetorum* in nausea and vomiting. The fact is, these fruits have emetic properties. If administered in little doses, they check nausea and vomiting. Hence, without being contrary to the disease, they produce contrary effects, that is, lead to recovery or cure. Of medicines which without being contrary to cause produce contrary effects, is a warm plaster engendering bile, applied in cases of gangrenous sores brought about by vitiated bile. Of food which, without being contrary to disease, produces contrary effects is milk in diarrhœa. Milk is calculated to increase diarrhœa, but administered in regulated measure to patients suffering from diarrhœa of certain kinds, it does great good and cures the disease.

The object of 'upacāya' is the ascertainment of disease, with a view to its cure, by experimental prescriptions in respect of drugs and diet and practices. It is one of the five methods of diagnosis or ascertainment of disease, and should not be mistaken for treatment.—T.

† 'Jāti' is otherwise called 'janma' or birth.

'Agati' is coming in, as 'gati' means 'going out,'

What 'samprāpti' means is explained below.—T.

The comparative relates to two, the superlative to three. 8

Kind (or Order) is as follows :—

Diseases are of two kinds, as natural and accidental.

They are of three kinds, according to the particular fault that has been excited among the three that exist (*viz.*, wind, bile, and phlegm).

They are of four kinds, considering curability, incurability, mildness, and violence. 9

Solution of doubt (Vikalpa), in this connection, means the ascertainment of the measure in which the faults, existing in a state of union, have been excited.

The distinctions of Strength and Time (in respect of disease) are dependant on the season (in which the disease has happened), day, night, the hours of eating, &c. 10

Hence the physician, with unafflicted mind and intelligence, should duly examine diseases by the considerations of Cause and the rest.

The topics in brief have thus been referred to of the Division called Nidāna.

We shall expound them again in detail agreeably to truth.* 11

Here we shall at first expound the eight initial diseases which are born of cupidity and malice and wrath, agreeably to the order of the considerations having Nidāna for their first.

Some aphorisms in brief, relating to treatment, are all that will be set forth here.† 12

In the Division called Chikitsā, which will come hereafter, we shall expound the subject of diseases (and their treatment) with desirable details. 13

Among diseases, we shall here, at the outset, expound Fever, in consequence of fever being the foremost of all diseases.‡ 14

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* "Consideration of Cause and the rest" imply 'Nidāna', 'Purvarupa', 'Linga', 'Upaçaya', and 'Samprāpti', as explained in the foregoing aphorisms.—T.

† Some texts read 'Atidroha' for 'Abhidroha.' The sense is the same, *viz.*, malice or enmity. After 'Abhidroha' some texts omit 'Kopa', meaning wrath.—T.

‡ 'Çarira' is body. 'Çaririn' is one invested with body. The word used here is 'Çāririnām', meaning 'of diseases.' Among diseases, fever is regarded as the foremost. When the infant first comes out of the uterus, it is afflicted with fever. Death, again, never takes place without fever having manifested itself. In all diseases, again, to which man is subject, fever supervenes and even predominates over the other maladies. Fever is also regarded as extending over the entire body. It affects the mind as well. The other diseases are not so. They are local. Hence, in Hindu medical treatises, fever is regarded as the first or foremost of diseases.—T.

Now, the disease called Fever, which men suffer, arises from eight causes.

They are these :

1. Wind, 2. bile, 3. phlegm, 4. wind and bile, 5. bile and phlegm, 6. wind and phlegm, 7. wind and bile and phlegm, and 8. Accidental causes numbering the eighth. 15

We shall now explain the particular 'Nidāna', 'Purvarupa', 'Linga', 'Upaçaya'. and 'Samprāpti' of Fever.

These are as follows :

From excessive indulgence in things which are dry, light and cold, emetics, purgatives, dry enemeta, errhines, physical exercises, suppression of the urgings of stools and urine, and fasts, acts that lead to violent shocks, sexual congress, anxiety, grief, operations that lead to loss of blood, night-keeping, and disposing the body in uneven attitudes, the wind becomes excited.* 16-17

When it becomes excited, it enters the 'āmāçaya, (or that part of the stomach where food and drink enter in the first instance).

There it becomes mingled with the heat (of the digestive fire).

Overtaking in that state the food-juice which is the first product (or result) of food, it obstructs those ducts which bear the food-juice and the sweat.

It then affects the digestive fire and, expelling the heat from the 'pakkāçaya' (or that part of the stomach where digestion takes place), causes it to spread over the whole body.

It is then that Fever is generated.† 18

These are the symptoms which appear of Fever (caused by excited wind).

They are,—

Inequality (or irregularity) in respect of its appearance and disappearance ;‡

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* 'Abhighāta' means shocks or wounds, received from falls or other causes. The Rishis knew that such shocks produce fevers.

'Çonitābhisheka' implies operations for letting out blood. Blood-letting, therefore, seems to be an ancient practice.—T.

† 'Āhāraparināmadhātu.' 'Dhātus' are elements or ingredients of the body, which result from the food and drink one takes. These ingredients are 'Rasa' or food-juice, blood, flesh, &c. 'Parināma' is development or result. The first thing into which food is developed is called 'Rasa' or food-juice. The heat of the skin, in fever, is nothing else than the heat of the 'pakkāçaya' expelled by the wind from its place and forced to spread over the entire body.—T.

‡ 'Arambha' is the commencement or appearance, and 'visarga' is end or disappearance. In fevers caused by excited wind, the duration of intermissions is very irregular. Sometimes

Inequality of the heat of the body ;*

Absence of steadiness of intensity, or the reverse ;†

The time of exacerbation, or of intensity, of fevers, caused by wind is after digestion, or at the close of the day, or at the close of the night, or at the close of summer.‡

The nails, the eyes, the face, the urine, the stools, and the skin, manifest a marked roughness and redness of hue.

The whole body, besides, shows an exceedingly cracked appearance.

Many kinds of stationary and moving pains also are experienced in several parts of the body ; these are as follows :

A sensation of stupour (or stupefaction) of the feet ;§

A sensation of the calves being strongly tied round with cords ;¶

A sensation of the knees, indeed, of all the joints, being dislocated ;

A langour or excessive weakness of the thighs ; ||

In the waist, the sides, the back, the shoulder-joints, the arms, the shoulders, and the chest, sensations of breaking, aching, pounding, crushing, cracking, pressing, and striking, respectively ;‡‡

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the exacerbation occurs in the morning, sometimes in the evening. Similarly, the fever disappears at irregular hours.

* Inequality of heat is a characteristic of this fever. Certain parts of the body are hotter than others.

† The intensity also of the fever is unsteady. At one time, it is intense ; at another time, it is not so, all the symptoms of violence at once abating.—T.

‡ 'Jarana' is digestion. Many editions omit 'niçānte', meaning 'at the close of the night.' Gangādhara has it and explains that the last hours of the night, or, rather, the first hours of the day, taking the night to end at 12 P. M., are favourable to the excitement of the wind.

'Gharmānte', literally, is 'at the end of the season of sweat.' This is taken as the beginning of the season of rains.—T.

§ 'Suptatā' is literally, sleepiness ; hence, a sensation of stupour or stupefaction, or partial paralysis.—T.

|| 'Udveshtanam' is binding with cords by turning these round and round. Gangādhara takes it as meaning 'striking with a club or heavy stick.' This can hardly be the sense of the word.—T.

¶ 'Kevalanām' means here 'samuhānām', *i. e.*, 'of all.' It qualifies 'sandhinām.'—T.

‡‡ Seven limbs or parts of the body are mentioned, and seven different kinds of pain are enumerated, the latter corresponding respectively with the former. Some of the words expressive of pain are not very intelligible. 'Rugna', as ordinarily used, is a general term for any kind of pain. Here, it probably implies aching pain. 'Chatita' is explained by Gangādhara as signifying the peeling off of small portions of the skin. This is incorrect. The sense of the word is 'cracking.' 'Avatunna' is a doubtful word. Gangādhara explains it as implying 'binding forcibly with a rope.' Probably, judged by the actual sensation felt by a patient, the word implies 'striking.'

Stoppage of the functions of the jaw-bones ;*
Sounds within the ears ; Throbbing of the temporal bones ;†
An astringent taste in the mouth, or tastelessness ;
Dryness of mouth, palate, and throat ;
Thirst ;
Heaviness in the chest (as if it were pressed down by a heavy weight) ;
Dry vomiting ;
Dry cough :
Stoppage of sneezing and eructations ;
Inability to enjoy or discriminate the taste of any food ;
Watery secretions from the mouth ;
Disgust for food and drink ;
Inability to digest ;
Cheerlessness (of both body and mind) ;
Constant yawning ;
Inability to keep the head erect ;
Tremours, or shivering ;
Exhaustion or fatigue ;
Delusions :
Delirious exclamations and talk ;
Insomnia or sleeplessness ;
Horripilation ;
Tenderness of the teeth which generates an intolerance of acids ;
A fondness for hot things.

The incidents mentioned among the 'Nidāna' (or Causes) of the disease, are aggravating circumstances, while those of an opposite character are alleviating (or curing) ones.‡

It should be remarked that 'skandha' means the shoulder-joints ; while 'amça' implies shoulders, that is, the portion from the joints to the base of the neck.—T.

* The word 'aprasiddhi' is a technical one. What is meant by the 'aprasiddhi' of the two 'hanus' or jaw-bones, is, perhaps, lock-jaw.—T.

† 'Nistoda' is explained by Gangādhara as implying the sensation of being pricked with a hundred needles. This can scarcely be the meaning of the word. It implies pain. I take it as indicating a throbbing pain.—T.

‡ 'Anupaçaya' implies everything that aggravates disease ; while 'upaçaya' implies everything that diminishes the intensity of disease or cures it. These meanings arise from the definition of 'upaçaya' as given in aphorism 4 above of this Lesson, for there it is said 'upaçaya' is 'sukhānubandha' : hence, its reverse, or 'anupācaya', must be 'duhkhānubandha'. What is said in these two short sentences, therefore, amounts to this : among the 'nidāna' or causes of this particular kind of fever, occur 'ruksha', *i. e.*, dryness, &c. Dryness being

Even these are the symptoms of Fever caused by excited wind. 19

Through excessive indulgence in food and drink that are hot, sour, saline, alkaline, and pungent, and eating before the food last taken has been digested, or through indulgence in things that are of keen potency, or exposure to excessive heat of the sun or fire, or through excessive grief or toil, or wrath, or excessive indulgence in food and drink consisting of inharmonious ingredients,

the bile becomes excited.

When the excited bile, entering the 'āmāçaya', mingles with the digestive fire, and possessing the 'Rasa' (or juice) into which the food that is eaten is first transmuted, and obstructing the ducts which bear the juice and sweat, weakens, in consequence of its liquid character, the digestive fire, and driving out the heat from the place where digestion goes on, spreads itself over the whole body and afflicts it greatly, fever sets in. 20

The symptoms of that fever are these:

The exacerbation and intensity appear simultaneously in every part of the body.*

The time of its appearance is when digestion goes on of the food taken, or midday, or midnight; or the season of autumn.

These symptoms in especial show themselves, *viz.*, bitter taste in the mouth;

Cracks and sores in the nose, the mouth, the throat, the lips, and the palate;

Thirst for water;

A sort of inebriation (like to what results from taking the seeds of *Datura fastuosa*); †

Delusions;

Stupefaction and heedlessness;

Swoons and fainting-fits;

Vomiting of bilious matter;

Diarrhœa or looseness of bowels;

Disgust for food;

Copious perspiration;

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the cause of this kind of fever, indulgence in dry food and drink aggravates this disease; that is, operates as 'anupaçaya'. Similarly, abstention from such food and drink or indulgence in food and drink that are *not* dry but oily, leads to alleviation or cure.—T.

* 'Yugapat' is simultaneously or together. The exacerbation and intensity of this kind of fever appear together or simultaneously. Then, again, these manifest themselves over every part of the body, unlike what is seen in the case of wind-born fever.—T.

† 'Mada' does not occur in all editions.—T.

Langour or lassitude of the whole body ;
Delirium ;
The appearance of large round red spots on the body ;
Excessive greenness or yellowness of nails, eyes, face, urine. stools, and skin ;
Violence of the heat of the body ;
Intense burning sensation ; and
Fondness for everything cold.

The incidents mentioned among the 'Nidāna' (or causes) of this disease, are aggravating circumstances ; while those of an opposite character, are alleviating (or curing) ones. *

Even these are the symptoms of Fevers caused by the excited bile. 21

Through excessive indulgence in food that is oily, or sweet, or heavy, or cool, or slimy, or sour, or saline, or in sleep at day-time, or in practices that make the mind cheerful, or from complete abstention from physical exercises of every kind, the phlegm becomes excited.

When it becomes excited, it enters the 'āmāçaya' and mingles with the digestive fire, and possessing the 'Rasa' (juice) into which the food that is eaten is first transmuted, and obstructing the ducts which bear the juice and the sweat, weakens the digestive fire, and expelling the heat from the place where digestion goes on, spreads itself over the whole body and afflicts it greatly. It is then that fever sets in. 22

The symptoms of that fever are these :

The exacerbation and intensity appear simultaneously in every part of the body.

The time of its appearance is immediately after eating, or the forenoon, or the first part of the night, or the season of spring.

These symptoms show themselves especially, *viz.*,
Heaviness of the body ;
Disgust or disinclination for food ;
Secretion of mucous matter (from the throat, the nose, &c.) ;
A sweet taste in the mouth ;
Urging to vomit ;

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* Thus, indulgence in food that is hot or sour or saline, &c., causes bile-born fevers. When one has got such a fever, one intensifies it by taking such food as produces the disease. Similarly, abstention from such food, or indulgence in food of an opposite character, operates to bring about an alleviation or cure of the disease.—T.

A sensation of the chest being (internally) covered by a wet cloth ;

A sensation of the whole body being covered with a wet sheet of cloth ;

Vomiting ;

Weakness of the digestive fire ;

Excessive sleep ;

Stupefaction of the body (resembling paralysis) ;

Sleepiness ;

Hard and heavy breathing as in asthma ;

Coughing ;

Catarrhal discharges from the nose ;

Whiteness (paleness) of nails, eyes, face, urine, stools, and skin ;

The appearance of such eruptions on the body as have cold for their cause and as are close to one another ;

Fondness for things that are hot ;

The incidents mentioned among the 'Nidāna' (or causes) of this disease are aggravating circumstances ; while those of an opposite character are alleviating (or curing) ones.

Even these are the symptoms of fevers brought about by the excitement of phlegm. 23

Through improper eating,* or total abstention from food, or incapacity of the food taken to be transmuted into juice, blood, &c.,† irregularities of season,‡ or smelling such odours as are disagreeable, use of poisoned water or of poisons, contiguity to hills and mountains,¶ improper administration of oils, *sweda* (vapours), emetics, purgatives, dry enemata, oily enemata, and cerebral purgatives, and, as

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* 'Vishama' eating, which I have rendered as 'improper eating', includes eating at irregular hours, eating more or less than what leads to gratification, and eating food that consists of inharmonious ingredients.

† 'Annasya aparibarta' means the inability of the food that is eaten to be transmuted into juice, &c. It has been explained that the food we eat is transmuted into juice, blood, flesh, adeps, &c., under particular circumstances ; that is, during the period of incubation of certain diseases, the food taken is not so transmuted. It remains undigested in the stomach for a long period.—T.

‡ 'Ritu-vyāpatti' means irregularities of season, as cold in summer, warmth in winter, the absence of rain during the rainy season, heavy downpours in the other seasons. These are regarded as the most fruitful causes of disease,—T.

¶ 'Upaçlesha' means contiguity or nearness. Here it implies residence or habitation. Residence on mountain breasts, however beneficial to people accustomed to cold, is fraught with risk to the inhabitants of hot countries.—T.

regards females, through improper delivery, or, through injudicious food and drink and other practices, taken or indulged in after delivery, as also through a conjunction of the causes set forth in the previous aphorisms relating to each of the separate faults, any two of the faults,* or all the three, according as the case may be, become excited. 24

The faults becoming excited, and acting according to the successive steps already laid down, bring about the fevers (of which we speak).†

Observing then the especial kinds of conjunction in which the symptoms laid down above present themselves, the physician should ascertain whether the fever is due to the excitement of any particular pair of the faults or to the excitement of all the three faults.‡ 25

Accidental Fever, with pain as its characteristic, and arising from wounds, companionship of passions and evil spirits, incantations, and curses, is the eighth kind of Fever.¶ 26

Accidental fever, after its outbreak, remains as such for sometime. It is then followed by the (excited) faults.

Accidental fevers born of wounds are followed by (excited) wind having vitiated blood for its seat.

Those born of the companionship of passions and evil spirits, are followed by (excited) wind and bile.

Those born of incantations, as also those born of curses, are followed by all the faults (excited simultaneously).

Accidental fevers should be regarded as a variety distinguished

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* 'Dwandwānām anyatama' implies any one of the couples or pairs, such as wind and bile, wind and phlegm, or bile and phlegm.—T.

† 'Anupurvyā' (instrumental), implies the successive steps laid down by which the faults, after becoming excited, bring about the fever. It has been explained in the previous aphorsims how the excited fault enters the 'āmāçaya', mixes itself with the digestive fire, weakens it, and obstructs the ducts, &c., before producing fever.—T.

‡ *I. e.*, whether the fever is due to the excitement of wind and bile, or wind and phlegm, or bile and phlegm, or, lastly, to the excitement of all the three faults.—T.

¶ The seven other kinds have been already spoken of. They are wind-born, bile-born. phlegm-born, born of wind and bile, born of wind and phlegm, born of bile and phlegm, and born of wind, bile, and phlegm.

'Abhighāta' implies wounds caused by weapons or clubs or brick-bats, &c.

'Abhisanga' has reference to the passions of lust, wrath. fear, grief, as also the action of evil spirits and witches.

'Abhichāra' means incantations or Atharvan rites, by which disease, death, and other injuries are brought about.

'Abhiçāpa' means the curses denounced by Brāhmans, preceptors, seniors, and others possessed of puissance.—T.

from the seven other varieties of fever, in consequence of their symptoms, treatment, and growth being distinct from those of the others. 27

Accidental fevers should be treated according to both ways (*viz.*, by administration of drugs as also by having recourse to rites of propitiating the deities, &c.).*

Thus has the topic been explained of the eight varieties of the nature of Fever. 28

Fever is of one kind, judged by the symptom of (bodily) heat.

Considered from a particular point of view, it is of two kinds, *viz.*, Constitutional and Accidental.

Constitutional fevers, again, are said to be of two, or three, or four, or five, or seven kinds, agreeably to the distinctions of wind and the rest.† 29

These are the premonitory symptoms of fever : ‡

Tastelessness of the mouth ;

Heaviness of the body ;

Disgust (or total absence of desire) for food ;

Turbidness of the eyes ;

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* Bodily diseases are treated with medicines founded upon reason and those founded upon acts in respect of the deities. (*Vide* Sutrasthāna, Lesson I, p. 6, aphorism 57.) What is said here is that Accidental fevers should be treated by both means. Drugs should be administered, as also should aid be taken of the rites of propitiating the deities, &c.—T.

† Fevers may be of two kinds, such as those which arise from mental and those which arise from physical causes ; or, those which are characterised by heat (fire), and those which are characterised by cold (the moon) ; or those whose intensity is external ; and those whose intensity is not so ; or, those which are curable and those which are not so ; or, those which accord with the season and those which do not accord with the season. (*Vide* Chikitshāsthāna, Lesson III.).

Fevers may be of three kinds, such as those born of the excitement of one fault, those born of the excitement of two faults, and those born of the cxcitement of three faults. Or, they may be of the nature of fire, of the moon, and of the air.

Fevers may be classed under four heads thus : curable, incurable, violent, and mild ; or as easily curable, curable with difficulty, incurabe but suppressible, and incurable and, therefore, not to be taken up for treatment.

The five heads under which fevers may be classed are 1. continuous or remittent, 2. having exacerbations once or twice a day, 3. breaking out evey other day, 4. breaking out every third day, and 5. breaking out every fourth day.

The seven heads under which fevers may be classed have already been explained. *Vide* note under aphorism 26 of this Lesson, *ante*.

Another way of classifying them under seven heads is 1. fevers affecting 'Rasa' or food-juice, 2. those affecting blood, 3. those affecting the flesh, 4. those affecting the adeps, 5. those affecting the bones, 6. those affecting the marrow, and 7. those affecting the semen.—T.

‡ *I. e* the symptoms that manifest themselves during the period of incubation.—T.

Appearance of tears ;
Excess of sleep ;
Aversion to every kind of work or exertion ;
Yawning at frequent intervals ;
Bending down of the head ;
Shivering ;
A sense of fatigue without having undergone any labour ;
Delusions and errors ;
Delirium and incoherent talk ;
Sleeplessness or Insomnia ;
Horripilation ;
Grinding of the teeth ;
Ability to bear, quickly succeeded by inability to bear, sounds, cold, wind, and sunshine ;*
Inability to eat notwithstanding the desire to do so ;
Incapacity to digest the food taken ;
Weakness and lassitude of the whole body ;
Loss or absence of all energy ;
Decrease of strength and inability for continued exertion ;
Procrastination ;
Inactivity and idleness ;
Abandonment of necessary acts ;
Disposition to thwart one's own projects and plans ;
Condemning the counsels of seniors and others entitled to reverence and respect ;
Aversion to and hatred of children ;
Indifference and want of attention to one's duties ;
Pain in wearing garlands, using unguents, and eating ;
Aversion to all articles of food that are sweet ; and
Liking for food that is hot, or sour, or saline, or pungent.

Even these are the symptoms of fever that manifest themselves in the incubatory stage. 30

These individual symptoms of fever manifest themselves partly or wholly, either before the appearance of bodily heat or after the appearance of heat in the patient.† 31

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* The patient sometimes likes sounds, cold, wind and sunshine, and sometimes does not like them.—T.

† This aphorism is differently read by Gangādhara. But I think his reading is not correct.—T.

Fever has, verily, its origin in the wrath of Maheçwara.*

It is the destroyer of the lives of all living creatures.†

It is the torturer of the body, the senses, and the mind.

It is the weakener of intelligence, strength, complexion, joy, and energy.

It is the producer of fatigue, langour, heedlessness (or stupefaction), and impediments to eating. 32

Fever is called 'Jwara' because it pains the body.‡

Other diseases are not so fierce, so characterised by supervening afflictions, and so difficult to be treated, as this disease (*viz.*, fever). 33

Fever is the king of all diseases.

In the intermediate order of being it is known by various other names.§

All creatures endued with life take birth, with fever upon them, and die also with fever upon them. 34

Fever is called the great Stupefier.

Afflicted by it, embodied creatures fail to recollect any act of their former lives. ¶

It is fever, again, that snatches away the life-breaths from every creature. 35

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* This sentence, which explains the origin of fever to be the wrath of Maheçwara, is evidently an interpolation. Neither Agniveça, nor Charaka, could ascribe fever to such a fanciful origin, although it is repeated with details in Chikitsāsthāna, Lesson III, head, Fever. The Paurānik account is that Mahādeva having adopted the vow of abstention from wrath, the Asuras became very unruly and began to persecute the deities and Brāhmanas. The gods then induced the celestial Rishi, Daksha, to prepare a great sacrifice in which Mahādeva was insulted by the sacrificer refusing to give him a share of the oblations. Mahādeva became angry. From the eye in his forehead issued a fierce being who, after destroying Daksha's sacrifice, chastised the Asuras as well. It was this being who then took the name and nature of Fever.—T.

† Whatever the disease, there must be fever before death can ensue. Hence fever is regarded as the destroyer of the life of all living creatures.—T.

‡ 'Jwara' is derived from the root 'jwar' which means 'to pain' or 'to afflict.' It is called 'jwara' because it pains or afflicts all the limbs of the body.—T.

§ Thus fever in elephants is called 'Pālaka ;' in horses, 'Abhitāpa ;' in cows, 'Iswara.' In sheep and goats, it is called 'Pralāpa ; in camels, 'Alasa ;' in buffaloes, 'Hāridra ;' in deer, 'Mriga ;' in birds, 'Abhighāta ;' in fishes, 'Indramada ;' in snakes, 'Akshika.' The earth itself may get fever. It is called 'ushara' (unfertility). Trees may have fever. It is called 'kotāra.' 'Kotāra' means holes and cavities. The commentators quote a work called 'Pālakāpyiya' in which these terms occur.—T.

¶ A human being, immediately after birth, becomes afflicted by fever. This stupefies his memory, so that it becomes impossible for him to recollect the acts of his past life. Hence fever is called 'Mahāmoha' or the Great Stupefier. 'Moha' may also mean darkness. Fever is an impenetrable veil of darkness which shrouds one's past life from one's view.

When the symptoms of the incubatory stage are seen, or at the outset of the disease, light and beneficial food only should be taken, or the patient should fast (*i. e.*, totally abstain from food of every kind), since fever arises from the 'āmāçaya.'

After this, the drinking of astringent decoctions, rubbing of (medicated) oils, drinking of medicated oils and *ghees*, application of vapours and heat (in the various ways already indicated), application of plasters, bathing the body or sprinkling hot or cold water over it, the use of unguents, administration of emetics or of purgatives, the use of enemata either dry or oily, the use of alleviative or curative medicaments, administration of errhines, fumigation (of clothes and beds and the sick-room), inhaling the smoke of medicaments, the use of collyrium, and the drinking of medicated milk, should be prescribed with discretion according to the nature of the fever, the temparament of the patient, season and place. 36

In all mature fevers, the drinking is regarded as highly beneficial of *ghees*, boiled with the particular medicines that are suitable to them.

Ghees, in consequence of their oiliness, alleviate the (excited) wind. In consequence of their correction (by means of suitable drugs), they alleviate the (excited) phlegm. In consequence, again, of their cooling properties they alleviate the (excited) bile and heat.

Hence, in all mature fevers, *ghees* are beneficial, even as water to things burning in a conflagration. 37

(Here are some verses).

As men, desirous of extinguishing the flames, pour water upon a burning house, even so physicians administer *ghee* in mature fevers. 38

In consequence of its oiliness it alleviates the (excited) wind; of its cooling properties, it checks the (excited) bile: and though its quality is similar to that of phlegm, yet, in consequence of its correction by particular drugs, it overcomes the (excited) phlegm also.* 39

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* The quality of ghee by itself is similar to that of phlegm. Hence, if ghee be administered in cases of excited phlegm, it is sure to excite the phlegm still further, for 'of all things, at all times, similarity is the cause of increase.' (*Vide* aphorism 43, Lesson I., Sutrasthāna, *ante.*) In consequence, however, of *ghee* being boiled with particular drugs that are known to be alleviative of phlegm, such boiled *ghee* checks excited phlegm. The process of boiling *ghee* with particular drugs for adding some new properties to it and neutralising properties already existing, is called 'samskāra' or correction —T

No other oily substance admits so well of correction as *ghee*. Hence, *ghee* is regarded as the foremost of all oily substances.* 40

The repetition in verse of matter which has been already explained in prose, should not be taken as saying the same thing twice over and, therefore censurable; for the repetition in verse is made simply to help the physician in his profession.† 41

(Here are some verses containing a summary.)

The three kinds of the causes of disease, together with the various names applied to cause, the five classes of disease, the synonyms of the word 'gada' or disease, as also of the word 'lakshmana' or symptom, the five methods by which disease may be diagnosed, the eight kinds of fever, the remote and immediate causes of fever, and the incubatory indications, in brief, of fever,—all these have been expounded, in brief, at the outset of the Division, called Nidāna, by the holy Punarvasu, who himself transcended fever of every kind, unto Agniveça with head bent in reverence. 1-3

Thus ends Lesson I, called 'Jwara-nidāna,' in the Division called 'Nidāna,' of Agniveça's treatise as revised by Charaka.

LESSON II.

We shall now expound the causes of blood-bile.‡

Thus said the illustrious son of Atri. 1

We shall first explain what the conditions should be of the bile in order that it might acquire the appellation of "blood-bile."

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* For the meaning of the word 'correction', *vide* note above. It is a technical word in Hindu Medicine.—T.

† Verse is more easily remembered than prose. Hence the repetition, when it is prompted by the desire of enabling the physician (including students) to remember the matter easily, should not be regarded as censurable. The last half of the second line is read in some texts as 'dwiruktam tanna garhate.' The other reading is 'dwiruktah sa na grihyate.'—T.

‡ 'Rakta-ptta' is, literally, blood-bile. The bile, under certain circumstances, becoming excited, vitiates the blood and causes it to come out through the several outlets of the body. The disease called 'Rakta-pitta' is nothing else than hœmorrhage, which, according to Hindu physicians, is brought about by excited bile.—T.

When a person takes every day food in which barley, Koddālaka (*a*), and Koradushaka (*b*) occur largely; or other kinds of food of exceedingly heating and keen virtues, and mixed with the soup of Nishpāva (*c*), of Māsha (*d*), of Kulattha (*e*), as also with any alkaline substance; or food mixed with curds, inspissated curds, or whey, or with any thing that is pungent or sour, or Kānji; or flesh of the boar, the buffallo, the sheep, fish, and the cow, mixed with sessame reduced to paste, or Pindālu (*f*), or dried pot-herbs; or sauces as are made of radishes, mustards, garlics, Karanja (*g*), Sigru (*h*), Madhu-Sigru (*i*), Khara-yusha (*j*), Bhustrina (*k*), Sumukha (*l*), Surasa (*m*), Kutheraka (*n*), Gandira (*o*), Kālamālaka (*p*), Parnāsa (*q*), Kshavaka (*r*), and Phanijjhaka (*s*); or such food and drink as consist of Surā (*t*), Sauviraka (*u*), Tushodaka (*v*), Maireya (*w*), Medaka (*x*), Madhulaka (*y*),

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a. A variety of paddy that grows in marshy lands. It is never cultivated but grows of itself.

b. Otherwise called Kodrava. 'Kodo dhān' in Bengali. *Paspalum scrobiculatum, Linn*

c. Otherwise called 'Simbi-vija'; *i. e.*, the seeds of the long, flat cods commonly called 'Simbi' or 'Sim' in Bengal. A kind of flour is made of the seeds.

d. *Phaseolus radiatus, Roxb.*

e. *Dolichos uniflorus, Lamk*; syn. *Dolichos biflorus, Roxb.*

f. *Dioscorea globosa, Roxb.*

g. *Pongamia glabra, Vent*; syn. *Galedupa Indica, Lamk.* (The fruits are used).

h. *Moringa pterygosperma, Gaertn*; syn. *Hyperanthera moringa, Willd.* (The fruits are used.)

i. A variety of the above, characterised by sweetness of taste.

j. The commentators are silent as to what is meant by this word. One of the Bengali translators notes that 'Khara-yusha' means a particular kind of cooked food. This can scarcely be the meaning. 'Upadança', implying sauce, is connected with all the words preceding it. 'Upadança' of 'Kharayusha' would mean nothing if 'Khara-yusha' were a kind of cooked food.—T.

k. Otherwise called Gandhatrina. *Andropogon Schœnanthus, Linn.*

l. A variety of *Ocimum sanctum, Linn.*

m. A variety of *Ocimum sanctum, Linn.*

n. A variety of ditto.

o. A variety of ditto.

p. A variety of ditto.

q. A variety of ditto.

r. A variety of ditto.

s. A variety of ditto.

t. A general name for wines or alcoholic drinks.

u. A variety of wine.

v. A variety of Kānji or fermented rice-water.

w. A variety of strong wine.

x. A variety of ditto.

y. The commentators are silent as regards the meaning of this word. One of the Bengali translators takes it as implying a variety of Madhuka (*Bassia latifolia*) growing in aquatic or marshy regions. Another translator takes it as implying a kind of wheat. It is evident that it stands here for some kind of wine. Whether, however, it is manufactured from a variety of *Bassia latifolia*, or of *wheat*, is not certain.—T.

Çukta (*a*), Kuvara (*b*), Vadara (*c*), and others in which the sour taste predominates; or when a person finishes his meals by taking a large quantity of cakes of different kinds, or when one, at a time when one is afflicted by heat, takes, in a large measure, at irregular intervals, and with milk, the articles named before; or when one takes Rohinika (*d*) or the flesh of Kānakapota (*e*) fried or boiled in mustard oil or with any alkaline substance; or where one, at a time when one is afflicted by heat, takes Kulattha (*f*), or Pinyāka (*g*), or Jāmvava (*h*), or Nikucha (*i*), in a state of ripeness, or Çauktika (*j*), with boiled milk, in a large measure; his bile becomes excited and his blood also increases beyond its normal measure. 2

The blood increasing beyond its normal measure, the excited bile travels over the entire body. When the bile, in this condition, reaches the mouths, widened in consequence of the function they perform of discharging the blood, of the blood-bearing ducts originating in the spleen and the liver, it then vitiates the blood. 3

In consequence of its contact with that blood, in consequence also of its vitiating the blood, and in consequence, again, of its assuming the smell and colour of the blood, the bile comes to be called blood-bile. 4

These are its incubatory symptoms:

Unwillingness to take (or disgust for) food, acidity of the food that is taken, eructations having the acid smell of pickles and with acid exhalations, constant nausea, fœtid smell of the matter vomited, hoarseness of voice, stupour of limbs, a burning sensation of the skin, exhalation of vapour from the mouth, the scent of blood or of fish in the mouth, redness or greenness, or yellowness of all the limbs of the

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a. Some texts omit this word. 'Çukta' means a sour preparation known as 'Achāra.' It is a kind of sauce that is manufactured chiefly from the raw mango and ripe tamarind fruits.—T.

b. 'Kuvara', or, as some texts read, 'Kuvala', is a larger variety of 'Kola' or jujubes. One of the Bengali translators wrongly takes it as another form of the word 'Tuvara' meaning an astringent substance. (*Vide* 'Amarakosha, Colebrook's, pp. 35 and 401, footnotes).—T.

c. Jujubes. *Zizyphus jujuba, Lamk.*

d. A kind of pot-herb.

e. A species of pigeon.

f. *Dolichos biflorus, Roxb.* syn. *Dolichos uniflorus, Lamk.*

g. Sesame seeds pounded into a paste with water.

h. *Eugenia Jambolana, Lamk.*

i. A variety of *Artocarpus Lakoocha, Roxb.* called also 'Lakucha.'

j. A variety of pickles.

body, stools, urine, perspiration, saliva, secretions from the nose, those from the mouth, those from the ears, those from the eyes, as also of the pimples and other eruptions on the body, pains in every part of the body, and repeated dreams of frightful forms that are luminous, or red, or blue, or yellow, or dark in colour.

These are the incubatory symptoms of blood-bile.* 5

The following supervening symptoms are always to be seen, *viz.*, weakness, disgust for food, indigestion, difficulty of breathing or asthma, cough, fever with diarrhœa, consumption, dropsical swellings with or without inflammation, jaundice, and hoarseness of voice. 6

The blood-bile has two courses or paths, one is upwards; and the other, downwards.

In bodies in which the phlegm predominates, the blood-bile, in consequence of its contact with the phlegm, moves upwards, and finds egress through the ears, or the nose, or the mouth.

In bodies in which the wind predominates, the blood-bile, in consequence of its contact with the wind, moves downwards, and finds egress through the urinary and fæcal ducts.

In bodies in which both the phlegm and the wind predominates, the blood-bile, in consequence of its contact with the phlegm and the wind, moves along both the paths. Moving along those paths, it finds egress through all the organs or outlets of the body.† 7

Here it should be stated that that blood-bile which escapes through the upper outlets of the body, is capable of cure, in consequence of the facility of treating it by means of purgatives as also for the many medicines that are capable of administration. 8

That blood-bile which escapes through the lower outlets of the body, is capable of being suppressed (not cured) since it may be treated by means of emetics and since there are not many medicines that are prescribable in it.‡ 9

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* The whole of this passage is vitiated in most editions by many incorrect readings. Gangādhara, I think, gives it correctly. I adopt his readings.—T.

† The normal course of the phlegm is upward; while that of the wind is downward. Hence, when the blood-bile comes in contact with the phlegm, it escapes through the outlets in the upper part of the body; when it comes in contact with the wind, it escapes through the outlets in the lower part of the body. When, again, it comes in contact with both the phlegm and the wind, it escapes through the organs or outlets in both the upper and the lower part of the body.—T.

‡ The blood-bile escapes through the upper outlets of the body or the lower ones. If it escapes through the upper ones, purgatives are to be administered, as these may change its upward into a downward course. There are six centuries of purgatives. That blood bile

That blood-bile which escapes through both the upper and the lower outlets of the body is incurable, since neither purgatives, nor emetics, can be administered, and there being no medicines that are suitable.* 10

Verily, the provocation of blood-bile came into existence, after the appearance of fever, in days of old, on the occasion of the obstruction of Daksha's sacrifice, for assailing living creatures whose bodies and life-breaths had already been pervaded by the fire born of the wrath and fury of Rudra.† 11

Efforts should be made for the speedy cure of this grave disease whose progress is rapid and which overtakes a person with the fury of a forest-conflagration.

The physician should, with concentrated faculties, treat this disease, carefully observing the measure (of the medicines to be administered), the seat of the ailment as also the habitat of the patient, the season when the ailment has appeared, as also the age of the patient.

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which escapes through the lower outlets of the body requires to be treated by means of emetics. This latter may alter its downward course into an upward one ; emetics, however, are not many. Hence, blood-bile escaping through the upper outlets is curable, while that escaping through the lower ones is only suppressible.—T.

* The administration of purgatives, while checking the discharge through the upper outlets, would enhance the discharge through the lower ones. Similarly, emetics, while checking the discharge through the lower outlets, would enhance the discharge through the upper ones. Hence, in such a case, that is, when the discharge is simultaneous through the upper and the lower outlets, it is incapable of treatment or check. There is no medicine that is prescribable.—T.

† It is curious to see how such crude notions were imbibed by the Rishis about the origin of this disease. Probably, these passages are interpolations of a later age. The story of Daksha's sacrifice is this : Daksha was one of the sons of Brahman, the Grand-sire, created by a fiat of the latter's will. Daksha was one of the 'Prajāpatis,' or lords, or progenitors, of the Creation. He had eight and twenty daughters. Seven and twenty of these he married to Chandramas (the deity of the moon) ; and the remaining one to Siva or Mahādeva. The latter is supposed to reside in crematoria. He is adorned with snakes and human skulls and bones and the ashes of funeral pyres. All that is rejected by others is acceptable to Mahādeva. Disgusted and angry with Mahādeva, Daksha resolved to perform a grand sacrifice to which everybody would be invited with the exception of Mahādeva. No portion of sacrificial offerings was to be given to Mahādeva. When the sacrifice commenced, Mahādeva's spouse, who was Daksha's daughter, came to her father's abode, although she had not been invited. Seeing her, Daksha became angry and began to speak ill of her lord. Unable to bear her father's words, she cast off her life-breaths by Yoga. When Mahādeva heard of this, he came to Daksha's sacrifice, accompanied by a large army of spirits and ghostly beings, and destroyed everything in wrath. It was this wrath of Mahādeva which gave rise to Fever and Blood-bile.—T.

He should, in dealing with the disease, have recourse either to those methods which are called 'Santarpana,' or those named 'Apatarpana;' or to such food and drink as are mild, sweet, cooling, bitter, or astringent; or to plasters and sprinkling and baths and unguents, or to emetics and drugs of similar virtues.* 12

(Here occur some verses.)

That blood-bile is curable which escapes through the upper outlets of the body. This is so because of the adaptablity of purgatives and the existence of a profusion of (suitable) drugs. 13

Verily, for conquering the bile, purgatives are the best remedy. They are not even a bad remedy for the phlegm that is excited with the bile. 14

In treating blood-bile that escapes through the upper outlets of the body, things that are astringent, or bitter, are capable of being applied in diverse ways. Hence, blood-bile that escapes through the upper outlets is regarded as capable of easy cure. 15

That blood-bile which escapes through the lower outlets is, it is certain, only suppressible. This is so because of the little adaptability of emetics to this disease and the paucity of (suitable) drugs. 16

Emetics are not regarded as the best of remedies for conquering the bile. They are also said to be unfit for alleviating the wind that is excited with the bile. 17

In the treatment of this disease, things that are sweet are capable of being applied in diverse ways. Hence, blood-bile that escapes through the lower outlets is said to be only suppressible.† 18

That blood-bile which escapes through both the upper and the lower outlets should be known as incurable for the reasons laid down before. 19

There is no counteracting corrective for this bile. In blood-bile,

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* For 'Santarpana' and 'Apatarpana' *vide* Lesson XXI, Sutrasthāna, *ante*. Generally speaking, by 'Santarpana' is meant the administration of such food and drink as lead to the nourishment of the body. By 'Apatarpana' is meant the reverse of this, that is, fasts, sparing diet, &c. 'Pradeha means plasters. 'Parisheka' implies sprinkling water upon the patient's body. Shower-baths are included in the word. 'Avagāha' is that kind of bath in which the whole body is dipped or immersed.

'Samsparçana' is, literally, contact; hence the contact of cool unguents, such as sandal-paste, &c., or medicated oils for rubbing the body with.

'Vamanadyaih,' meaning emetics and rest, implies the administration of both emetic purgatives.—T.

† 'Anuloma', here, is used in the sense of downwards.—T.

its expulsion in a counter direction is laid down (as the proper treatment).* 20

Thus no alleviative exists of this, capable of operating in all directions.

When the (excited) faults exist in a state of union, that alleviative is approved which can subdue both or all at the same time. 21

Thus, agreeably to the course it takes, has blood-bile been explained, having three eventualities.†

Verily, through these (that is the following) reasons, blood-bile that is curable becomes incapable of cure:

Through want of attendant (or nurse), as also of the requisite means, and in consequence of the patient's perversity (or folly) or of the fault of the physician, or of improper treatment, some disease (that is really curable) transcends the bounds of curability.‡ 22-23

In this connection it should be stated that, overstepping as it does the distinctions of curability and suppressibility, incurability is (really) of only one kind.

Here (that is, below) are laid down the indications of the incurability of blood-bile.§ 24

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* By 'Samçodhana' is meant a corrective medicine, that is, an emetic or a purgative. 'Pratimārgaga' is something that goes in an opposite or contrary way. What is stated here is that when blood-bile escapes through both the upper and the lower outlets, no corrective capable of checking it by acting in a contrary way is to be found. Emetics would increase the upward flow; while purgatives would increase the downward flow. The treatment laid down for blood-bile is its 'harana' or expulsion in a contrary or counter direction. No medicine, therefore, exists which can operate completely against this kind of blood-bile, for that remedy only is approved which simultaneously checks the disease in all directions.—T.

† The three eventualities, as explained by Gangādhara, are, curability, suppressibility, and incurability.—T.

‡ Some Bengali translators take 'preshya' to imply a messenger, that is, one whom the patient or his friends may send to call in the physician. The word, however, as correctly explained by Gangādhara, means attendant or nurse. In 'Sutrasthāna' (Lessons IX and X) it has been laid down that an obedient patient, a good physician, proper medicines, and a skilful attendant or nurse, are the four requisites of successful treatment.

'Upakarana' implies all kinds of means necessay to effect a cure, such as drugs, a well-lighted and well-ventilated room or house for placing the patient in, good beds and clothes, &c., vehicles and media for administering medicines, &c.

By 'daurātmya' is meant the perversity or folly of the patient, leading to disobedience of the physician's behests, the use of forbidden food and drink, &c.

'Akarma' is improper treatment.—T.

§ The result of treatment is of three kinds, *viz.*, 1. 'sādhya' or curable, 2. 'yāpya' or suppressible, and 3. 'asādhya' or incurable. In verses 22 and 23, the Rishi has spoken of certain causes which convert a 'sādhya' or curable disease into an 'asādhya' or incurable one.

That blood-bile whose colour is dark, or blue, or like that of the rain-bow, or which stains a cloth so deeply as to be ineradicable after even a wash in water, is incurable. 25

That blood-bile which is of a very fœtid scent, or which is accompanied by all the supervening symptoms, or which affects a patient's whole strength and flesh have decreased, does not yield to treatment.26

That blood-bile also is, without doubt, incurable, afflicted by which a man beholds all visual objects, including the sky also, to be red or of the colour of blood. 27

Here it should be said that that variety of the disease which is incurable should not be taken up (by the physician for treatment) ; that which is suppressible should with care be suppressed ; that which is curable should be cured by the physician, with concentrated attention, by means of such medicines whose effects have been tested. 28

(Here are two verses containing a summary.)

In this Lesson on the 'Nidāna' (or causes) of blood-bile, Punarvasu, who was freed from heedlessness, the faults of passion, cupidity, pride, and the inebriety of arrogance, and who was emancipated from desire, has expounded the causes, the origin of the designation, the incubatory symptoms, the supervening ones, the two courses or paths, the characteristics when united with particular faults (*viz.*, wind, &c.), and, lastly, curability and the reverse, with the reasons thereof.* 1-2

Thus ends the second Lesson, called 'Raktapitta-nidāna,' in the Division called Nidāna, of the treatise of Agniveça, as revised by Charaka.

LESSON III.

We shall, after this, explain the causes of 'Gulma' or abdominal tumours.

In verse 24 what he means to lay down is this : although several causes have been laid down which make a curable disease incurable, yet incurability is only of one kind, the two other distinctions, as regards the result of treatment, being curable and suppressible. Having said this in the first line of 24, in the second line he proceeds to say that he will (in the verses that follow) lay down the indications presaging the incurability of blood-bile.—T.

* In aphorism 2 have been set forth the causes of blood-bile ; in 3 and 4 the origin and reasons of its designation ; in 5 its incubatory symptoms ; in 6 its supervening symptoms ; in 7 the two paths or the outlets through which it escapes ; in 8 its curability ; in 9 its suppressibility ; and in 10 its incurability. In 11 (which is evidently an interpolation) has been

Thus said the illustrious son of Atri. 1

There are verily five kinds of 'Gulma.'

They are 1. wind-born, 2. bile-born, 3. phlegm-born, 4. that which is born of all the faults in a combined state, and 5. that which is born of blood. 2

Unto the illustrious son of Atri who said so, Agniveça said,—O holy one, we wish to know what the differentiating characteristics are of these five varieties of 'Gulma.' Even a physician that is endued with a knowledge of medicines is unable to alleviate diseases if he has no knowledge of their characteristics. 3

Unto him answered the illustrious son of Atri,—O Agniveça, the especial knowledge of the different varieties of 'Gulma', as, indeed, of other diseases, arises from (a knowledge of) causes, incubatory indications, developed symptoms, diagnosis, and treatment. Listen now to the causes, and the rest of the different varieties of 'Gulma' as I expound them for you.

When a person in whose constitution the wind predominates,
takes such food as is cold or as excites the wind, at a time when he is afflicted by one or other of these wasting diseases and causes, *viz.*, fever, emetics, purgatives, and diarrhœa, or
drinks emetics and purgatives both of which abound with oily matter, or
throws out the contents of the stomach without feeling a pronounced urging for it, or
suppresses the urgings that are pronounced of the downward wind and stools and urine, or
takes food in excess, or
drinks to excess new water,* or
travels in a vehicle that moves the bodily organs and limbs with great violence, or
indulges to excess in sexual congress, physical exercises, wines and alcoholic drinks, and grief, or
sustains wounds, or
indulges in food of inharmonious ingredients, or
uses uneven beds and seats, or frequently

laid down the circumstances under which the disease first arose; in 12 has been laid down the course of treatment. From 13 downwards the same things are repeated in verse, including the characteristics of the disease when it is united with excited wind and phlegm, and certain observations on curability and incurability, &c.—T.

* That is, water discharged from the clouds in the beginning of the rainy season.—T.

takes long walks, or

goes through other exercises of the kind, his wind becomes excited in consequence of such baneful practices. 5

The wind, thus excited, enters the principal ducts.* In consequence of its dryness, it becomes hard; and having stopped up the great ducts, it remains in a globular and condensed form. It then generates 'çula' or pain in the thorax, the rectum, the sides, and the navel, and causes diverse other kinds of particular pains all of which are regarded as wind-born. Having assumed a globular and condensed form, the excited wind causes also diverse kinds of knots in in the system. Owing to its assuming a globular and condensed form, it comes to be called by the name of 'Gulma.'† 6

That condensed wind sometimes increases in volume; sometimes decreases; sometimes it produces very great pain; and sometimes the pain it causes is not great, there being no fixed time for the increase or decrease of pain.

These results are due to the mobility of the wind.

In consequence, again, of the mobility of the wind, the patient feels a sensation like that of the crawling of ants through his nerves and arteries.

Further, he feels throbbing, or cutting, or thrilling pains; a sensation of distension or contraction; absence of sensibility (to touch), and horripilation. These appear and disappear.

The patient also feels as if he is pierced with numberless needles or spikes.

Towards the close of the day he feels feverish; his mouth becomes dry; his breathing becomes difficult or obstructed; his hair stands on end. When the pain is predominant, the following ailments supervene: enlargement of spleen, rumbling noise in the stomach, noises in the intestines, indigestion, flatulence, langour of the body, wry-neck, intense pain in the head and the temples, and swelling of the testicles.

The skin, nails, eyes, face, urine and stools, become dark or red, and rough.

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* 'Mahāçrota' is, literally, a large duct, such as the 'Grahani,' &c.

† 'Pindita' is, literally, disposed in the form of a 'pinda' or ball. Here it implies that the wind assumes a globular and condensed form.

'Gulma' literally means, according to Susruta, a shrub, with a round top.

The condensed wind comes to be called 'Gulma' because of the globular form it takes.—T.

By exposing oneself to such causes as originate the disease, the disease increases in intensity, while by avoiding them, one shakes it off and gets cured. 7

Of one who is afflicted by the same causes of waste, the bile also, along with the wind, becomes excited in consequence
of eating food that is sour, or saline, or pungent, or consisting of alkaline ashes, or of keen virtues, or dry,
or of drinking wines that are vitiated,
or of taking green (or unripe) fruits of sour taste, or such potherbs and rice and meat as cause a burning sensation,
or of eating at a time when the food previously taken has not been digested,
or of the 'āmāçaya' becoming dry,
or of using emetics and purgatives copiously,
or of suppressing the urgings of stools and urine,
or of exposure to the sun or fire. 3

The wind, condensing the excited bile in a particular part of the 'āmāçaya', generates those very kinds of pain which have been mentioned while we were speaking of wind-born 'Gulma.'

The (excited) bile burns the patient in the abdomen, the heart, the thorax, and the throat.

The patient, burning the while, throws out acid eructations which seem to be vapoury.

The seat of the 'Gulma' seems to him to burn, and ache, and reek, and smoulder, and perspires and becomes sticky.

Further, losing its compactness, the seat of the pain seems to relax. It becomes so sensitive that it cannot be touched without pain. Partial horripilation also appears.

Fever, vertigo, burning, thirst, dryness of the throat, the palate, and the mouth, swoons, sudden and copious purging, are seen to supervene,

The skin, the nails, the eyes, the face, the urine, and the stools become green or yellow.

By exposure to causes which generate the disease, it increases in intensity; while the opposite course of action alleviates it.

This is about bile-born 'Gulma.'* 9

Of a person afflicted by the causes of waste already mentioned,

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* This passage, like that marked 7, is vitiated by many incorrect readings. Gangādhara's text has been carefully revised. I have followed it without differing from it in any place.—T.

the phlegm becomes excited along with the wind in consequence
of eating to excess, or
of eating food that is excessively oily, or heavy, or sweet, or cold, or
of indulgence in cakes, or in food consisting of sugarcane, or milk, or the seeds of *Phaseolus radiatus*, or sesame seeds, or treacle, transformed, or
of drinking wines to excess, or
of taking to excess green or unripe fruits and vegetables, or
of eating to excess the meat of aquatic animals, or those living in marshy regions, or those that are domesticated and that live, therefore, in villages and inhabited places, or
of suppressing the urgings of stools and urine, or
of drinking a copious quantity of water after one has eaten beyond the measure of gratification or
of violent shocking of the body (after a full meal) owing to riding on horses or camels, or springless cars and vehicles, &c.* 10

The wind, condensing the excited phlegm in a particular part of the 'āmāçaya,' generates all those pains of diverse kinds which have been spoken of in wind-born 'Gulma.' 11

The excited phlegm generates in the person the following, *viz.*, the cold fever,† disgust for food, indigestion, relaxation and langour of the body, horripilation, diseases of the chest, vomiting, drowsiness and sleep, sloth, a sensation of the body covered with a piece of wet cloth or blanket, heaviness of the limbs, and heat in the head. 12

Further (it should be observed that), phlegm-born 'Gulma' is characterised by these particular features, *viz.*, immobility, heaviness, hardness, and utter insensibility to touch.‡

When it is aggravated, the excited phlegm generates asthma, cough, or bronchitis, catarrh, in the nose, and phthisis.

It also causes whiteness of the skin, the nails, the eyes, the face, the urine, and the stools.

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* This passage, like the preceding ones, is disfigured by any incorrect readings. 'Açanāt', and not 'Açanān', is correct. 'Snigdha' is preceded by 'ati.' 'Vikriti' is connected with all the preceding words, except, perhaps, 'pishta.' 'Suhita' means one that has eaten beyond the measure of gratification ; that is, one that has gorged oneself.—T.

† By 'çita-jwara' is meant a special kind of fever or ague. *Vide* note *ante*, Nidānsthāna, fevers.—T.

‡ 'Avagārha' is explained by Gangādhara as implying 'excessive.' By 'suptatā' is meant insensibility to touch —T.

PART XXXI.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH)

PUBLISHED BY

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ABSTRACT OF CONTENTS

OF

PART XXXI.

The reader will find many wise and weighty observations in this Part. These are incapable of being condensed in a few sentences. Even a cursory perusal will show that the Rishis thoroughly under diseases discussed here. Lesson III on 'Gulma' or abdominal tumours is concluded in this Part. The varieties of this disease, its causes, incubatory symptoms, developed indications, and instructions about its treatment, have been fully set forth.

Lesson IV, on the 'Nidān' or causes of 'Prameha' or 'Gonorrhœa is most instructive.

There are, in all, twenty varieties of 'Prameha.' Of these, ten are born of excited phlegm, six of excited bile, and four of excited wind.

The causes which excite the phlegm, those that excite the bile, and those that excite the wind, and produce the different varieties of 'Prameha,' have been set forth with a minuteness that proves how well this disease was studied by the Rishis.

Those causes are such as can be easily avoided by every careful man or woman.

The distinctive characteristics of each variety of 'Prameha' have also been set forth fully, so that the diagnosis of the disease may not be at all difficult.

'Prameha' caused by the excitement of all the faults has also been explained. The especial symptoms have been laid down.

The characteristics of the curable and the incurable varieties also have been shown.

Lesson V treats of 'Kushtha' or skin-diseases.

'Kushtha' is of seven varieties, or of eighteen, or innumerable.

All these varieties, with their causes, have been explained.

The whole Lesson contains instructions on hygiene that are fraught with great wisdom and that have a high practical value.

Lesson VI treats of 'phthisis.'

The four principal causes have been set forth of this grave disease. These are acts of rashness, suppression of the urgings of nature, loss or waste of the ingredients, and food consisting of inharmonious ingredients.

The causes that lead to waste have been set forth in detail.

By exposure to causes which generate the disease, it increases in intensity, while the opposite course of action alleviates it.

All this about phlegm-born 'Gulma.' 13

That Gulma which is born of the union of the causes and the symptoms of the three several faults, is called by experts 'Sānnnipātika' (or born of all the three faults).

This 'sānnipātika' or 'nichaya' Gulma is incurable in consequence of the contrariety of remedies prescribable for its treatment.* 14

As regards blood-born 'Gulma,' only women can have it, and not men, because of the distinguishing characteristic which women have of menstrual blood accumulating in the uterus. 15

In consequence of their state of dependence, of ignorance, and of the obligation of attending to domestic concerns, women are forced to suppress the urgings of stools and urine and the rest even when these are pronounced.

Owing to this cause, as also through indulgence in wind-exciting articles and practices at a time when conception has just set in, or abortion has taken place, or delivery has occurred, or during the continuance of the menstrual flow, the wind becomes quickly excited.† 16

The wind, becoming excited, enters the mouth of the genital organ, and stops up the menstrual flow.

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* What is stated in the first part of the aphorism is this: 'sānnipātika' or 'nichaya' Gulma means that Gulma which is generated by all the three faults excited together.

When there is a 'sannipāta' or union of the 'hetus' or causes that excite each of the three faults or all of them simultaneously, and when the Gulma generated by the united causes discovers the symptoms, in a state of union, of each simple variety of Gulma, *viz.*, the wind-born, the bile-born, and the phlegm-born, such Gulma is called 'sānnipātika', or 'nichaya', that is, born of all the faults.

The power of the Sanskrit language is abundantly illustrated by the compound 'Tridosha-hetu-linga-sannipāta.' It is impossible to render it in any other language with equal brevity.

'Pratisiddhopakrama,' or, as some texts read, 'viruddhopakrama,' means, literally, 'hostile treatment.' The sense is this: if any course of treatment is adopted for alleviating a particular fault, another fault may thereby be more excited than already. Thus the difficulty of applying remedies makes this variety of Gulma incurable.—T.

† Women are in a state of dependence. They cannot act freely. Their liberty is restrained by considerations of modesty and social opinion. They have frequently, in consequence of this, to check hunger and the urgings of stools and urine.

'Vaisāradya' is knowledge or experience. The reverse of it is ignorance.

'Upachāra' is service. Women have to attend to domestic concerns of every kind. They have to keep the premises clear, attend to cooking, and distribute the food to all the members of the household. In consequence of the engrossing nature of their work, they are simply forced to suppress the urgings of appetite, of stools, of urine, and the rest.—T.

The menstrual blood, thus stopped month after month, increases (or inflates) the womb. 17

The following diseases then attack her, *viz.*, 'çula,' cough and bronchitis, diarrhœa, vomiting, disgust for food, indigestion, relaxation, and langour of the limbs, drowsiness and sleep, dulness and sloth (of both body and mind), stupefaction, and discharge of phlegmonous secretions.

Besides the above, the following symptoms appear :

Milk in the breasts ;

Blackness of the lips as also of the nipples of the breasts ;

Excessive dulness of the eyes ;

Swoons or loss of consciousness ;

Nausea or a tendency to vomit ;

Desire for diverse kinds of food and drink ;

Inflammatory swellings in the feet ;

Partial horripilation ;

Distension of the *mons veneris* ;

Fœtid smell of the genital organ ; and

Discharge therefrom of watery and other secretions.* 18

The round and condensed 'Gulma' alone moves about in the womb.

Though the woman is not really pregnant, she is regarded so, from the above symptoms, by ignorant persons.† 19

Before the appearance (or formation) of these five varieties of 'Gulma,' the following incubatory symptoms manifest themselves : They are—

Unwillingness for food (even when there is hunger) ;

Disgust for food ;

Indigestion ;

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* 'Dohada' is the correct reading, and not 'dāha' as given by Gangādhara. By 'dohada' is meant desire for various kinds of food, such as is manifested by women in a state of pregnancy. Hence, the ceremony or rite of 'Garbhadohada,' *viz.*, that in which various kinds of food are placed before a pregnant woman in the 9th month of pregnancy. This rite is otherwise called 'swāda,' or 'desire.'

The word 'chātāla,' literally, wide or broad, shows that Charaka's age cannot be very remote. The word belongs to colloquial Bengali.—T.

† The commentators explain that when the Gulma moves, the whole of it moves. When, however, the fœtus moves, it is only a hand or a leg that moves. Hence, there is a difference between the movements of the Gulma and those of the fœtus. A physician of knowledge and experience can easily detect, from observation of the movements, whether it is a case of Gulma or of pregnancy.—T.

Inequality of the strength of the digestive fire, (that is, keenness of the digestive fire followed by weakness of the same; hence digestion followed by indigestion);

Burning (both internal and external);

Excessive vomiting and eructations during the time the digestion takes place of the food eaten;

Pronounced urgings of the downward wind, the stools, and the urine;

Non-expulsion of the wind, stools, and the urine, notwithstanding those pronounced urgings, or scanty expulsion thereof;

'Çula' (or pains in the abdomen, the thorax, the sides, &c.);

Rumbling noise in the stomach;

Similar noise in the bowels;

Horripilation all over the body;

The formation of scybalæ in the stools;

Loss of appetite;

Weakness or debility of the entire system; and

Incapacity to eat and drink to the point of gratification;

These are the incubatory symtoms of 'Gulma.'

Among all the varieties of 'Gulma,' there is not one which is not generated by the (excited) wind.

Of all the varieties of this disease, that which is born of all the faults is incurable. Its treatment should not be taken up.

As regards 'Gulma' that is born of one fault, it should be treated agreeably to the methods laid down for alleviating that particular fault.

As regards that 'Gulma' which is due to two faults combined together, its treatment should consist of the use of such drugs or adoption of such operations as alleviate both the faults. 21

As regards any other 'Gulma', even if it be not hostile, it should still be treated carefully, distinguishing the gravity or lightness of the supervening symptoms.

Those supervening symptoms which are grave should be treated without loss of time. Afterwards should the lighter ones be attended to without loss of time.

If, without being able to distinguish the 'Gulma' (that confronts him), the physician apprehends fatal results, he should then adopt the treatment of the wind.* 22

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* I think Gangādhara has misunderstood the sense of the first portion of this aphorism. In 21 the Rishi says that there can be no Gulma without the excited wind as its cause or

Those oils and those kinds of 'sweda', which are alleviative of the wind, those mild purgatives which have oils entering into their composition,
such enemata as have oily substances entering into their composition, and
articles that are sour or saline, or sweet in taste,
should, with discretion, be administered or applied.

When the wind has been alleviated, the other faults, in all varieties of Gulma, may be checked with even a little exertion. 23

(Here occurs the following):

The alleviation of the wind of persons afflicted with 'Gulma', should be duly brought about by all means the physician can command.

When the wind has been alleviated, any other fault which may have become excited is capable of being checked by slight or easy means.* 24

(Here is a verse containing a summary).

In this Lesson on the Nidāna of Gulmas, are seen the varieties, the causes, the incubatory indications, and the symptoms of this disease, as also instructions about the treatment. 1

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characteristic. He then lays down that Gulma generated by all the three faults is incurable; that Gulma caused by one fault should be treated with medicines alleviating that particular fault, and, lastly, that Gulma born of two faults should be treated with such drugs as have the virtue of alleviating both the faults. After this comes aphorism 22. 'Yachcha anyadapyabiruddham' certainly means 'any other Gulma which is not hostile,' that is, whose symptoms do not portend danger. 'Anyadapyabiruddham' can never mean what Gangādhara understands by it, *viz.*, some drug or operation that is 'anyadoshābirudham.' What the Rishi really says in 22 is this : when a particular Gulma is not hostile by itself, its treatment should still be taken up without loss of time. Its supervening symptoms should be noted. Those which are grave should be first checked; then those which are light. Lastly, when the physician is unable to determine what kind of Gulma it is which he is called upon to treat, he should adopt that treatment which alleviates the wind, for there can be no Gulma which is not characterised by excited wind.—T.

* The heading 'bhavati chātra' generally introduces a verse. Charaka is the editor, reviser, &c., of Agniveça's treatise. He gives the substance of the original work in his own language and now and then cites the verses of the original work for supporting his own statements. Here, however, the passage introduced is not in metrical language. Hence, the correctness of the reading may be questioned.—T

Thus ends Lesson III, on Gulmas, in the Division called Nidāna, of the treatise of Agniveça as revised by Charaka.

LESSON IV.

We shall now expound the Lesson on the Nidāna (causes) of Prameha.*

Thus said the illustrious son of Atri. 1

Those varieties of Prameha that have for their causes the excitement of all the three faults, are twenty in number.

Those varieties which are born otherwise are numberless.†

Amongst these all, we shall expound only those varieties of Prameha which are caused by the excitement of all the three faults. 2

Here (in the world), verily, from the particular characteristics of 'Nidāna' or causes, 'doshas' or faults, and 'dushyas' or the ingredients or 'dhatus' composing the body, arise the manifestation, the non-manifestation, and the partial manifestation of diseases in general.‡ 3

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* Prameha' includes many urinary affections, such as Diabetes, Gonorrhœa, &c.—T.

† 'Prameha' may arise from other causes than the excitement of all the three faults. Thus it may arise from one fault, or two. The fact is, 'dosha' (faults), 'dushya' (dhātus or ingredients of the body, such as the juices, blood, flesh, &c.), and 'Nidāna' (causes), by their permutations and combinations, may produce many varieties of this disease. It is not the Rishi's intention to mention any of these. Those only which arise from excitement of all the three faults will form the subject of this Lesson.—T.

‡ The particle 'Iha,' meaning 'here,' is variously explained. Gangādhara takes it as implying the human body. Others take it as implying the Science of Life. There is no necessity for stretching the sense of the word. I take it as meaning 'in this world,' the sense in which it is very generally used. Or, it may be taken as implying 'in this connection.'

By 'Nidāna' is, of course, meant the causes of disease, or, rather, those circumstances which excite or provoke the 'doshas' or faults. By 'doshas' or faults is meant wind, bile, and phlegm. 'Dushyas' imply those which are capable of being affected by the faults ; hence, the ingredients composing the body, *viz.*, 'rasa' or the juices, the blood, &c., including the impurities, &c.

'Vighātabhāva,' as referring to 'vikāras' or diseases, implies non-manifestation ; 'vighātābhāva' means manifestation ; and, lastly, 'vighātābhāva-prativiçeshāh' implies 'partial or incomplete manifestation.'

What is said here by the Rishi is this : diseases manifest themselves ; or they do not manifest themselves ; or, if they manifest themselves, they do so partially or incompletely, or not

When these three, *viz.*, the characteristics of causes, faults, and ingredients, are not united in sequence, no manifestion of disease takes place.

Or, when they, through absence of predominance, unite as weak factors, no manifestation occurs of disease; or there is lateness in manifestation ; or the manifestation takes place in a weak form ; or all the symptoms laid down do not show themselves.

When the reverse of the above is the case, consequences other than the above arise.

Thus have been explained the causes of manifestation, non-manifestation, and partial (or late) manifestation of diseases.* 4

The following are the particulars of Nidāna and the rest, which speedily bring about those varieties of Prameha which are regarded as phlegm-born :

They are—

Eating in excessive measure and repeatedly new rice obtained from these varieties of paddy, *viz.*, Hāyanaka, Yavaka, Chinaka, Koddālaka, Naishadha, Itkata, Mukunda, Mahāvrihi, Pramodaka, and Sugandha.†

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immediately. The reasons of these phenomena are the 'viçesha' or differences in respect of characteristics appertaining to causes, faults, and ingredients. Thus, if the causes exist in their entirety, the faults are excited, and the ingredients affected. The result is manifestation of disease. So, if the causes do not exist, the faults and the ingredients are unaffected, and the result is non-manifestation of disease, or the continuance of health. If the causes are not powerful enough, there may be disease, but then there is an absence of intensity ; or, delay in the appearance of disease : or an absence of some of the symptoms. Then, again, if causes exist and affect the faults, still if the ingredients of the body, or the constitution be strong, there will be no disease, or disease in only a partial form. Hence, the manifestation, non-manifestation, or partial manifestation (including lateness of manifestation) are due to the 'Viçesha' of 'Nidāna,' of 'doshas,' and of 'dushyas.'—T.

* After what has been stated in the note to the previous aphorism, the sense of this would become clear. What the Rishi wishes to inculcate here is this : when causes, faults, and 'dhātus' become united, it is then only that disease appears. If these be not united, there can be no disease. If, again, there be union, but an absence of predominance, the same result follows. Thus, if the causes be weak, or, if, in spite of their strength, they cannot affect the faults adequately, &c., disease does not arise.

Having stated what the consequences are of an absence of union, or of the absence of predominance even if there be union, the Rishi points out the consequences of the reverse of every assertion. Thus, when there *is* union, disease manifests itself; &c.—T.

† It is necessary to state that many of these varieties of paddy cannot be identified. Gangādhara supposes that the names are those of the countries or provinces in which they grow.—T.

Also eating (in excess and repeatedly) the following, *viz.*, the soup of new Harenu *(a)* and Māsha *(b)*, as also the meat of animals that are domestic, or that live in marshy regions, or that are aquatic, mixed largely with ghee.

Also eating (in excess and repeatedly) the following, *viz.*, pot-herbs, sesame paste, cakes, frumenty, kriçara (*c*), gruels, and all things which are tranformations of sugarcane ; also milk thickened by boiling, ill-formed curds, and all such things as are liquid, sweet, and new or raw.

Avoidance of rubbing or cleaning the body, and physical exercises.

Addiction to sleep at daytime, or lying on beds, and sitting (on soft seats).

And, lastly, indulgence in such other food and drink and practices as generate phlegm, adeps, and urine.

All these constitute the distinctive causes of phlem-born Prameha.5

'Dosha' of this disease is a copious measure of liquefied phlegm.

The 'dushyas' which (when afflicted by phlegm) produce this disease are accumulated adeps, flesh, impurities (stools, urine, &c), vital seed, blood, fat, marrow, the watery matter between the outer skin and the flesh, food-juice, and 'ojas.'

Thus are enumerated the 'dushyas.'* 6

When these three, *viz.*, the distinctive 'nidānas' or causes, and the rest, unite, the phlegm becomes quickly excited, in consequence of its prior accumulation.

Becoming excited, it quickly spreads over the entire body.

In consequence of the relaxation of the body, the excited phlegm, when spreading over the whole body, becomes mingled at the outset with the adeps.

In consequence of the accumulation of the adeps (through indulgence in and exposure to the same 'nidāna' which increases and excites the phlegm), as also of the properties of phlegm agreeing in

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a. A name applied to pease in general ; also the particular variety called 'Matar' (in Bengal), *Pisum sativum.*

b. *Phaseolus radiatus, Roxb.*

c. Called 'khichri' in Bengali ; a hodgepodge of rice, pulses, ghee, spices, fish, &c.

* 'Nidāna', 'dosha' and 'dushya' must be in a state of union before there can be disease. 'Nidāna affects the 'doshas' which, in their turn, affect the 'dushyas.' Having first laid down the 'nidānas' or causes which generate phlegm-born Prameha, the Rishi then speaks of the particular 'dosha' which is acted upon by those causes. Liquefied phlegm is the 'dosha' of

a large measure with those of the adeps, the phlegm mingles with the adeps and vitiates it owing to itself having been vitiated.

The vitiated phlegm, acted upon by the vitiated adeps, then combines with the flesh and the impurities of the body.

Owing, again, to the excessive increase beyond their normal measure, of both the impurities and the flesh, the excited phlegm generates on the flesh, in consequence of the vitiation of the flesh itself, eruptions with fœtid sores, such as 'çarāvikā,' 'kachcchapikā,' &c.*

As regards the impurities, owing to their having fallen away from their normal condition, the phlegm having vitiated them, transforms them into urine.

Acted upon by the adeps and impurities, the excited phlegm, coming at the larger mouths of the urine-bearing ducts of the pubic regions and the anal canal, obstructs them completely.

Thus, having altered the normal conditions, the excited phlegm causes different varieties of Prameha to become either chronic or incurable. 7

The impurities of the body, united with phlegm and adeps, enter the kidneys, are transformed into urine, and become affected by these ten abnormal attributes of phlegm :

They are 1. white, 2. cold, 3. hard, 4. slimy, 5. limpid, 6. oily, 7. heavy, 8. sweet, 9. condensed or solid, and 10. partially condensed and partially liquid. (*a*)

It then receives a distinctive appellation, which is essentially a qualitative, according as it is decidedly affected by one or more of the above qualities.† 8

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this particular disease. Lastly are laid down the 'dushyas' or those ingredients of the body which are assailed by the particular 'dosha.' The origin of the disease is thus expounded fully.—T.

* Large circular eruptions, characterised by pain and fœtid sores, are called 'çarāvikā.' By 'kac hcchapikā' is meant enlarged scrofulous glands.—T.

(*a*) The crrect reading, it seems, is '* * sāndra-sāndraprasādagunaih' and not '* * 'sāndraprasādaga ndhaih.' The fact is, 'sāndra' is the 9th in the list, and 'sāndraprasāda' is the 10th. This is supported by the enumeration of the several varieties of Meha in the next aphorism.—T.

† What is said in the second portion of this aphorism is this : the impurities become transformed into urine. They, or, rather, the urine is then affected by one or more of the properties enumerated above. The result of this is that the urine (or the disease) comes

Those ten varieties of 'Prameha' are known by the following ten distinctive appellations :

They are 1. Udaka-meha, 2. Ikshuvālikārasa-meha, 3. Sāndra-meha, 4. Sāndraprasāda-meha, 5. Çukla-meha 6. Çukra-meha, 7. Çita-meha, 8. Sikata-meha, and 9. Çanair-meha, and 10. Alāla-meha.* 9

These ten varieties of Prameha are all curable, in consequence 1. of the adeps (whose morbid condition produces them) being possessed of the same properties (as the phlegm which excites the adeps), 2. of the predominance of the phlegm, and 3. of the same treatment being efficacious in checking both the phlegm and the adeps.† 10

Here occur some verses which explain the nature of the different varieties of Prameha due to the action of the phlegm. 11

In consequence of the excitement of the phlegm, the man who is afflicted by 'Udameha' passes urine that is limpid, copious, white, cold, inodorous, and like unto water.‡ 12

In consequence of the excitement of the phlegm, one passes urine that is exceedingly sweet, cold, slightly slimy, turbid, and like unto the expressed juice of the sugarcane.§ 13

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to be called by the name of that particular property which decidedly or considerably affects it. If more properties than one affect it, they give their name to it. This will be understood from the aphorisms that follow.

The word 'gauna' here simply means 'appertaining to 'guna' or property. Literally, it may be rendered 'qualitative.' It is *not* a correlative of 'mukhya' here, though Gangādhara endeavours to explain it that way.—T.

* These names have been explained lower down.—T.

† Phlegm is the 'dosha' which produces the disease ; and the adeps are the 'dushya' which are affected by that 'dosha.' Both the phlegm and the adeps being of the name nature, and the same treatment being efficacious in checking them when morbid, all these varieties of 'Prameha' are curable.—T.

‡ It will be seen that the urine in 'Uda-meha' possesses more than one of the ten properties enumerated in aphorism 8. Indeed, it possesses 3 of those attributes. Without being named after any of those three attributes, this Meha is called 'Uda-meha,' 'Uda' meaning water. The observation, therefore, about designation, that occurs in aphorism 8, does not apply to every variety of Meha. Gangādhara endeavours to show that that observation does apply to 'Uda-meha' as well, for out of the three attributes, white, cold, and limpid, two at least belong to water. Hence the name is derived from that of water. The endeavour is certainly absurd, for none of the three attributes themselves furnishes the name.—T.

§ The frame of the definitions in both 12 and 13 should be observed. In 12, some indication is afforded of the designation by the word 'uda-meha,' that is one afflicted by 'uda-meha.' In 13, no direct indication occurs of the name. It is to be gathered from the words 'kāndekshurasa-sankāçam,' implying 'like unto the expressed juice of the sugarcane.' This variety of 'meha,' it should be inferred, is designated 'kāndekshurasa-meha,'

He whose urine, sometime after its emission, becomes, in consequence of the excitement of phlegm, condensed in the vessel which holds it, is regarded as afflicted by 'Sāndra-meha.'* 14

He whose urine, in consequence of the excitement of the phlegm, becomes partially condensed and is partially watery, is regarded as afflicted with 'Sāndraprasāda-meha.'† 15

That person who, in consequence of the excitement of the phlegm, repeatedly passes urine that is white in hue and like unto pasted rice dissolved in water, is regarded as afflicted with 'Çukla-meha.'‡ 16

That man who, in consequence of the excitement of the phlegm, repeatedly passes urine that is of the colour of the semen, and that is, besides, mixed with semen, is regarded as afflicted with 'Çukra-meha.' 17

He who, in consequence of the excitement of the phlegm, passes urine that is exceedingly sweet and cold, and that is of copious measure, is regarded as afflicted with 'Çita-meha.' 18

That man who, in consequence of the excitement of the phlegm, passes with his urine small solid particles as also minute phlegmonous threads, should be regarded as afflicted with 'Sikatā-meha.'§ 19

That man who, in consequence of the excitement of the phlegm, passes urine with great difficulty and in drops, without feeling the urgings of urination, is regarded as afflicted with 'Çanair-meha.'¶ 20

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* 'Paryushita' implies stale. Cooked food becomes 'paryushita' when it remains for 12 hours after it is taken down from the fire. Generally speaking, cooked food prepared today becomes 'paryushita' the day after. 'Paryushita' urine would mean urine as it would be sometime after it is passed. If passed during the night, it would be 'paryushita' the next morning.—T.

† 'Sāndra' is condensed, 'prasāda,' liquid or watery. Hence, 'sāndraprasāda' implies partially dense and partially watery.—T.

‡ 'Pishta' literally implies reduced to paste by pounding or grinding. Here it is used to signify rice reduced to paste and dissolved in water. Rice reduced to paste is called in Bengali 'Pitali,' which is evidently a corruption of 'pishtalikā,' the feminine form of 'pishtāla.' The particle 'la' or 'ra' implies presence in excess, as 'Madhula' or 'Madhura,' 'Vātala,' &c.—T.

§ 'Murtān' implies 'having shape,' in other words, solid.

'Anun' means 'particles resembling grains of sand.'

'Mutragatān doshān' signifies particles of that 'dosha,' *viz.*, phlegm, which has entered into or affected the urine. Hence, minute phlegmonous threads.—T.

¶ 'Krichcchram' implies 'with difficulty.' 'Mandam-mandam' means 'in very small quantities,' that is, in drops.

That man who, in consequence of the excitement of the phlegm, passes urine that is slimy and that issues in a thin and thread-like current, should be regarded as afflicted with 'Alāla-meha.'* 21

Thus have been explained the ten varieties of Prameha generated by the excited phlegm. 22

Of one who indulges in food that is hot, or sour, or saline, or consisting of alkaline ashes, or pungent, or who eats before the food last taken has been digested, as also

of one who exposes oneself to the heat of the sun when the latter is in his strength, or of a blazing fire, or who undergoes fatiguing labour, or indulges in wrath, or who takes food that consists of inharmonious elements,

if he happens to have a body like to what has been already mentioned,†

bile becomes soon excited. 23

The bile becoming excited soon generates, agreeably to the order already laid down, the following six varieties of Prameha. 24

The distinctive designations of these varieties also are derived from the distinctive attributes of the bile.

They are as follow: 1. Kshāra-meha, 2. Kāla-meha, 3. Nila-meha, 4. Lohita-meha, 5. Mānjishtha-meha, and 6. Hāridra-meha.

These designations are connected with the six following attributes of the bile, *viz.*, 1. Kshāra (alkaline), 2. Amla (sour), 3. Lavana (saline), 4. Katuka (pungent), 5. Visra (endued with the scent of raw meat), and 6. Ushna (hot).

All these varieties of Meha, it should be known, are suppressible. This is so in consequence of two faults in a state of union (*viz.*, phlegm and bile) seizing (or affecting) the adeps, and the treatment being necessarily hostile.‡ 25

'Avegam' is explained as signifying 'without experiencing a pronounced urging for urination.'—T.

* 'Alāla' implies 'dhārā,' *i. e.*, stream or current.—T.

† That is, a body in which impurities, &c., have already accumulated.—T.

‡ The phlegm-born varieties of Meha are all curable. As already explained, the phlegm seizes the adeps, and produces those varieties. The phlegm, however, and the adeps are nearly of the name nature. The treatment, again, is not hostile, for that which alleviates the phlegm, alleviates the adeps also. Not so in the case of the bile-born varieties. In the first place, there is the excited bile; the excited phlegm also is united with it, for there can be no Meha without the excited phlegm being present. In the bile-born varieties, therefore, there

Here occur some verses which explain the nature of the different varieties of Prameha generated by the excited bile. 26

The man who is afflicted with 'Khāra-meha' passes, in consequence of the excited bile, urine that resembles 'Kshāra' (alkaline ashes) in smell, colour, taste, and touch. 27

He who, through excitement of the bile, repeatedly passes urine that is hot and of the colour of ink, is regarded as afflicted with 'Kāla-meha.' 28

That man who, through excitement of the bile, passes urine that is sour in taste and that is of the colour of the blue jay (*Coracias Indica*), is regarded as afflicted with 'Nila-meha.'* 29

That man who, through excitement of the bile, passes urine that is of the smell of raw meat, that is saline in taste, that is hot, and that is bloody, is regarded as afflicted with Rakta-meha.† 30

He who, in consequence of the excitement of the bile, passes urine, repeatedly and in copious measure, that is of the colour of Manjishthā ‡ and that is of a fœtid smell, is regarded as afflicted with 'Mānjishtha-meha.' 31

He who, in consequence of the excitement of the bile, passes urine that is of the colour of the infusion of turmeric, and that is pungent in taste, is regarded as afflicted with 'Hāridra-meha.'§ 32

Thus have been explained the six varieties of Prameha born of the excitement of the phlegm. 33

Of one who is addicted
to food and drink that are pungent, or astringent, or bitter, or dry,
or light, or cold,

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are two excited faults which have to be dealt with. They take possession of the adeps. The bile differs in nature from the adeps. Hence anything that alleviates the bile does not alleviate the adeps. The treatment, therefore, cannot but be hostile. Hence, these diseases, instead of being curable, are only suppressible.—T.

* This variety of Meha is called by some 'Amla-meha,' from the taste of the urine which is 'amla' or sour.—T.

† This is the same as 'Lohita-meha,' the words 'lohita' and 'rakta' implying the same thing.—T,

‡ *Rubia cordifolia, Linn.*, syn. *Rubia Manjishtha, Roxb.* The infusion of this plant is of a reddish hue.—T.

§ 'Haridrodaka' is, literally, 'turmeric water.' It may mean either the infusion or the decoction of turmeric, or water in which turmeric reduced to paste has been dissolved. It is difficult to ascertain which of these is implied here. The colour meant is yellowish.—T.

or to sexual indulgence,
or to physical exercises,
or to the use of emetics, or purgatives, or enemeta, or cerebral purgatives,
or to the suppression of the urgings of stools and urine,
or to fasts, 34
as also of one who has received wounds,
or of one who exposes oneself to the heat of the sun,
or of one who is afflicted by anxieties or grief,
or of one who suffers loss of blood,*
or is addicted to night-keeping,
or who suffers his body or limbs to be disposed in uneven attitudes,
the wind speedily becomes excited, if the physical organism be of the condition already described.† 35

When the wind, becoming excited in a body of the condition already described, begins to travel and seizes the fat and reaches the urine-bearing ducts, it then generates what is called 'fat-born meha.' 36

When the wind, thus excited, forces the marrow into the urine-bearing ducts, it generates what is called 'marrow-born meha.'‡ 37

When the excited wind, bearing the 'dhātu' called 'Lasikā,' into the urinary ducts, causes the urine to flow obstructedly, and in consequence of the abundance, in measure, of the said 'Lasikā,' and its own mobility, it verily induces, in a person whose body is in the aforesaid condition, a tendency towards copious urination accompanied by that for retention, then the person, like an elephant in rut continually passes urine without feeling any urging for it.

Such a person is said to be afflicted with 'Hasti-meha.'§ 38

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* 'Çonitābhisheka' is, literally, blood-letting. It includes both the surgical operation for letting out blood, and extraction of blood through other means, such as the application of leeches, &c.—T.

† 'Tathābidhaçarira &c' implies that condition of the body which has been described in aphorisms 5 and 6, *ante*, of this Lesson.—T.

‡ The correct reading is 'mutravastau' and not 'mutram vastau.' The compound Mutravasti' implies the urinary ducts and vessels.—T.

§ There seems to be some error or omission in this aphorism. 'Lasikā' is, as explained in a foot-note, *ante*, of this Lesson, the watery substance which lies between the skin and the flesh. At the outset it is said that when the excited wind bears the 'Lasikā' to the kidneys, it causes an obstructed flow of the urine ; that is, the urine, instead of flowing freely, is obstructed now and then. Then comes the statements about the copious measure of 'Lasikā' and the

The *ojas* is naturally of a sweet taste. The excited wind, in consequence of its dryness, seizes it and converts its taste from sweetness into astringency. When the wind, thus transforming the *ojas*, bears it into the urinary ducts, the result is the generation of what is called 'Madhu-meha.'* 39

These four varieties of Meha, that are born of the wind, are said to be incurable in consequence of their becoming fatal very soon, as also of the hostile character of the treatment that requires to be followed.

As in the case of those varieties of the disease which are born of the phlegm and the bile, the designations of the wind-born varieties of Meha are derived from the distinctive attributes of the wind.

They are as follow: 1. 'Vasā-meha,' 2. 'Majja-meha,' 3. 'Hasti-meha,' and 4. 'Madhu-meha.'† 40

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mobile character of the wind. The former tends to increase the measure of the urine, while the latter has a tendency to restrict the continuous flow, in other words, to cause obstruction in the flow. 'Asya'—of this person—implies one whose body is in the condition described in aphorisms 5 and 6, *ante*, of this Lesson. 'Atimutrapravritti sangam,' as explained by Gangādhara, is a conjunctive compound (samāhāra dwanda). 'Mutrapravritti' is tendency to urinate; while 'sanga' is tendency to restrict or or retain the urine from flowing. In the concluding portion it is said that the person passes urine like an elephant in rut, that is, 'ajasram,' which implies 'continually' or 'ceaselessly.' Further, that flow is characterised as 'avegam,' that is, without experiencing any urging to urinate. The question arises that if the flow be continuous and characterised by an absence of urging, what becomes of the 'anubandha' or 'sanga,' that is, obstruction, referred to in the previous portions? Hence, it is evident that there is some error in the passage which the commentators do not clear up. In 'Nidāna'—a much later work than Charaka, 'Hasti-meha' is described as characterised by a flow that is continuous, with obstructions at intervals. In other words, the urine, while flowing, is passed unobstructedly for some time; then it ceases outright or is passed in drops. This does not appear from Charaka's description. There is no doubt, however, that in 'Hasti-meha' there is obstruction at times, although the flow may be copious and continuous for some time.—T.

* Gangādhara explains this aphorism incorrectly. In fact, it is difficult to gather his meaning. I think, the above correctly represents the sense.

† A disease is called 'ātyayika' when it produces fatal results without delay. The several varieties of wind-born Meha are greatly 'ātyayika.' The commentators explain that this is so because of the importance of the 'dhātus' or ingredients affected by these varieties of Meha. These 'dhātus' are 'vasā,' 'majjā,' 'Lasikā,' and 'ojas,' every one of which is essentially serviceable in keeping up the physical organism.

The treatment is, again, hostile, for it should be remembered that the phlegm must be excited before there can be any variety of Meha. In the wind-born varieties, therefore, both the phlegm and the wind have to be attended to. The administration of oils and oily drugs is needed for alleviating the excited phlegm: again, dry drugs and operations are needed.

Here occur verses which explain the distinctions between the several varieties of wind-born Prameha. 41

That person who, in consequence of the provocation of the wind, frequently passes urine that is mixed with fat and whose colour is like that of fat, is regarded as afflicted with 'Vasā-meha' which is incurable.* 42

That person who, in consequence of the provocation of the wind, frequently passes urine that is accompanied by marrow, is regarded as afflicted with 'Majja-meha' which is incurable.† 43

He who, in consequence of the provocation of the wind, repeatedly, like an elephant in rut, passes urine in copious quantities, is regarded as afflicted with 'Hasti-meha' which is incurable.‡ 44

That person who, in consequence of the provocation of the wind, passes urine that is astringent and sweet in taste, pale in colour, and dry, should be known as afflicted with 'Madhu-meha,' which is incurable. 45

Thus have been explained the four varieties of Prameha having the provocation of the wind for their cause. 46

All the twenty varieties of Prameha born of all the three faults have thus been explained. 47

When the three faults, becoming provoked, generate Prameha, they manifest the following incubatory symptoms :

They are as follow :

The hair on the head becomes matted ;

The presence is felt of a sweet taste in the mouth ;

A burning numbness and burning sensation in the palms and soles of the feet ;

Dryness of the mouth, the palate, and the throat ;

Thirst (unslaked by even repeated draughts of water) ;

Slothfulness of disposition ;

Appearance of filth on the body ;

Hence, the means employed for alleviating the wind are provocative of the phlegm, and those employed for alleviating the phlegm are provocative of the wind.—T.

* Gangādhara has 'mutram mehati' in the first line. This seems to be vicious. The correct reading, as given in some texts, is 'muhurmehati,' that is, 'passes urine frequently.'—T.

† The first line of this verse would convince every one that 'muhurmehati' and not 'mutram mehati,' is the correct reading. 'Saha-mutrena mutramehati' is un-Rishilike.—T.

‡ 'Ajasram' is repeatedly, or frequently, or ceaselessly.
'Bhriçam' implies 'copious quantities.'—T.

Closing of the pores by a coating of the filth ;
Burning of the body and numbness of the limbs ;
Pursuit of the body and the urine by flies and ants ;
Presence, in the urine passed, of the faults of the urine ;
The odor of raw meat in the body ; and
Sleep and drowsiness at all hours of the day. 48

The supervening symptoms of those that are afflicted with Prameha are thirst, fever with diarrhœa, burning of the body, weakness, disgust for food, and indigestion.

Rotting of the flesh, pimples and other eruptions of the kind on the body, inflammation of the eye at the edge of the cornea, deep-seated abscesses, and abscesses of other kinds, also manifest themselves in connection with Prameha. 49

Amongst the several varieties of Prameha those that are curable should be treated by administering, as each case may deserve, correctives and alleviatives. 50

(Here occur some verses).

Like a bird which prefers a tree of small stature (to a high one), the disease called Prameha soon assails a person who greedily takes to food and drink and who is reluctant to bathe and walk or saunter.* 51

Death, approaching in the form of Prameha, speedily carries off one who has little activity or energy, who is obese and oleaginous, and who takes large quantities of food. 52

That man who takes such food as conduces to the harmony of the body, and who engages in diverse kinds of acts, enjoys happiness.† 53

(Here are some verses containing a summary).

The causes relating to the distinctions of 'Hetu' (or Nidāna), as also of the disease in general, and of the different varieties of Prameha,

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* The preference of birds for trees of small stature seems to be fanciful. At any rate, there is no doubt that Prameha assails those men quickly who are greedy in respect of food and drink, and who lead sedentary lives, bathing rarely and seldom taking physical exercise of any kind.

'Chankramana' is sauntering, that is, walking about without purpose, for only the sake of the exercise it involves.—T.

† 'Engages in diverse kinds of acts,' that is, leads a life of activity. 'Enjoys happiness,' that is, the happiness of health. Such a man is never assailed by Prameha.—T.

the connection between the faults (*viz.*, wind, bile and phlegm), and the particular 'dhātus' or ingredients of the body,

the diverse symptoms that are manifested,

that from which are the ten phlegm-born varieties of Prameha, and the six bile-born ones,

the manner in which the wind, when it becomes endued with might, generates the four varieties of Prameha,

the distinctions about curability and incurability,

the incubatory indications, and

the supervening symptoms,

have all been explained in this Lesson on the Nidāna of Prameha, together with the aphorisms about treatment.* 1-3

Thus ends Lesson IV, called 'Prameha-Nidāna,' in the treatise of Agniveça as revised by Charaka.

LESSON V.

We shall now expound the Nidāna of 'Kushtha' or Skin-diseases. Thus said the illustrious son of Atri. 1

Of all kinds of skin-diseases, seven things, whose nature becomes vitiated, are the causes. 2

They are as follow:

The three faults, *viz.*, wind, bile, and phlegm, vitiated in consequence of provocation.

The four ingredients of the body, *viz.*, skin, flesh, blood, and 'Lasikā' (or the watery substance between the skin and the flesh). These are the 'dushyas' which become vitiated owing to the assault upon them of the 'doshas.'

These are the seven elements which, when they happen to be in such a state, become the originating causes of all skin-diseases.

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* The causes relating to the distinctions of 'Hetu' as also of the disease in general are laid down in aphorisms 3 and 4; the causes of the different varieties of 'Prameha' are laid down in aphorisms 5 and 6. The connection between the faults and the 'dhātus' is explained in aphorism 7; in the latter part of the same aphorism occur the diverse symptoms that are manifested. That from which are the ten phlegm-born varieties is explained in 8 and the following aphorisms.

As regards the rest, it is not necessary to say anything.—T.

From these originating causes the diverse varieties of skin-disease that arise burn the whole body.

There is no variety of skin-disease that arises from the provocation of only one fault.* 3

Of skin-diseases, though their nature is the same, yet in consequence of distinctions with respect to the measure of the 'doshas,' intensity, combination, and seat, there are distinctions in respect of the pain they inflict, their colour, form, name, effects, and treatment.† 4

Leprosy is of seven varieties, or eighteen, or of innumerable varieties.‡ 5

The modifications of the measure in which the faults are excited determine all the modifications (or varieties) of the disease other than incurability.

Beholding the unlimited number that results in counting the varieties of the disease that are determined by the modifications of the measure in which the faults may be excited, we shall here expound only seven varieties of the disease.§ 6

In this matter, although in all varieties of Leprosy the three faults are excited and the skin and three others (*viz.*, flesh, blood, and 'Lasikā') are vitiated, yet in consequence of the wind predominating in it, a special variety of the disease arises, called 'Kāpāla.' 7

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* What the Rishi intends to lay down is this : all the seven 'doshas' and 'dushyas' must combine before any variety of skin-disease can be generated. — T.

† It has been said that all varieties of 'Kushtha' or skin-disease are caused by the vitiation of the seven 'doshas' and 'dushyas.' One may, from this, argue that when there is similarity or uniformity in respect of cause, all the varieties of the disease should be of the same 'prakriti' or nature. To guard against this error, the Rishi lays down that the originating causes differ in respect of the particular measure of the excitement of the 'doshas,' the measure of intensity, &c.

Thus in one variety, the wind may be more provoked than the bile and the phlegm. In another, the bile may be more provoked than the others. These differences lead to differences in the measure of pain which the varieties of the disease inflict, the colour which the eruptions assume, &c.—T.

‡ Taking into consideration the degrees in which the faults are excited, the seats of the disease, the measure of intensity of the pain, &c., the disease is regarded as either of seven, or of eighteen, or, indeed, of innumerable varieties.—T.

§ I give the sense only of the first portion of the aphorism without reproducing the pleonasms occuring in it. The limitation involved in 'other than incurability' means this : many varieties of the disease are incurable. Incurability, therefore, is a common incident characterising many varieties. If curability and incurability be considered, there would then be only two varieties of the disease.—T.

When the bile predominates, the variety is called 'Audumvara.' 8

When it is the phlegm that predominates, the variety is called 'Mandala.' 9

When the wind and the bile both predominate, the variety is called 'Rishyajihbham.' 10

When the bile and the phlegm predominate, the variety is named 'Pundarika.' 11

When the phlegm and the wind predominate, the variety is known by the name of 'Sidhma.' 12

When all the faults are excited in an intense degree, the variety is called 'Kākanaka.' 13

Thus does Leprosy come to be classed under seven heads. 14

These seven varieties, again, become many in consequence of the diverse degrees of intensity of the nature of the disease as determined by the measure in which the faults are excited. 15

We shall here expound, in brief, the causes of all the varieties of Leprosy.

Of one who indulges in cooling and heating operations in a manner that is contrary to what the faults require,*

or who indulges in practices in respect of 'Santarpana' and 'Apatarpana' in a contrary way,†

of one who always takes in excessive measure such articles as honey, thin treacle, fish, radishes, and *Solanum nigrum*,

or who eats before the food last taken has been digested,

or who takes fish of the variety called 'chilichima' (a species of sprat) along with milk,

or who takes food in which such rice predominates as is obtained from the species of paddy known as 'Hāyanaka,' 'Yavaka,' 'Chinaka,' 'Koddālaka,' and 'Koradushaka,' mixed with milk, curds, whay, jujubes, and such pulses as *Dolichos biflorus* and

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* 'Mala' here is used as a substitute for 'dosha' or fault. What is said here is this : when the bile is excited, cooling operations are necessary. If, however, one, at such a time, indulges in heating operations instead of cooling ones, one proceeds in a contrary way. So when one's wind or phlegm is excited, one requires heating operations. If, however, one at such a time indulges in cooling operations, one acts in a contrary way.—T.

† For 'Santarpana' and 'Apatarpana,' *vide* Lesson XXIII, *ante*, Sutrasthāna. The former means indulgence in oily and nourishing food and drink and such practices as promote corpulence, &c. The latter means fasts and other practices by which over-growth or the evils of the former may be got rid of.—T.

Phaseolus radiatus, linseeds, safflower, the fruits of *Grewia Asiatica*, and oils,

of one who, after taking the above articles in an excessive measure, indulges largely in sexual congress, physical exercises, and exposure to the heat of the sun or of fire,

of one who is afflicted by fear, toil, and grief

of one who suddenly plunges into cold water,

of one who takes food which produces a burning sensation in the stomach, at a time when the food last taken has not been digested,

of one who checks the urgings of vomiting,

after the appearance of these symptoms, Leprosy manifests itself. 17

The pains, colour, sites, intensity, and names by which the several varieties of Leprosy are distinguished, are as follow :

Those varieties of Leprosy should be known by the name of 'Kāpāla-kushtha' which present these symptoms, *viz.*, dryness ; redness ; roughness ; inequality in the manner of spreading over the body ; sharp edgedness ; thinness ;* elevation in the middle with depression all around ; total absence of sensibility ; horripilation all over the body, excessive pain of a piercing character ; absence of intensity in respect of itching, burning, and the discharge of pus or other fœtid matter, and 'Lasikā' ; quickness in the matter of appearance and spreading ; presence of worms that pierce the skin and flesh quickly ;† and complexion that is dark, or red, or like that of baked earth. 18

Those varieties of Leprosy should be known by the name of 'Audumvara-kushtha' which have the following symptoms ;

They are of a coppery hue ;

The eruptions are many in number ;

They are covered with hair of a coppery hue ;

There is copious emission of blood and pus and 'Lasikā' from them ;

They are characterised by itching, filth, slough, suppuration, and burning ;

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* Meaning, probably, the absence of confluence on the part of the spots or marks, *viz.*, their character of standing apart from one another.—T.

† The correct reading is 'āçubhedajantumanti,' and not 'āçubhedini' and 'jantumanti'.—T.

They appear and spread and burst quickly.
They are hot to the touch, and full of worms ; and
Their complexion is like that of the ripe fruit of *Ficus glomerata.* 19

Those varieties of Leprosy should be known by the name of 'Mandala-kushtha' which present the following symptoms :
They are oily, and heavy, and swollen ;
Their edges are smooth and hard and elevated ;
Of one who takes in excess medicated oils and ghees, the three faults become simultaneously excited, and the skin and the three other ingredients (*viz.*, flesh, blood, and 'Lasikā') become loose.*
When these lose their compactness, the faults, becoming provoked, seize particular parts of the body and remaining there, vitiate the skin and the rest, and cause the several varieties of Leprosy. 20

The following are the incubatory symptoms of the several varieties of Leprosy :
The total absence of perspiration ; or
The appearance of copious perspiration ;
Hardness of the skin ; or
Excessive oiliness of the skin ;
Loss of (the usual) colour or complexion ;
An itching sensation ;
Pain like to what is produced by pricking a person with a hundred needles ;
Loss of the sense of touch (meaning the inability of the skin to receive impressions of touch) ;
Burning sensation in every part of the body ;
Tickling sensation in the body ;
Horripilation ;
Roughness of the skin ;
Heat of the body ;
Sensation of the heaviness of the body ;
Appearance of swellings on the body ;
Constant appearance of erysipelas ;
Appearance of superincumbent growths on the pores of the body ;†
Excessive pain in any part of the body that ripens (suppurates),

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* *I. e.*, lose their compactness.—T.

† 'Upadeha,' and not 'upadāha,' is the correct reading.

or that is burnt or bitten, or that has got a sore, and similar pain when the person falls down ;

Conversion into malignancy of even simple pimples and eruptions and the absence of elevation in these eruptions.

Those varieties of Leprosy should be known by the name of 'Mandala' which have the following symptoms :

They are oily, extended, and elevated ;

They are smooth, hard, and of edges more elevated than the internal surface :

They are white, with a slight reddish gloss ;

They are covered with white hairs ;

The discharges from them are copious, continuous, white, bloody, and slimy ;

They abound with worms and itch constantly ;

They spread, rise, and burst slowly ;

They are circular in shape. 21

Those varieties of Leprosy should be known by the name of 'Hrishyajihbha' which have the following symptoms :

They are rough and of a red hue as regards their edges ;

As regards the portion within the exterior boundary line, they are of a dark, or blue, or yellow, or coppery gloss ;

Their spread and rise are quick ;

They have not many worms and do not itch much ;

They are characterised by excessive burning, and piercing pain also in excess, and their bursting is frequent ;

They are accompanied by pains that resemble what is caused by the bristles of a 'Çuka.'

Their interior surface is elevated, the edges being depressed ;

They are covered with hard pimples ;

Their surfaces being extended, their boundary lines are large. 22

Those varieties of Leprosy should be known by the name of 'Pundarika' which have the following symptoms :

They have a white and red gloss ;

Their edges are red ;

They are overspread with numerous red nerves ;

They are elevated above the surface of the skin ;

The discharge of blood and pus and 'Lasikā' from them is copious and continuous ;

They abound with worms ; and they itch and burn ;

Their rise, spread, and bursting are quick ;
Their colour is like that of the petals of the lotus. 23

Those varieties of Leprosy should be known as 'Siddhma' which have the following symptoms :

Their edges are rough, of a red hue, and shrunk ;
Their surfaces are thin (that is, they are not elevated) ;
Their inner surfaces are oily ;
They have a white and red gloss ;
They appear densely on the body ;
The pains they cause are slight ;
They do not itch and burn much, and the discharge of pus and 'Lasikā' from them is not much ;
Their rise and growth are rapid ;
They do not abound with worms, and they do not burst much ;
Their colour is like that of the flowers of *Cucurbita lagenaria.* 24

Those varieties of Leprosy should be known as 'Kākanaka' which have the following symptoms :

They are of the colour of the fruit of *Abrus precatorius* at the outset ;
Subsequently the symptoms of all other varieties of Leprosy manifest themselves ;

In consequence of the manifestation of the symptoms of all the varieties of Leprosy, those sinful wretches that have it discover various colours on their bodies. 25

These (*viz.*, the varieties known as 'Kākanaka') are incurable. The others (*viz.*, the preceding six) are curable.

Those varieties that are incurable never transcend incurablity.*

Those, again, that are curable, sometimes transcend curability in consequence of the patient's indulgence in baneful or forbidden practices.†

Excepting the 'Kākanaka' varieties, the six other varieties of Leprosy which are curable become incurable in consequence of indulgence in baneful (or forbidden) practices and through complications caused by excessive excitement of the faults. 27

Of these varieties. which are curable, one feature, if they are suffered to remain untreated, is that worms are generated in the

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* *I. e.*, never become curable.—T.

† *I. e.* become incurable.—T.

rotting skin, flesh, blood, 'Lasikā,' gangrenous sloughs , fœtid secretions, and sweat.

These worms living upon the rotten matter, and the faults themselves becoming more excited and vitiating the system, produce the following supervening symptoms of separate classes.* 28

Amongst the several faults, the wind produces a dark and red colour, as also roughness, dryness, excessive pain ; inflammatory swelling, piercing pains, tremours, horripilation, contraction, distension, stupefaction, numbness, bursting, and breaking.

The bile produces a burning sensation, copious perspiration, fœtid secretions, gangrene, itching, watery discharges, suppuration, and redness of hue.

The phlegm produces coolness, whiteness of colour, itching, hardness, extendedness, elevation, oiliness, and slough.

As regards the worms, they eat up the bone, beginning with skin,† the nerves, the sinews, and soft bones. 39

In this condition the following symptoms assail the patient :

They are,—

Discharge of secretions ;

Bursting of the affected parts ;

Falling off of limbs ;

Thirst, fever, diarrhœa, burning, weakness, disgust for food, and indigestion.

When the disease presents such indications, it becomes incurable. 30

(Here occur some verses.)

That man who neglects a disease at the outset, thinking it to be curable, awakens, after the lapse of a short time, to the conviction that he is already dead. 31

He (on the other hand) who has recourse to adequate medicaments before the manifestation of diseases as also while diseases are new-born, enjoys happiness for a long while. 32

Even a young tree may be cut down with little labour ; but it requires great exertions to cut it down when it attains to full growth, 23 after the same manner, disease, when young, admits of easy cure,

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* *I. e.* the wind, the bile, and the phlegm produce separate kinds of supervening symptoms, as is explained in the aphorisms that follow.—T.

† *I. e.* skin, flesh, blood, and 'Lasikā.'

but when it gains in vigour, it is cured with difficulty or becomes incurable. 33

(Here is a verse containing a summary).

Numbers, articles, faults, causes, incubatory manifestations, symptoms, and supervening indications of the several varieties of Leprosy, have been set forth, under several heads, in the Nidāna of Kushthas.'* 1

Thus ends Lesson V, called 'Kushtha-Nidāna' in the Division called Chikitsita, of the treatise of Agniveça as revised by Charaka.

LESSON VI.

We shall now expound the 'Nidāna' of Phthisis.

Thus said the illustrious son of Atri. 1

It should first be observed that there are four principal causes of Phthisis.

They are 1. acts of rashness, 2. suppression (of the urgings of stools, urine, &c.), 3. loss (or waste) of the ingredients of the body, and 4. food consisting of inharmonious elements.

We shall now, in this connection, expound what acts of rashness are which have been declared to be one of the causes of Phthisis.

When a man, who has become enfeebled, wrestles or fights with one of superior strength, or wields a large bow, or indulges in loud talk, or bears heavy weights, or swims long distances in water, or suffers his body to be severely pressed with the feet of another,† or runs with speed for a long distance, or is violently struck (with sticks, brickbats, &c.), or does any other act, amongst the numerous exercises of strength, of a like nature and that is excessively opposed to what is normal, one's chest undergoes a great strain in consequence of such disproportionate exertion, with the result that the chest, suf-

* Sankhyā' means number. Hence it implies the several varieties of the disease, or the classes under which it is distributed.

'Dravya,' meaning articles, implies such articles as produce the disease.—T.

† The correct reading, it seems, is 'Utsādanam padāghātanena vā &c.' Gangādhara explains it correctly, but the vernacular translators miss the sense. The fact is, there are men who cause their bodies to be pressed or trodden repeatedly with the feet of strong individuals. They wish to make their bodies hard.

fering from the injuries of the strain, becomes overwhelmed by the wind.

The wind, stationed there, assails the phlegm dwelling in the chest, and vitiates the bile also. It then moves upwards, downwards, and in transverse directions. 3

The portion of the wind which enters the joints of the body, begets yawns, relaxation of the body, and fever.

That portion which enters the 'āmaçaya' liquefies the stools.

The portion which enters the heart, causes diverse diseases of the chest.

The portion which enters the tongue causes disgust for food.

The portion which gets into the throat, begets a tickling sensation accompanied by hoarseness, and enfeebles the voice.

The portion which reaches those ducts which bear the life-breath called 'Prāna' causes asthma and catarrh or cold in the nose.

The portion which sits in the head, assails the head.* 4

Then, in consequence of the injury in the chest, the abnormal movement of the wind, and the tickling sensation accompanied by hoarseness continued cough is generated.

The patient then, in consequence of that cough, his chest being already wounded, throws out matter mixed with blood.

In consequence of the discharge of blood, a fœtid smell is generated in the patient.

In this way the diverse morbid symptoms born of acts of rashness assail the person who does these acts. 5

Then the person, thus assailed by all these morbid symptoms which have the effect of drying and wasting the physical organism, gradually becomes dry and wasted.

Hence a person possessed of intelligence, should, after carefully surveying his own strength, set himself to achieve all acts.

It is strength that sustains the body, and it is the body that sustains the person.† 6

(Here is a verse).

One desirous of protecting one's life should avoid all acts of rashness. For the man that lives enjoys the desirable fruits of actions. 7

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* *I. e.*, causes headache.

† 'That sustains the person,'—literally, 'that is the root of the person.'—T.

We shall now expound the statement already made that suppression (of the urgings of stools, urine, &c.) is the cause of Phthisis.

When a man suppresses the urgings, that have become pronounced, of the downward wind, the stools, and the urine, in consequence of fear, companionship, modesty, or sense of abomination, in the presence of the king or of the master, or before the feet of the preceptor, or in the midst of any assembly of good people, or of ladies, or while journeying on splendid vehicles, the wind in his system, in consequence of such suppression, becomes provoked.* 8

The wind being provoked, excites the bile and the phlegm, and moves upwards, downwards, and transverse directions.

Then, as stated before, particular portions of it, entering particular parts of the body, begets 'Çula' (or deep-seated pains),

or liquefies the stools, or dries them up,

or produces excessive pain in the sides,

or assails the shoulders,

or causes a tickling sensation in the throat and excessive pain in the chest,

or assails the head (*i. e.*, produces head-aches),

or generates cough, asthma, fever, hoarseness of voice, and catarrh or cold in the nose. 9

Then, the patient, thus assailed by these morbid symptoms which have the effect of drying and wasting the system, gradually becomes wasted.

Hence the man that is possessed of intelligence should particularly exert himself in the matter of the protection and well-being of the

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* 'Bhartri' is maintainer or food-giver. Hence, master, employer, &c.—T.

'Guru' is a preceptor or other senior. Some texts read 'dyutasabham sabhājayan ;' the the correct reading, it seems, is 'anyatamam satām vā samājam,' meaning 'any other assembly of good people.' 'While journeying on splendid vehicles' would seem to mean while riding in triumphal or other processions, and while the man is the cynosure of a thousand eyes. At such times it is impossible to stop the progress of the vehicle for answering calls of nature.

Fear has reference to the presence of the king, the master, and the preceptor.

'Prasangāt,' implying 'from companionship,' has particular reference to assemblies of good or gentle people.

'Hrimattwāt' implies 'from modesty ;' it has especial reference to the presence of ladies.

'Ghrinitwāt,' meaning 'from sense of abomination.' It has reference to dirty or filthy places. Most people do not like to answer calls of nature in filthy places. Some texts read 'āgatāni vātāmutrapurishām' for 'āgatān vātamutrapurishavegām' which seems to be better.—T.

body, for strength sustains the body, and it is the body that sustains the man.* 10

(Here occurs a verse).

Giving up everything else one should preserve one's own body, since, in the absence of the body, there is absolute negation of all things in respect of beings.† 11

We shall now expound the statement already made that waste (of the ingredients) is the cause of Phthisis.

When a man's heart becomes excessively filled with grief and care,
or when one is penetrated by malice, anxiety, fear, wrath, and other similar emotions,
or when one that is emaciated betakes oneself to food and drink that are dry,
or when one that is of a weak constitution totally abstains from food or takes food that is insufficient,
then the juice residing in his heart becomes exhausted.
The person then, through loss of that juice, begins to waste.

If this state of the constitution be not mended by medicaments, the man is assailed, as the consequence of such neglect, by phthisis whose symptoms we lay down. 12

When also a man, from excess of joy or excessive attachment, betakes himself to sexual congress with women in an excessive measure, his semen, in consequence of such excessive indulgence in sexual pleasure, becomes wasted.

If, while his semen is being thus wasted, his mind is not withdrawn from women but, on the contrary, is attracted towards them, then, of that man whose mind is thus firmly set, no discharge of semen takes place when he unites in congress with woman, in consequence of his excessive weakness.

Of a person who thus exerts himself in sexual intercourse, the wind, entering the blood-bearing ducts forces out the blood from them.

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* 'Yogakshema,' literally, means 'acquisition of things unacquired or needed, and the preservation of things acquired;' hence, the sense is that of protection or preservation, and well-being.—T.

† The sense, of course, of this is that embodied beings have no need for anything when they have not the body. All articles of enjoyment must necessarily cease to have any value to one whose body is lost.—T.

The forced out blood possessed of attributes which agree with those of the wind, enters the semen-bearing ducts (emptied) in consequence of the exhaustion of the semen.* 13

Of such a person, in consequence of the waste of his semen and the flow of blood (into the semen-bearing ducts), the joints of the body become slack.

Dryness also comes over his system.

Further, weakness overtakes his body.

The wind becomes provoked.

The wind, thus provoked, courses through the dry body and dries up the blood and flesh, expels the phlegm and the bile, causes pain in the sides, seizes the shoulders, produces a tickling sensation in the throat, and afflicting the phlegm, fills the head with it.

Further, the provoked wind, afflicting the joints of the body, causes a relaxation of the limbs, disgust for food, and indigestion.

In consequence, again, of the expulsion of the phlegm and the bile, as also of its own abnormal course, the wind generates fever, cough, asthma, hoarseness of voice, and catarrh in the mouth and the nose. 14

Owing to the attack of cough, ulceration of the chest follows and the patient spits blood.

In consequence of this discharge of blood, weakness comes over the patient. 15

The patient, thus afflicted by these morbid afflictions which have the effect of wasting the system, becomes gradually wasted.

Hence the man endued with intelligence, desiring to preserve his body, should preserve his semen, since this (*viz.*, the semen), is the highest fructification of food. 16

(Here occurs a verse).

The semen is the highest goal of food. One should preserve one's semen by all means. If the semen undergoes waste, innumerable diseases result, including even death. 17

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* 'Atiharsha,' meaning excessive joy, is one of the causes that leads to indulgence in sexual pleasure. It was argued by the advocates of Negro slavery in America that when the slaves multiplied in every State at a rate not inferior to that of the white inhabitants, their condition could not be one of misery. The Abolitionists found great difficulty in answering this argument. Burke had, a generation before, observed that an increase of population takes place when the cup of a nation's misery is full. This seems o derive strength from the fact that beggar women have very generally a large number of children.—T.

We shall now expound the statement made before, (*viz.*, that food consisting of inharmonious ingredients is the cause of phthisis. 18

When a man takes such articles of food and drink as do not harmonise with 'prakriti,' 'karma,' 'samyoga,' 'rāçi,' 'deça,' 'kāla,' 'upayoga-samstha,' and 'upaçaya,' then the wind, bile, and phlegm in his system become vitiated.*

When these, falling off from their normal condition, spread over the whole body and remain obstructing the mouths of the ducts, then whatever food the person takes results in stools and urine in a large measure.

The food is not turned into any other 'dhātu' or ingredient of the body.

The man lives on in consequence only of that copious measure of stools and urine accumulated in his system.† 19

Hence, of one who is wasting (*i. e.* afflicted with phthisis), the stools should be particularly retained in the system.

The same should be done with respect to persons that are emaciated and weak.

Of a person whose growth is thus prevented, the faults (*viz.*, wind, bile, and phlegm), accumulated through inharmonious food and drink further waste the body, bringing in their train various morbid afflictions according to their respective natures. 20

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* The words 'prakriti,' 'karma,' &c., are technical terms in Hindu *materia medica.* They have all been fully explained in the first Lesson of 'Vimānasthānam.' (*Vide* pp. 454-457 *ante*). 'Praktiti' is nature ; 'karma,' transmutation ; 'samyoga,' combination ; rāçi,' measure ; 'deça,' place of origin ; 'kāla,' season and age ; 'upayogasamstha,' conditions of use ; and 'upaçaya,' otherwise called 'sātmya,' is agreement with the constitution. (For fuller explanation of 'upaçaya,' *vide* Lesson I, 'Vimānasthānam,' p. 453 *ante*).

'Prakriti' or nature of food, &c., has reference, principally, to heaviness or lightness. Thus pork is, by nature, heavy, while the meat of deer is light. Venison not harmonising with its 'prakriti,' would mean its condition of 'vikriti' or vitiation.

'Karma,' implies transmutation, *i. e.*, improvement of the products of Nature by superinduction of other attributes through the application of fire and water, &c. Hence, 'karma' would become 'vishama' or adverse when sufficient fire or water is not used. Inadequacy of boiling, or over-boiling is hostile to proper 'karana.' Similar considerations constitute adverseness of 'samyoga' and the rest.—T.

† It has been explained in the Lessons on food and drink that it is these which are converted into those ingredients which sustain the body, *viz.*, blood, flesh, &c. It should be noted that stools and urine are also counted among the sustaining ingredients of the body. In the case noticed, the food and drink the man takes become converted into only stools and urine, wi hout conversion into any other sustaining ingredient of the body.—T.

Amongst these, the wind generates head-aches, relaxation of the body, tickling sensation in the throat, pains in the sides, grinding pains in the shoulders, hoarseness of voice, and catarrh in the nose and the mouth.

The bile, in its turn, begets fever, diarrhœa, and a burning sensation within the body.

The phlegm begets catarrh in the nose and the mouth, heaviness of the head, cough, and disgust for food. 21

In consequence of the attack of cough, ulceration of the chest follows and the patient spits blood.

In consequence of this discharge of blood, weakness comes over the patient.

Thus the three faults, accumulated by inharmonious food and drink, generate phthisis. 22

The patient, thus afflicted by these morbid afflictions which have the effect of wasting the system, becomes gradually wasted.

Hence the man endued with intelligence should take only such food as is not inharmonious with 'prakriti' (nature), 'karma' (transmutation), 'samyoga' (combination), 'rāçi,' (measure), 'deça' (place of origin), 'kāla' (season and age), 'upayoga-samsthā (conditions of use, and 'upaçaya' (agreement with the constitution).* 20

(Here occurs a verse).

One, endued with intelligence should take food that is beneficial, and that corresponds with the measure which he is actually in need of; and, further,

eat at the proper time, and keep one's senses under control, seeing that numerous painful diseases arise from food that is inharmonious (with 'prakriti,' &c.). 24

The wind, bile, and phlegm, indulged by these four causes of phthisis, become provoked.†

Being provoked, these waste the body by the help of diverse morbid afflictions. Regarding this disease as the severest of all diseases, it is named 'Rāja-yakshmaā.'‡

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* *Vide* 'Vimānsthanam,' Lesson I, pp. 454 -457, *ante*, as also p. 453 *ante*.—T.

† The four causes are 1. acts of rashness, 2. suppression of urgings of stools and urine, 3. waste of semen, &c., and 4. inharmonious food and drink—T.

‡ 'Yakshma' means 'disease;' 'rāja' means 'king.' Hence, 'Rājayakshmā' means 'king of diseases.'—T.

Or, perhaps, it is called 'Rāja-yaksmā' because of the fact of the Shoma, the king of the constellations, having got it in days of yore.* 25

These are the incubatory symptoms of the disease:

They are,—

Catarrh in the nose and the mouth;

Sneezing, and constant emission of phlegmonous matter;

The presence of a sweet taste in the mouth;

The absence of any desire for food;

A sense of fatigue or exertion at the time of eating;

The finding of fault, when fault there is none or very slight, in such matters as the plates and cups, &c., used in meals, the water that is given for drink, the food that is placed before, the soups of pulses and other articles, curries and sauces, and the people employed in serving the food;

A tendency to vomit after meals;

Actual vomiting on certain days, after meals;

Dryness of the mouth and the waste of the legs;

Frequent examination of the palms;†

Excessive whiteness of the eyes (*i. e.*, bloodlessness);

Frequent inquiries of waxing or waning of the arms;

Desire for sexual indulgence;

---

* In days of yore, the god Shoma (the deity of the moon), having married the seven and twenty daughters of the celestial Rishi, Daksha, one of the lords of Creation, showed particular attachment to only one of them, *viz.*, Rohini. The neglected six and twenty complained of the conduct of their husband to their puissant progenitor. The latter admonished and warned Shoma, telling him that he would incur his displeasure by continuing that conduct. Shoma, however, paid little heed to his father-in-law's warning. Incensed at this, Daksha cursed Shoma, saying 'Be thou afflicted with that wasting disease called phthisis!' The Rishi's curse began to take effect. Shoma began to waste away. Seeing this, all the deities with Shoma himself sought to propitiate Daksha. The Rishi, unable to falsify his words, mitigated the curse, saying that after wasting himself into invisibility, Shoma would wax again into vigour and life. The waning and the waxing of the moon is thus explained in Hindu mythology. Shoma is the king or lord of the constellations. Hence 'Rāja-yakshmā' may be explained as the 'yakshman' or disease that the king or the lord of the constellations had. It should be added that Shoma is not only the lord of the constellations but is the lord as well of the regenerate class of men, *i. e.* of the Brāhmanas. He is commonly called 'Dwijapati.'—Ts

† This examination is made for ascertaining whether good or evil is in store for him. The act is, palmistry is regarded as a science in India. Everybody dabbles in it. The lines on the palms are supposed to indicate the period of life, the near or distant advent of disease, &c.—T.

PART XXXII.

CHARAKA-SAMHITA

(TRANSLATED INTO ENGLISH)

PUBLISHED BY

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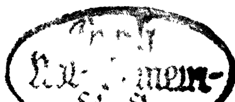
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ABSTRACT OF CONTENTS

OF

PART XXXII.

The contents of this Part are as interesting as those of the previous ones. Lesson VI, called the "Nidāna of Phthisis", is concluded in this Part.

The characteristics of those patients who should be avoided by physicians are fully set forth.

Lesson VII, on Insanity, begins at page 988.

The five varieties of this disease are set forth, *viz.*, those born of each of the three faults and of all the three faults, and that which is Accidental.

The characteristics are given of those persons who are liable to this disease.

Definition of Insanity, its incubatory indications, the distinctive symptoms of the four fault-born varieties, the incubatory indications of the Accidental variety, its distinctive symptoms, the occasions on which persons are liable to the assaults of superhuman beings which bring about Insanity, what cases of Insanity are incurable, and what the remedies are of cure, have been laid down in this Lesson.

Distributed according to the considerations of Constitutional and Accidental, or of Curability and Incurability, there are only two varieties of this disease. These sometimes are blended together.

The four varieties of this disease, the persons that are liable to it, definition of the disease, its incubatory symptoms, the distinctive symptoms of each variety, and that variety which should not be taken up for treatment, are laid down.

Lesson VIII, on Epilepsy, begins in this Part.

Some general observations, particularly interesting, occur in pp. 1008—1013, on diseases and their symptoms. These are exceedingly important, and every physician should understand them thoroughly if he seeks success in his profession. These observations show how thoroughly the Rishis understand not only the features of diseases but also the principles of treatment. They would do credit to any modern writer on Pathology and Therapeutics.

The Division called "Nidāna" is concluded in this Part.

Loss of the sense of abomination ;

The sight of hateful incidents in the body ;

The sight, in dreams, of rivers and lakes, and tanks, &c., that have become dry ; as also of villages, towns, cities, and provinces that have become depopulated ;

The sight, in dreams, of forests that have become dry, or burnt, or broken down ;

The touch, in dreams, of lizards, peacocks, apes, parrots, snakes, crows, owls, &c.

Riding, in dreams, on horses and camels and mules and boars, or in vehicles drawn by them ;

Ascent, in dreams, on heaps of hair, bones, or ashes, or chaff, or charcoals.

These are the premonitory symptoms of phthisis. 26

After this, the disease itself appears, manifesting the following symptoms, eleven in number.

They are,—

A sensation of the head being full (*i. e.*, heavy) ;

Cough or bronchites, and asthma or shortness of breath ;

Hoarseness of voice ;

The emission of phlegmonous matter (from the mouth and the nose) ;

The spitting of blood ;

Pains in the sides ;

Grinding pains in the shoulders ;

Fever, diarrhœa, and disgust for food. 27

In this connection it should be said that if the patient does not lose his flesh and blood, if he retains his strength, if 'arishtas' or indications of the near approach of death do not appear, then he should be regarded as capable of cure even if he be afflicted by all the (eleven) symptoms of phthisis. 28

Since, if endued with strength and complexion and growth, the patient, in consequence of his capacity to bear the strength of both the disease and the medicaments, should be regarded as presenting only a few symptoms even when many of the symptoms are present. 29

If, however, the patient be weak, if he has lost flesh and blood, then, in consequence of his inability to bear the strength of both the disease and the medicaments, he should be regarded as presenting

many of the symptoms even if 'arishtas' or indications of the near approach of death have not manifested themselves and even if the number of symptoms be small.* 30

The physician should avoid such patients, since 'arishtas' present themselves in such persons quickly Their manifestation, as regards such patients, arises from no cause that is noticeable. 31

(Here occurs a verse).

That physician who truly knows the causes, symptoms, and incubatory indications of phthisis deserves to treat the diseases of the king himself.† 32

Thus ends the Lesson VI, called 'Nidāna' of Phthisis, in that Division, called 'Nidāna', of the treatise of Agniveça as revised by Charaka.

LESSON VII.

We shall now expound the 'Nidāna' of Insanity.

Thus said the illustrious son of Atri. 1

Verily, there are five varieties of Insanity.

They are 1. wind-born, 2. bile-born, 3. phlegm-born, 4. that born of all the three faults, and 5. that which is accidental. 2.

Of these, the four that are born of the faults quickly afflict men that are of the following descriptions.

They are,—

Those who are timid or subject to fear;

Those, in whom the attribute of 'Sattwa' is afflicted by 'Rajas' and 'Tamas;'

Those in whom the faults have been attenuated to proportions below what are regarded as normal;

Those who eat food that is mixed with impurities, or with such articles as have become vitiated, or food that is not assimilable,

---

* Gangādhara reads 'atikshinavalamānsaçonitam.' The repetition of 'vala' here afte 'durvalam' as the opening word preceding this compound, is evidently an error.—T.

† In other words, he deserves to be a royal physician.—T.

as also those who eat food prepared without regard to harmony of combination and without attending to the considerations of 'prakriti,' 'karma,' 'samyoga,' &c.;

Those who practise, in ways other than normal, the ordinances laid down in the Tantras;*

Those who undertake other practices that are abnormal,† or,

Those who have exceedingly emaciated bodies, or,

Those who have been exceedingly agitated by the strength or intensity of disease,‡ or,

Those whose minds have been affected by lust, wrath, cupidity, joy, fear, grief, cares, and anxieties, or,

Those who have been afflicted with wounds,

The wind being afflicted, and the understanding being disturbed, the faults become aggravated and provoked; then reaching the heart, and obstructing the ducts through which the mind operates, they beget Insanity.

Insanity, it should be known, is the derangement of the mind, understanding, knowledge, memory, devotion, behaviour, acts, and practices. 3

The following are the incubatory symptoms of the disease:

A sensation of the head being empty;

Turbidness of the eyes;

Diverse sounds in the years;

Thickness and shortness of the breath;

Discharge of watery secretions from the mouth;

Loss of appetite, and disgust for food;

Indigestion;

---

* The Tantras contain instructions about 'Hatha-yoga' and other practices which lead to the acquisition of extraordinary or superhuman powers. By observing those practices in ways other than normal, insanity and other diseases are frequently generated. Neophytes, by practising 'Prānāyāma' or the regulation of the breath without attending to the consideration of time, catch diseases of diverse kinds. Breath may be held too long, to the immediate detriment of the neophyte.—T.

† 'Anyām vishamām cheshtām,' literally, 'other practices that are abnormal'—imply such acts as reciting particular *mantras* or shāstric texts at midnight in a crematorium, or remaining with head downwards for several hours, reciting *mantras* the while, &c.—T.

‡ Certain diseases agitate the mind greatly; certain constitutions, again, are greatly agitated by even simple diseases In such cases, Insanity appears.—T.

Pressure on the chest (as if some heavy object is placed on it);
Thoughtfulness with regard to matters that do not deserve to be thought of;
Toiling for objects that no way deserve toil;
Wondering at things that should not excite wonder;
Anxiety about objects that are of no interest;
Frequent horripilation;
Continued fever or excitement of pulse;
Constant excitement of the mind;
Facial contortions;
Appearance of eruptions on the body like urticaria evanida;
Frequently beholding in dreams objects that are whirling round or running, or moving, or those that are disgusting;
Mounting, in dreams, on oil-machines that are circling round;
Experiencing, in dreams, the sensation of being whirled round by eddies of strong winds;
Feeling, in dreams, that he is sinking in strong eddies of dirty water; and
Restlessness of the eyes so that the gaze is now directed towards one object and now towards another.

Even these are the incubatory symptoms of those varieties of Insanity which are due to excited faults. 4

After the appearance of these incubatory indications, the disease, *viz.*, Insanity, manifests itself.

The following are the distinctive symptoms of the disease; They are,—

Moving of the eyes and the eyebrows;
Stretching of the lips, the shoulders, the cheeks, the arms, and the legs, without any cause;*
Frequent utterance of irrelevant words;†

* It is difficult to ascertain the correct reading here. Gangādhara reads 'parisharanamajaçram akshibhrubaushthāmsa &c. vikshepaçchākasmāt.' Gangādhara explains 'parisharanam' as standing by itself and meaning 'roving;' he then connects 'vikshepāh' with all the words beginning with 'akshi.' This can hardly be correct. The reading I prefer is that given in some printed texts of Bengal. It is 'parisharanamakshibhrubām; oshthāmsa &c. ... ... vikshepanamakasmāt.'—T.

† Here also the texts differ. The reading I adopt is 'satatamaniyatānāncha girāmutsargah.'—T.

The emission of froth from the mouth ;

Indulgence in smile, laughter, dancing, singing, and playing on instruments, on unsuitable occasions ;*

Imitating the sounds of 'vinā,' flutes, conch-shells, and 'çamyā,' and striking of palms against each other, unmelodiously ;†

Proceeding on vehicles that are never used as such by others :

Bedecking the person with such things as are never used for ornamentation by others ;

Desire for such food and drinks as are absent, or not within reach ;

Disregard for such food and drink as are present or within reach ;

Fierceness or fury of disposition ;

Malice or incapacity to bear the sight of other people's happiness ;

Emaciation of the body ;

Roughness of the body :

Redness of the eyes which seem, again, to come out ;

Increase of the violence of the disease by such articles as are contrary to what alleviate the wind.‡

These are the symptoms of Insanity born of the wind. 5

The following are the symptoms of Insanity born of the bile :

Incapacity to bear the least annoyance ;

Exhibition of wrath ;

Indulgence in boastfulness ;

---

* Gangādhara adds 'abhikshnam' before 'smita' &c. Others drop it correctly, for a mad man does not really indulge in smiles, &c., *always*.—T.

† 'Vinā' is a musical instrument consisting of two gourds connected together by a hollow bamboo measuring about 3 feet, along which are laid a number of wires of iron and brass. There are frets laid across the bamboo, and only one of the wires is struck with the plectrum.

Gangādhara reads 'çaspa' for 'çamyā.' 'Çaspa' would hardly yield any meaning in this connection. It ordinarily implies grass. It may be taken here as implying pipes made of reeds or long grass. But this would be farfetched. 'Çamyā' is also a doubtful word. Here it probably means a hollow pipe made of wood, yielding a kind of shrill sound. The word has sometimes been used to signify dishes of white brass which are used by Vaishnavas for making the sounds of drums lower and less monotonous. These dishes are otherwise called 'karatāla.—T.

‡ This is a periphrastic way of saying that the disease gains in intensity through use of such articles as provoke the wind. Thus oils and ghees alleviate the wind. Things that are dry provoke the wind. The use of articles of the latter kind add to the vigour or intensity of the wind.—T.

Rushing at relatives or strangers, with weapons, brick-bats, whips, clubs, or closed fists, or striking them therewith ; *
Desire for shady places, cold water, and food ;
Excessive heat of the body (accompanied by burning sensation) ;
A coppery, or green, or yellow colour of the eyes which, besides, become steadfast ; and
Increase of the violence of the disease, by such objects as are contrary to what alleviates the bile. 6

The following are the symptoms of Insanity born of the phlegm :
Sitting in one place (for long hours and from day to day) ;
Rigid observance of taciturnity ;
Taking short walks ;
Discharge of salivary and phlegmonous secretions from the mouth and the nose ;
Absence of desire for food ;
Desire for solitude and privacy ;
An aspect that excites abomination ;
Aversion for purity ;
Excess of sleep ;
Dropsical swellings on the face ;
Paleness and fixedness of the eyes which, besides, become covered with filthy secretions ;
Increase of the violence of the disease by such objects as are contrary to what alleviates the phlegm. 7

Insanity should be known as born of all the three faults when the symptoms presented are those, in a combined state, of each of the faults (as enumerated above).

Such Insanity is regarded incurable by those who are well versed in the science of medicine. 8

Of the three varieties of Insanity (*viz.*, wind-born, bile-born, and phlegm-born),† the remedies are—

Administration of medicated oils and ghees ;

---

* Abhidravanam' is pursuing or rushing at. 'Sweshām' (genetive) implies 'of men who are the patient's own,' that is, kinsmen and friends. Some of the Bengali translators take the word as implying the patient, that is, the Insane person himself. This is a downright error—T.

† The incurable being that which is born of all the three faults.—T.

Application of 'sweda';*

Administration of emetics, and purgatives including enemata of both the oily and the dry kinds;

Administration of errhines or cerebral purgatives;

Fumigation (by means of proper medicaments and articles endued with extraordinary virtues);

Causing the patient to drink the smoke of medicated compounds and articles of keen potency;

Application of collyria to the eyes;

Administration of inhalations (for inducing sneezing);

Blowing drugs into the nose, by means of tubes, for inducing sneezing;†

Rubbing of oils on the body;

Use of odoriferous unguents;

Sprinkling of simple or medicated waters on the body;

Smearing or plastering the body with fragrant and medicated pastes;

Striking, tying, confining, frightening, inspiring wonder, and causing forgetfulness;

Adoption of measures that lead to leanness; and

Letting out blood by opening the veins. 9

As regards diet, it should be prescribed with discretion, agreeably to the patient's constitution.‡

Every other remedy that is hostile to the causes which produce the disease should also be applied. 10

(Here occurs a verse).

Those varieties of Insanity which are born of the (excited) faults are curable.

A good physician should take up their treatment agreeably to those due methods which have been laid down above. 11

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* *I. e.*, fomentation or applying heat for inducing perspiration.—T.

† Both 'Avapidana' and 'Pradhamana' are processes for inducing sneezing. The first implies inhalation by the patient himself; the second, blowing into his nose particular substances by means of pipes or tubes. Both differ from 'Nastahkarman' in this; in 'Nastahkarman' drugs are given for inhalation in order to produce certain effects on the system with or without the aid of sneezing.—T.

‡ 'Yathāswam' implies 'agreeably to the patient's own body;' that is, as suited to his consttiution. The physician, in prescribing the patient's diet, should be guided by considerations connected with the particular fault or faults that may be predominant.—T.

That variety of Insanity is called Accidental which is characterised by causes, incubatory indications, and pronounced symptoms, differing from those of the fault-born varieties.* 12

Some say that the evil acts of previous lives are the cause of this variety of Insanity (*viz.*, that which is called Accidental).

But the illustrious Punarvasu of Atri's race declared that fault of judgment is the cause.† 13

The truth is, this one (*i. e.*, the person afflicted by Accidental Insanity) does evil by disregarding the deities, the Rishis, the Pitris, the Gandharvas, this Yakshas, the Rākshasas, the Piçāshas, seniors, men of advanced years, the Siddhas, preceptors, and others deserving of worship; or commits some other sinful acts of this kind.

The afflicting deities and others make such a person, already afflicted himself, Insane.‡ 14

Of one who is about to be afflicted with Accidental Insanity having for its cause the wrath of deities and others, the incubatory symptoms are these:

A disposition to injure the deities, kine, Brāhmanas, and ascetics;

---

* Some texts add 'vedanā and 'upaçaya' after 'linga' and before 'viçesha.' 'Vedanā' means 'pains,' and 'upaçaya' has been fully explained in the first Lesson of this Division.—T.

† 'Prajnāparādha,' as explained previously, is fault of judgment, *i. e.*, errors of the understanding. Almost all diseases are born of such errors.—T.

‡ 'Rishis are men of extraordinary puissance acquired by rigid penances. 'Pitris' are the names of the deceased. They, too, are endued with great puissance. 'Gandharvas' are celestial beings fond of music and dancing, and superior to human beings in power. 'Yakshas' are an order of superhuman beings, under the rule of Kuvera, the Lord of every kind of treasure. They dwell on the heights of Himavat and Kailāsa. They are followers of Mahādeva. It is curious to see how Sanskrit names are Anglicised through ignorance. The highest peak on the Simla hills is called 'Jakko.' This word is a corruption of 'Yaksha.' Formerly it was believed that this peak was the abode of 'Yakshas.

'Piçāchas' are an order of beings that are of ghostly and abominable practices. They feed on carrion, but are regarded as followers of Mahādeva.

'Rākshasas' are fierce and powerful beings capable of going everywhere at will and holding every good thing in abomination. They can assume any form they please. They are haters of the deities and oppressors of human beings. They destroy human sacrifices which men perform in honour of the deities.

'Siddhas' are beings who are crowned with success of penances. They possess superhuman powers.

The fact is, as the following aphorisms will explain, Insane persons are regarded as under the sway of the deities, &c., according to to the disposition they manifest. They who are fierce., &c., are supposed to be under the sway of 'Rākshasas.' They whose acts are abominable, are supposed to be under the sway of 'Piçāchas.' They who are fond of music and dancing, are regarded as under the sway of 'Gandharvas &c.—T

A wrathful temperament;
Cherishing cruel purposes and intentions;*
Absence of contentment;
Morbidness of 'ojas,' complexion, lustre, strength, and flesh;†
Admonitions and rebukes administered, in dreams, by the deities and others;
Instigations, by those beings, to particular acts (in dreams).

After the appearance of these incubatory indications, the disease sets in. 15

It should be stated here that the following are the several acts, with regard to persons who are about to be afflicted with Insanity, of the several orders of superhuman beings who bring about Insanity. They are these:

The deities generate Insanity by directing their gaze (to the persons with whom they are offended).

Seniors, and persons of advanced age, and 'Siddhas,' and 'Rishis' cause it by denouncing curses.

The Pitris bring it about by forcible assaults.

The Gandharvas do it by touch.

The Yakshas do it by entering into the bodies of the persons.

The Rakshas bring about insanity by causing the persons to inhale their scent.

The Piçāchas, again, bring about this disease by riding on the necks or heads of the persons and using them as convenient beasts.‡ 16

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* Gangādhara explains 'nriçangsābhiprāyatā' as implying a disposition to speak ill of the good and righteous. This is far-fetched.—T.

† 'Upatāpa,' or, as some texts read 'upatapti,' does not mean, as some vernacular translators have rendered it, heat. It means morbidness or sickliness. As regards 'chāyā,' *vide* Lesson VII, Indriyasthāna. 'Vapush,' meaning body, here stands for flesh.—T.

‡ The manner in which the different orders of superhuman beings exert their influence on men for depriving them of reason and causing Insanity, is characteristic. The deities have only to cast a wrathful glance. The fact is, the deities are called 'drishtibhogāh,' *i. e.* 'enjoyers by vision or glances.' When offerings are made to them, they simply look at them to signify acceptance.

Seniors and old men and Rishis and those who have attained to success, when enraged with a man, denounce a curse on him. Their words always become true.

The Pitris exert their influence by acts of violence. Thus when a man climbs a tree which has become the home of a Pitri or the spirit of a dead man, he is thrown down. He

The following are the symptoms of Insanity that is Accidental (*i. e.*, caused by the influence of deities and others):

Superhuman strength, energy, capacity for exertion, prowess, apprehension, conservation, reproduction, speech, knowledge, and science.

The time, again, is not fixed for the exhibition of the fits of Insanity.* 17

Verily, of deities and Rishis and Pitris and Gandharvas and Yakshas and Rākshasas and Piçāchas, as also of seniors, and persons of advanced age, and those who have attained to success of penances, who bring about Insanity, the following are the occasions when persons become objects of assault:†

At the commencement of sinful acts;

At the time when the fruits are about to manifest themselves of the (sinful) acts of former lives;

At the time when one remains alone in a deserted house;

At those places where four roads meet, during the morning and the evening twilight;

At those times when one remains in an unguarded (*i. e.*, unclean or impure) state;

---

loses consciousness. His mouth foams. He utters indistinct groans. Every grandmother knows these symptoms.

The Gandharvas exert their influence by touch. They raise a wind which touches a man or woman and brings him or her under their sway.

The Yakshas actually enter into the body of the man or woman whom they wish to possess. Their presence is necessary to keep up their influence.

The Rākshasas cause a man or woman to inhale the scent of their bodies. The belief is that Rākshasas emit a powerful odour. Unless and until that odour is inhaled, one cannot be subject to their sway.

The Piçāchas have to press down a person with their weight. In order to possess a person, a Piçacha has to act like the old man of the sea who brought Sinbad, the sailor, under his sway.—T.

* Some texts omit 'grahana,' 'dhārana,' and 'smarana' after 'parākrama.' The three words imply the acquisitive, the conservative, and the reproductive faculties of the Kantian distribution of mental phenomena adopted by Sir W. Hamilton.—T.

† In other words, 'the following are the occasions when deities and others assail people for afflicting them with Insanity.' 'Antara,' rendered 'occasions,' may mean 'cchidra' or holes, *i e*, fit opportunities.—T.

At times of sexual congress if such act is indulged on the joining hours of 'Parva' days ;*

At the time when one has sexual contact with a woman in her menses ;

On occasions when improprieties creep into the performance of such acts as the study (or recitation) of the Vedas, the dedication of offerings to the deities, rites of propitiation, and the pouring of libations on the sacrificial fire ;†

At those times when one swerves from religious observances and vows and 'Brahmacharyya ;'‡

On occasions of fierce battles ;

At such times when destruction overtakes a province, a race or family, and towns and cities ;

At such times when the great planets course from one sign to another ;

As regards women, when they are about to bring forth children ,

At such times when one touches different kinds of inauspicious creatures (as dogs, jackals, vultures, &c.,) and impure things (as hair, ashes, bones, &c.) ;

At such times when one vomits or purges or has discharges of blood from one's body ;

At such times when one goes in a state of impurity or condition

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* The 8th, the 11th, and the 15th days of the lunar fortnight, dark or lighted, are called 'Parva' days, as also the last day of the solar month, called 'Sankrānti,' the day, *viz* , on which sun passes from one zodiacal sign to another. These days are regarded sacred Generally, 'çrāddhas' (worship of the 'Pitris') are performed on these days.

The 'Sandhi' or joint is that hour which connects two days. Thus the 'sandhi' of the 8th lunar day would mean the last half hour of that day and the first half hour of the next or the 9th day.—T.

† 'Adhyayana' ordinarily means reading or reciting. It is, however, limited to the Vedas, though etymologically it admits of a wider import. Whether the word be taken as implying the recitation of the Vedas or the study of any branch of secular knowledge, there are certain rules which require to be observed. Thus if the roar of the clouds be heard, or an elephant be seen to pass by, the recitation of the Vedas should immediately be discontinued. Even grammar cannot be studied for days together if an elephant is seen to pass by the school —T.

‡ 'Brahmacharyya' means the observance of sexual continence by young men during the period of pupillage or residence with their preceptors. Similar observance by others also is called by the same name. Those who never indulge in sexual congress save with their wedded wives in the proper season, are regarded as observing 'Brahmacharyya.'—T.

of negligence in respect of dress, speech, &c., to the vicinage of a sacred tree or the temple of a deity ;*

At such times when one remains impure after having eaten flesh, honey, sesame, treacle, and wine ;†

At such times when one remains in a state of nudity ;

When one goes, during the hours of night, to such spots in towns and cities where four roads meet ;

When one goes, during such hours, to gardens and pleasure-groves and crematoria ;

At such times when one insults and humiliates Brāhmanas and seniors and deities, and 'yatis' and others that are deserving of reverence ;

At such times when defects occur in the recitation of religious treatises ;‡ or

At the commencement of unrighteous acts.

Thus has been explained the times or occasions when the deities and others afflict human beings. 18

There are three objects for the attainment of which the super-human beings spoken of cause Insanity.

These are 1. the desire to kill or wound, 2. the desire for pleasure, and 3. the desire for obtaining respectful worship.

These objects of those Insanity-causing beings may be ascertained from the particular indications of the conduct of the Insane.

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* By 'chaitya' is meant a large tree of either the *Ficus religiosa* or the *Ficus Indica* variety standing in a conspicuous part of a village, generally at a point where four roads meet. These trees are regarded sacred. Under them are generally placed stones representing the tutelary deities of the village. These trees, again, are looked upon as the abodes of *Yakshas* and *Pitris*, &c. Hence, one should, while approaching them, be clean, properly dressed, &c. He should restrain his speech, that is, abstain from uttering impure or disgusting language.—T.

† One should, after eating and drinking these things, wash one's mouth and face and hands. If one does not wash oneself after taking these, one remains impure. It is at such times that one becomes liable to be possessed by Pitris, &c.—T.

‡ The Mahābhārata, the Rāmāyana, the Bhāgavata, and other sacred works are caused to be recited in the houses of well-to-do persons. The reciters are learned Brāhmans. Generally, for preventing mistakes, two Brāhmanas sit on both sides of the reciter. They are called 'dhāraka' or checkers. Rules are laid down, governing these recitations. The reciters and the 'dharakas' should be clean, properly dressed, &c. They should have the symbols of Vishnu before them. They should sit on separate seats, &c. When any of the numerous rules is violated or disregarded, 'vyatikrama' or defect is supposed to take place. Those defects detract from the merits which the recitation produces.—T.

Amongst these three objects, the desire to kill or wound becomes manifest when the person who becomes insane enters a blazing fire, or drowns himself in water, or leaps down into holes and pits, or strikes himself with weapons and clubs and brick-bats and his own closed fists, or does other acts for destroying himself.

Those cases of insanity in which the insane person seeks to destroy his own life should be known as incurable. 19

The other two varieties are curable.

The methods for curing them are the following :

Mantras (sacred texts) ;

Medicines ;

Gems (of particular kinds which are believed to have great potency) ;

Auspicious acts (such as feeding Brāhmanas), giving alms to the poor, &c.) ;

Offerings to the deities in sacrifices ;

Ordinary offerings to the deities (such as grain and sweets and flowers) ;

Performance of the *Homa* (by pouring libations of clarified butter, &c., on the sacred fire) ;

Observance of vows (relating to fasts, abstention from particular kinds of food, wearing beards, &c..) ;

Expiatory rites and ceremonies ;

Observance of fasts (in honour of particular deities) ;

Performance of propitiatory rites (for warding off evil influences of every kind by worshipping the deities, &c.) ;

Bows and prostrations (to the deities and seniors and Brāhmanas) ;

Journeys to (sacred waters and shrines).*

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* 'Mantras or sacred texts are to be recited by priests and other learned Brāhmanas: The belief is very general in this country in their efficacy. Sometimes 'mantras' are written on barks or leaves and then inserted within small drums of gold or silver or copper or iron. These drums are tied to the arms or around the neck of the patient. Gems of certain kinds are believed to have efficacy in warding off misfortunes and evil spirits and bringing good fortune.

'Vali' means such offerings to the deities as are made in sacrifices. They consist of goats, sheep, &c., though grain and sweets are also included.

'Upahāra' implies ordinary offerings of flowers, &c., made in 'pujāhs' or worship. Of

Thus have the five varieties of Insanity been expounded.[20]

Distributed according to the consideration of Constitutional and Accidental, or of Curable and Incurable, the varieties of Insanity, though numbered five, really become two. [21]

These two varieties sometimes run into or become blended with each other in consequence of the union of the causes, as already stated, of each.

In such cases, the incubatory symptoms of each become blended, as also their developed symptoms.

In this connection it should be said that if an incurable case of constitutional Insanity blends with an incurable case of Accidental Insanity, or if a curable case of one variety blends with an incurable case of another variety, it should be regarded as Incurable.

If a curable case of one variety blends with a curable case of another variety, it becomes curable. The method of cure, it should be known, consists of a blending of the methods which cure both.* [22]

(Here occur some verses).

Neither the deities, nor Gandharvas, nor Piçāchas, nor Rākshasas, nor the others, afflict a man. The truth is, man afflicts himself.† [23]

This affliction is not on account of those deities and others who pursue the man, for the latter (in reality) is afflicted by his own acts.

Indeed, in the matter of this affliction, the deities and others have no direct agency.‡ [24]

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course, 'valis and 'upahāras' are to be given away by priests and learned Brāhmanas on behalf of the afflicted person.

So also 'Homa' and vows and expiatory rites and ceremonies of propitiation, &c., are performable by others in behalf of the afflicted. The insane person himself cannot possibly perform them.—T.

* What is stated in this aphorism is this: the two varieties of Insanity, *viz.*, Constitutional and Accidental, may be sometimes seen to blend together; *i. e.*, there are cases which are partly Constitutional and partly Accidental. Similarly, the two varieties, *viz.*, the Çurable and the incurable, may also be seen to blend together. The results are then set forth of the blending of Curable and Incurable cases.—T.

† It is not the deities that affect a man with Insanity. The truth is, a man, owing to his own sinful acts of this or the previous lives, becomes liable to the affliction. Insanity is a punishment. Man brings down the punishment on himself by his own acts.—T.

‡ The real cause of the affliction being the man himself, *i. e.*, his own sinful acts, the

When the disease is generated by error of judgment, an intelligent person should regard it as born of the diseased man's own acts. He should never name the deities, or the Pitris, or the Rākshasas as the cause. 25

One should regard one's own self as the agent of one's own pleasure and pain. Hence, one should betake oneself to the path which leads to what is good, and never swerve from it.* 26

Contributing to the gratification of the deities and others, practice of all that is good, and avoidance of everything that leads to a disagreement with them,—all these are within one's own competence.† 27

(Here occurs a verse containing a summary).

Here, in this Lesson on the Nidāna of different kinds of Insanity, the varieties of the disease, its causes, the two kinds of symptoms, *viz.*, Incubatory and those which belong to the disease when it has been developed, curability and otherwise, as also the aphorisms relating to treatment, have all been expounded (by the Rishi).‡ 1

Thus ends Lesson VII called 'Unmāda-Nidāna' (causes of Insanity) in the Division called 'Nidāna, in the treatise of Agniveça as revised by Charaka.

LESSON VIII.

We shall, after this, expound the 'Nidāna' of 'Apasmāra' or Epilepsy.§

deities, &c., are only 'nimittas' or subsidiary agents and not direct agents. It will be remembered that in the 'Gita,' Krishna, when asking Arjuna to slay the warriors assembled on the field of Kurukshetra, explains to him that he, Arjuna, would only be the 'nimitta' of the slaughter, for Krishna himself had already slain them. Krishna was the direct agent of the act. Arjuna was to be only a subsidiary agent.—T.

* Gangādhara reads 'nottraset' for 'na bhraset.' The latter is undoubtedly the correct reading.—T.

† Gangādhara reads the second line as 'te cha tebhyah &c.' This seems to be wrong. 'Na cha tebhyah &c.' is much better—T

‡ 'Nimitta' implies 'causes.' Taken in a restricted sense, it may mean the indirect agencies such as the wrath of the deities, &c., which produce the disease.

'Kriyā' implies treatment. 'Sutras' are aphorisms. Only the 'Sutras' relating to treatment have been laid down. Elaborate instructions will be laid down in the Division called 'Chikitsā.'—T.

§ 'Apasmāra' is derived from the prefix 'Apa' and the root 'Smri.' 'Smri' means to

Thus said the illustrious son of Atri. 1

Verily, there are four varieties of 'Apasmāra' *viz.*, 1. wind-born, 2. bile-born, 3. phlegm-born, and 4. that born of all the three faults. 2

These appear quickly in persons that are of the following descriptions:

Persons whose minds have been afflicted by 'Rajas' (Passion) and 'Tamas' (Darkness);

Persons in whom the faults, excessively accumulated and become inharmonious, have begun to course upwards ;*

Persons, who take, in combinations opposed to rules of harmony, such food and drink as are filthy, or mixed with what is vitiated or impure ;†

Persons who practise the injunctions of the 'Tantras' in a manner that is opposed to ordained methods ;‡

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remember or recollect. 'Apa' signifies absence or loss. Thus 'Apasmāra,' literally, implies that disease in which the memory or recollection is lost or confused. The characteristic feature of Epilepsy is, of course, fits of total unconsciousness.—T.

* 'Udbhrānta' is explained by the commentators as 'having an upward course.' It is the brain that is particularly affected. This result is, according to Hindu physicians, due to the upward course of the excited faults.

'Vishama' is iuharmonious. As long as the faults are in a state of harmony, there is no disease. The inharmoniousness of the faults, occasioned by the increase or predominance of one over the other, is the cause of disease.

'Vahu' does not imply strength of number but of measure or degree. Hence, it signifies excess of excitement or accumulation.—T.

† 'Samala' is 'with filth.' 'Vikritopahita' is combined with what is vitiated.' An article of food may be itself pure and good; yet it may be combined with some other thing that is vitiated. As an example: potatoes, radishes, cauliflowers, etc., are frequently cooked with 'Bhetki' fish that is slightly rotten. No doubt, this adds to the flavour, but then it certainly beoomes injurious.

'Açuchi' is impure, that is, mixed with hair, bones, ctc.

'Vaishamyayuktena upayogavidhinā' implies dressed or cooked according to methods that make the cooked product consist of inharmonious ingredients. Food that is 'samala,' 'vikritopahita,' and 'açuchi,' is made more deleterious by 'vaishamyayuktā upayogavidhi.'—T.

‡ In the 'Tantras' instructions are laid down about, for example, 'Hatha-yoga.' Those instructions should be rigidly obeyed by neophytes. By attempting to reach the goal by a different path, one becomes liable to various diseases, particularly Insanity and fits of Epilepsy. The translator knows two or three men who having set themselves to the practice 'Prānāyāma' or the regulation of breath, became afflicted with severe diseases by simply disobeying the injunctions of their pceceptors, that is, by proceeding beyond the limits set by the latter. In every case, having held the breath too long, they were unable to exhale it easily.—T.

Persons who practise abnormal attitudes and movements of the body ; and

Persons whose bodies are exceedingly lean.

The faults, becoming excited, of the persons described above, *viz.*, those whose minds are assailed by 'Rajas' (Passion) and 'Tamas' (Darkness), and the rest, seize the heart, which is the foremost seat of the inner self, as also the seats of the senses, and locate themselves there.

While located there and stirred by the impulses of lust, wrath, fear, cupidity, heedlessness, joy, grief, and anxiety, they overwhelm the heart and the seats of the senses.

The result of this is that the person becomes subject to a fit of Epilepsy.* 3

'Apasmāra' (Epilepsy), again, it is said, is a temporary introgression into darkness, accompanied by hideous contortions, owing to the drowning of memory, understanding, and mind.† 4

These are the incubatory symptoms of Epilepsy, *viz.*,

Contraction of the eye-brows ;

Constant crookedness of the eyes ;

Hearing imaginary voices ;

Discharge of saliva and nasal mucus ;

Absence of all desire for food :

Disgust for food ;

Inability to digest the food taken ;

A sensation of pressure on the chest (like to what happens in nightmare) ;

A rumbling noise in the abdomen ;

Weakness of the body ;

Relaxation of the limbs ;

Heedlessness and stupefaction ;

The vision of Darkness ;

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* This explanation is certainly fanciful. It has no basis in Science. The faults, becoming excited, locate themselves in the heart and the nerves which are the seats of the senses. They, of course, lie in a quiescent state there, till stirred by the impulses of lust and wrath, &c. When stirred, they overwhelm or powerfully afflict the heart and those nerves. The result of this is a fit of Epilepsy. All this is purely imaginary.—T.

† 'Avasthikam' implies 'for the time being,' that is, temporary. 'Sattwa here means mind and not the quality of goodness.—T.

Swoons or fits of unconsciousness ;
Frequent vertigo or giddiness of the head ;
A sense of inebriation, dancing, a sensation of being pierced, or of pain, or of trembling, or of falling down from high places, in dreams.
After the manifestation of these incubatory indications, the disease manifests itself.* 5

Here are laid down indications that lead to a particular knowledge of Epilepsy.

These are,—
Frequent swoons, and frequent accessions of consciousness ;
Jutting out of the eyes into prominent relief;
Discordant bewailings ; †
Copious discharge of froth from the mouth ;
Bending of the neck ;‡
Piercing pains in the head (at such times when the patient regains consciousness) ;§
Bending and swerving of the fingers from their straight or normal position ;¶

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* Amongst the incubatory symptoms occur certain sensations in dreams. The person feels, in dreams, that he is inebriated with wine ; that he is dancing ; that he is pierced with weapons ; that he is suffering great pain ; that he is shivering ; that he is falling down from a high place ; &c.

'Bhrama' is a technical word, implying vertigo or giddiness of the head. Gangādhara takes it as implying a sensation of the entire body being whirled round and round, with the surrounding objects also whirled in the same manner.—T.

† 'Asāmnā vilapantam' is explained by Gangādhara as 'aprityā rudantam ;' that is, crying from discontentedness or cheerlessness. This can scarcely be correct. The patient himself does not remember that he was crying. The expression really means discordant cries.—T.

‡ 'Akhātā gribam' I render as 'bending of the neck.' The root 'khā' generally implies 'khanana' or digging. Here it is used in a different sense, *viz.*, that of bending. As a matter of fact, when an epileptic fit occurs, the patient's neck is seen to bend or incline either to the right or the left, or sometimes forwards or backwards.—T.

§ 'Abiddha çiraskam' implies piercing pains in the head. Of course, it is only at intervals of consciousness that the patient feels such pains in the head.—T.

¶ 'Vishamavinatāngulim' implies that the fingers are both 'vishama' and 'vinata.' The first implies that they are stretcheed out in attitudes that are not normal or straight. The second means bent.—T.

Tossing of the thighs, the arms, and the legs ;
Roughness, as also redness or darkness of hue of the nails, the eyes, the face, and the skin generally ;
Delirious speeches ;*
Sight of forms that move as quickly as flashes of lightning, and that are rough and dry ;
Aggravation of the disease by indulgence in food and practices that are provocative of the wind ; and
Relief of the malady by indulgence in food and practices of an opposite kind, (that is, food and practices which allay the wind).

The above symptoms manifest themselves in Epilepsy caused by excited wind. 6

Frequent swoons and frequent accessions of consciousness ;
Indistinct mutterings ;
Rolling and tossing on the ground ;
Greenness, or yellowness, or a coppery hue of the nails, the eyes, the face, and of the skin generally :
The sight of forms that are blood-stained, fierce, terrible, blazing, and angry ;
Aggravation of the malady by indulgence in food and practices that are provocative of the bile ; and
Relief of the malady by indulgence in food and practices that allay the bile.
The above symptoms manifest themselves in Epilepsy caused by excited bile. 7
Long-extending swoons, with long intervals of consciousness ;
Falling down upon the ground ;
The exhibition, in a slight degree, of abnormal movements and attitudes ;
Discharge of saliva from the mouth ;
Whiteness (or paleness) of the nails, the eyes, the face, and of the whole skin generally ;
Sight of forms that are white, heavy, and oily ;†

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* The correct reading is 'anabasthita vachanam' after which comes 'chapala parusharuksharupadarçinam.' 'Vachanam' is omitted by Gangādhara. The compound simply becomes ungrammatical and senseless.—T.

† The adjective 'snigdha,' applied to forms, may imply amiability. Probably, this is the

Aggravation of the malady by indulgence in food and practices that are provocative of the phlegm ;

Relief of the malady by indulgence in food and practices that allay the phlegm.

That Epilepsy should be regarded as born of all the three faults in which the symptoms of the three aforesaid varieties are manifested in a combined form.

This variety of Epilepsy is said to be incurable.

Thus have the four varieties of Epilepsy been explained. 8

Sometimes Epilepsy of the variety called Accidental supervenes upon these four (Constitutional) varieties.

Instructions regarding this Accidental variety of Epilepsy are to be laid down hereafter.

The special indications of Accidental Epilepsy are the appearance of symptoms in addition to those which have been already stated. These additional symptoms slightly differ from those which belong to the Constitutional varieties of the diseases.* 9

Unto persons suffering from Epilepsy, correctives (purgatives, emetics, &c.) of keen virtues, as also alleviatives of similar virtues, are beneficial. These correctives and alleviatives, however, should be selected agreeably to the particular variety that confronts the physician.

When, however, the Accidental variety supervenes on any of the constitutional varieties, *Mantras* are beneficial.

On the well-known occasion of the destruction of Daksha's Sarifice in days of old, 'Gulma' (or abdominal tumours) arose in embodied beings who fled in various directions, in consequence of the convulsions to which their bodies were subjected owing to the speed with which they ran, and swam across rivers and lakes and large tanks and jumped upwards and leapt forwards.

In consequence, on the same occasion, of their eating (in copious

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meaning here, as opposed to 'ugra' or fierce, and 'bhairava' or horrible, which are the characteristics of the forms seen in Epilepsy caused by excited bile.—T.

* The Constitutional varieties are four, *viz.*, the three born of each of the three faults separately, and one born of all the three faults in a combined state. Besides these four, there is the Accidental variety. In this certain additional symptoms appear which are slightly different from those of the Constitutional varieties.—T.

measure) the sacrificial butter, 'Prameha' and Leprosy of various kinds were generated.

In consequence of the fear, anxiety, and grief that stirred them, arose the diverse varieties of Insanity.

In consequence, again, of their contact with various kinds of noxious creatures and impure objects arose the different varieties of Epilepsy. 10

As regards Fever, it sprung from the head of Maheçwara. From the heat, again, of Fever, arose 'blood-bile.' (that is, hæmorrhage).

From excessive indulgence in sexual congress, arose phthisis which afflicted the lord of the constellations *viz.*, the deity of the moon).* 11

(Here occur some verses).

Verily, Epilepsy springs from (excited) wind, (excited) bile, and (excited) phlegm.

A fourth variety springs from all the three excited together.

This last should not be taken up for treatment. 12

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* It is difficult to believe that aphorisms 9 and 10 are either of Agniveça or of Charaka, both of whom are very sensible writers. They who did not believe in 'āyus' or an allotted period of existence for each person, they who have made so many sensible observations on the nature of disease, could not believe in the Paurānic tale of fever springing from the forehead of Mahādeva whose wrath was excited against Daksha for the latter's endeavour to perform a great sacrifice without giving due honours to him. It is impossible for them to believe in such fanciful origin of abdominal tumours, of 'Prameha,' of Leprosy, and Phthisis. The origin of phthisis, again, as explained here, differs from what has been said before. (*Vide* Lesson VI. *ante*). There it has been said that phthisis afflicted the deity of the Moon through the curse of Daksha, the father of the seven and twenty daughters, *viz.*, the seven and twenty constellations, who were wedded to Chandramas or the deity of the moon. The immediate cause of the curse was Chandramas's preference for only one of his seven and twenty wives against the repeated warnings of Daksha, his father-in-law.

This explanation of the origin of the several maladies is as sane as the Biblical explanation of the confusion of tongues as due to the endeavour to raise a high tower in Babylon as a safety against future deluges.

The Pauranic incident of Daksha's great sacrifice has been explained in a previous note. Daksha is one of the sons of Brahman, the Grandsire of the universe. He was created by a fiat of Brahman's will. He made preparations to perform a grand sacrifice without giving to Mahādeva any share of the sacrificial offerings. His youngest daughter, Sati (Durgā) was wedded to Mahādeva. Neither she, nor Mahādeva, was invited, although the whole universe was invited. Moved by Daksha's censures on Mahādeva, Sati cast off her body. Mahādeva's ire was roused. He came with his ghostly army and destroyed the sacrifice. Everbody fled away in fear.—T.

Wise physicians, with rapt attention, cure the curable varieties of this disease by treating them with correctives of keen virtues, as also alleviatives, agreeably to the requirements of each case. 13

When the Accidental variety of the disease supervenes upon any of the Constitutional varieties, the treatment should then, according to physicians of wisdom, consist of the union of remedies for both the Accidental and the Constitutional forms.* 14

A physician who understands the particular features of all diseases, and who is conversant also with the particulars of all medicines, succeeds in killing all diseases. Such a person is never confounded, nor does he commit errors when called to the patient's side. 15

This excellent Division of Nidāna, has thus been treated elaborately.

It is (sometimes) seen that a particular disease operates as the 'Nidāna' or cause of another disease. 16

Thus, from the excessive heat of Fever arises blood-bile (hæmorrhage).

From blood-bile (or hæmorrhage) springs fever.

From, again, these two, (*viz.*, blood-bile and fever) springs consumption. 17

From enlargement of Spleen arises abdominal Dropsy.

From abdominal Dropsy arises dropsical swellings in other parts of the body.

From Piles arises painful dropsy of the abdomen, as also Internal tumours. 18

Then, again, from Catarrh or cold in the nose springs Cough or Bronchitis. From Bronchitis springs Consumption.

From Consumption and ulceration of the lungs operating as causes springs Phthisis.† 19

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* 'Sādhāranam karma' implies the union of remedies laid down for the Constitutional varieties as also the Accidental one. Thus the use of correctives of keen virtues and alleviatives should go hand in hand with the recitation of *mantras*, &c., the last being laid down for treating the Accidental variety only.—T.

† 'Kshaya' is, literally, waste, Thus loss of juices, of blood, of flesh, of semen, &c., is known by the name of 'Kshaya' which is generally rendered Consumption.

'Uraga' is, as explained by Gangādhara 'urahkshata, or ulceration of the lungs.

'Kshaya' and 'uraga' (in the last line) form a 'dwandwa' compound ; hence the genetive singular inflection.

'Çosha,' in the last line, stands for phthisis..—T.

These diseases at first remain as principal ones. They then become causes of other diseases.

It is seen that when they become causes of othes diseases, they retain their individuality while bringing about others. Sometimes, however, they merge into the maladies they bring about so completely as to lose their individuality. 20

Sometimes, a particular disease, becoming the cause of another disease, disappears completely.

A disease, again, is seen that does not disappear after bringing about another whose cause it becomes.* 21

Thus diverse complicated diseases, that are very painful, are seen to afflict human beings, in consequence of impropriety of treatment as also of particular diseases being the causes of others. 22

That treatment is improper (or incorrect) which relieves a particular disease but excites others.

That treatment, again, is proper (or correct) which relieves all the co-exciting diseases without exciting any of them.† 23

One disease may be the cause of many, or one may be the cause of one, or many may be the cause of one, or many the cause of many. 24

Thus, from one cause, *viz.*, dryness, may spring fever, vertigo, delirium, and other diseases : also from one cause, *viz.*, dryness, may spring only one disease, *viz.*, fever. 25

From also many causes may spring one disease, as fever from dryness and other causes ; so from many causes, *viz.*, dryness and the rest, may spring many diseases such as fever and others. 26

Sometimes one symptom belongs to many diseases ; also one symptom belongs to one disease.

Many symtoms, again, are manifested by one disease ; also many symptoms are manifested by many diseases. 27

Thus of many diseases that spring from abnormal practices, fever is regarded as one (common) symptom.

Further, of one disease, *viz.*, fever, only heat is said to be the one symptom. 28

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* It seems that 21 is a repetition of 20. The statements made in 20, are only repeated in a clearer form in 21.—T.

† The last clause of the last line is exceedingly terse. I expand it slightly in the translation, for bringing out its sense clearly.—T.

Thus, again, one disease, *viz.*, fever, is distinguished by many symptoms which belong to many (that is, all those) diseases that spring from abnormal practices.

Lastly, many (that is, all the above-mentioned) symptoms characterise many diseases such as fever, asthma, hiccup, and others.* 29

Of many diseases the method of alleviation is one; so one method of alleviation is applicable to one disease.

Of one disease there are many methods of alleviation; also of many diseases many are the methods of alleviation. 30

The (one) alleviative of all those diseases which spring from (derangements of) the 'āmaçaya,' is (the observance of) fast. 31

Then, of one disease, such as fever, there is one alleviative, *viz.*, fast. 32

Also, of one disease, such as fever, there are many alleviatives, *viz.*, light food and such others.

The same are the alleviatives of (many diseases, such as) fever, cough, hiccup, and similar other diseases. 33

That disease is (called) easily curable which is cured within a brief space of time and with easy means.

That disease is (called) curable with difficulty which needs for its cure much effort and a long time. 34

That disease is (called) suppressible, which is never completely eradicated. It falls under the class Incurable.

That, again, is termed exceedingly incurable which baffles all sorts of treatment. Such a disease should not be treated by the physician.† 35

* These 3 verses, *viz.*, 27, 28, and 29, are very important. They are, as it were, the keystone of 'Nidāna,' that is, considerations about the originating causes of disease. Their sense has been elaborated in the verses that follow. Hence, it is not necessary to point out here their bearing upon both diagnosis and treatment. In verse 28 occurs the compound, 'vishamārambhamulānām' in the genetive form. Here it stands for 'vishamārambhamulānām vyādhinām', that is, 'of those diseases which have for their root or origin abnormal practices, in respect, of course, of eating, drinking, dressing, moving, &c.' In a more limited sense, the word implies such diseases as arise from the improper administration of correctives and alleviatives, &c.

The same compound, in, however, the instrumental form, occurs in the first line of verse 29. Here it is used as an adjectival substantive, the sense being that of 'vishamārambhamulaih lingaih', that is, symptoms belonging to diseases caused by abnormal practices (if, of course, the instrumental form be disregarded).—T.

† In these two verses the Rishi classifies the diseases according to their curability and

A disease which is incurable can never be cured.

On the other hand, a curable disease may become incurable.

Diseases change their nature in consequence of a defect in the four-fold means of cure as also through superhuman agency.* 35

A well-versed physician should mark with attention the aggravation, the equipoise, and the depression of the faults (*viz.*, wind, bile, and phlegm) as also the condition of the patient's body, his digestive power, his strength, and his mind, though these conditions may be exceedingly subtle and difficult to mark. 36

Indeed, a skilful physician adopts a particular means of cure in a particular condition by observing attentively that particular condition of the disease. 37

It is generally seen that the faults, when they take a transverse course, afflict the patient for a long time.

The physician who has observed with attention the (condition) of the (patient's) body, digestive power, and strength, should not, in haste, betake himself to the treatment of such faults. 38

A wise physician should either allay them by administering alleviatives or have them brought into the region of 'kostha' (stomach). Ascertaining that the faults have been brought there, he should expel them (by using drugs) according to their nature.† 39

The symptoms of several diseases that have been mentioned in brief (in this Lesson) for a right ascertainment of the (particular) disease, are themselves so many diseases. But when the main diseases

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incurability. The curable are of two sorts, 'sukhasādhya' (easily curable) and 'krichcchrasādhya' (curable with difficulty). The incurable diseases are also classed under two heads: Some are 'Yāpya' or suppressible; some are 'Pratyākheya' or should not be taken up for treatment. The suppressible diseases cannot be cured totally. They can only be suppressed by the aid of proper treatment. But they are sure to manifest themselves at intervals. A slight cause is sufficient to provoke them into manifestation.—T.

* Pādāvachāra' is made up of the two words, 'pāda' and 'avachāra.' 'Pāda' literally means a foot. Here it is used metaphorically for a means of cure. The four-fold means of cure are laid down in Lesson IX of the Division called 'Sutrasthāna.' They are—1. the physician, 2. drug, 3. nurse, and 4. patient. In that Lesson the Rishi mentions what virtues each of these should be possessed of to become causes for the cure of disease. A deficiency of any of these means of cure is meant by 'pādāvachāra.'—T.

† The drugs should accord with the nature of the fault. The sense is that if the fault excited be phlegm, such drug should be used as alleviates phlegm. The drug may be an emetic or a purgative as the case requires.

are to be considered they should be taken as symptoms only and not as (separate) diseases.* 40

The abnormal condition and the normal one are under the influence of their respective causes. They cannot stand without their determinants. These two sorts of conditions are the sole subjects in brief (of medical science).† 41

(Here are some verses containing a summary).

The causes, incubatory indications, symptoms, 'upaçaya' or diagnosis by experimental treatment, 'samprāpti', the first origin of disease, the aphorisms in brief in relating to treatment, the considerations of curability and incurability, of the eight diseases having fever for their first, as also the causes, symptoms, and methods of alleviation, explained separately, of each particular disease, and causes and nomenclature of diseases and symptoms,—all these fall within the Division called Nidāna which has been expounded here in brief.‡ 1-3

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* The necessity of this is to guide a physician in the diagnosis, and, hence, the treatment of a disease. A physician is called. He finds a patient suffering not from a particular ailment but from a complexity of ailments. He sees, for instance, a patient suffering not simply from fever but from thirst, headache, gonorrhæa and a hundred other ailments. Which is the real disease—should be the first thing for him to ascertain. For if the real disease be detected, treatment of that disease will assuage all the ailments. That ailment which when treated alleviates all others is the real disease; the others are only supervening symptoms. It should not, however, be thought that those which are called symptoms, are mere indications of disease. They, in their turn, become separate diseases. So there is no hard and fast division between symptoms and diseases. In other words, we cannot say that certain ailments are always symptoms and certain others are always diseases. What ailment is the symptom and what the disease entirely depends upon the nature of the case. A general rule on the point can be laid down so far that those ailments are symptoms which are accessories and those constitute the disease which are principal. Physicians should, no doubt, detect and treat the chief ailment, *i. e.* the disease. But sometimes they should pay heed to a symptom as well. A symptom that is aggressive should be first attended to, such as thirst in cholera.—T.

† When there is harmony in the constituents of the body, the body is said to be in a normal or healthy condition. Any break in the harmony is the abnormal or the diseased condition. The aim of medical science is nothing more than a restoration of the original harmony.—T.

‡ The word rendered 'causes' or 'cause' occurs twice within this summary, first as 'Hetāvah in the first line of the first verse, and then as 'Hetu' in the second line of the second verse. 'Rupa', 'linga', and 'lakshmana', again, convey the same sense. The fact is, 'Hetavah' as used in the first line means causes different from the *kind* of causes which is implied by 'Hetu' in the second line of the second verse. So also the words 'Rupa', 'linga', and lakshmana' indicate different classes of symptoms. Beginning with the first verse; 'Hetavah'

Thus ends Lesson eight, in the Division called Nidāna, of Agniveça's treatise as revised by Charaka.

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refers to the definition and synonyms of the word as given in aphorism 2 of the first Lesson of this Division. Similarly, 'Purvarupa' refers to what has been said in the latter part of aphorism 3 of the same Lesson. The definition only of the term is implied. The same should be said of the words 'Rupāni', and 'Upaçaya', and 'Samprāpti.' Only the definitions are referred to. (*Vide* aphorisms 3, 4, and 5 of Lesson I). 'Purvamutpattih' has reference to the first origin of disease. (*Vide* Lesson VIII, aphorisms 10 and 11.

The aphorisms, in brief, about treatment occur after every disease noticed in this Division ; only the general methods of treatment have been referred to.

The considerations of Curability and Incurability occur after the mention of each disease. 'Hetu', 'linga' and 'upaçānti', meaning 'causes', 'symptoms', and 'methods of alleviation', have reference to what has been said separately of each disease.

As regards 'causes and nomenclature of diseases and symptoms', *vide* aphorisms beginning with 24 of Lesson VIII.

END OF NIDANA-STHANA.

SPECIAL NOTICE.

Our subscribers will see that the Division called 'Nidāna' is concluded in this fasciculus. The Division called 'Chikitsā' will begin in the next. Of all the Divisions of this great work, the most important and useful is 'Chikitsā.' There is a saying, the authorship of which is unknown, which runs—

निदाने माधवः श्रेष्ठः सूत्रस्थाने च वाग्भटः ।
शारीरे सुश्रुतः श्रेष्ठश्चरकस्तु चिकित्सिते ॥

"In 'Nidāna' (or the causes of disease), Madhava is the foremost (authority); in Sutra (aphoristic enunciation of the general principles of pathology, &c.,) Vāgbhata is the foremost; in Çarira' (Anatomy) Suçruta is the foremost; but Charaka is the foremost in 'Chikitsā' or Treatment." This estimate fairly accords with the received opinion.

The Division, therefore, that will commence with the next fasciculus, is the most important of all the Divisions of Charaka's great treatise.

The majority of our subscribers have not sent us any portion of their dues for a long time. We beg to invite their attention to this fact. If they kindly remit their dues to us without delay, we may then be able to complete the work within a short time and redeem our pledges. The fact is, the completion of our task depends entirely on the regularity with which we are paid. We hope our subscribers will clear off their balances without the necessity of our addressing each of them separately.

NOTICE.

Those subscribers who have lost any of their fasciculi are requested to write to us promptly.

We have hitherto done our best to supply the missing fasciculi to every one who has written to us. We beg to inform them that if missing fasciculi are not called for within, say, 2 months from this date, it will be absolutely impossible for us to supply them later on. Subscribers, therefore, are particularly requested to collect together the fasciculi they have received and write to us without delay if they have lost any through either their own fault or that of the Post Office.
